THE SYNOD OFFICE,
Diocese
of Huron,
London, Ont.

DIGEST

OF THE

S. P. G. RECORDS



THE RIGHT REV. SAMUEL SEABURY, D D.

(*The first Bishop of the American Church*).

CONSECRATED BISHOP OF CONNECTICUT, NOVEMBER 14, 1784.

CLASSIFIED DIGEST

OF THE

RECORDS

OF THE

Society for the Propagation of the Gospel in Foreign Parts

1701–1892

(WITH MUCH SUPPLEMENTARY INFORMATION)

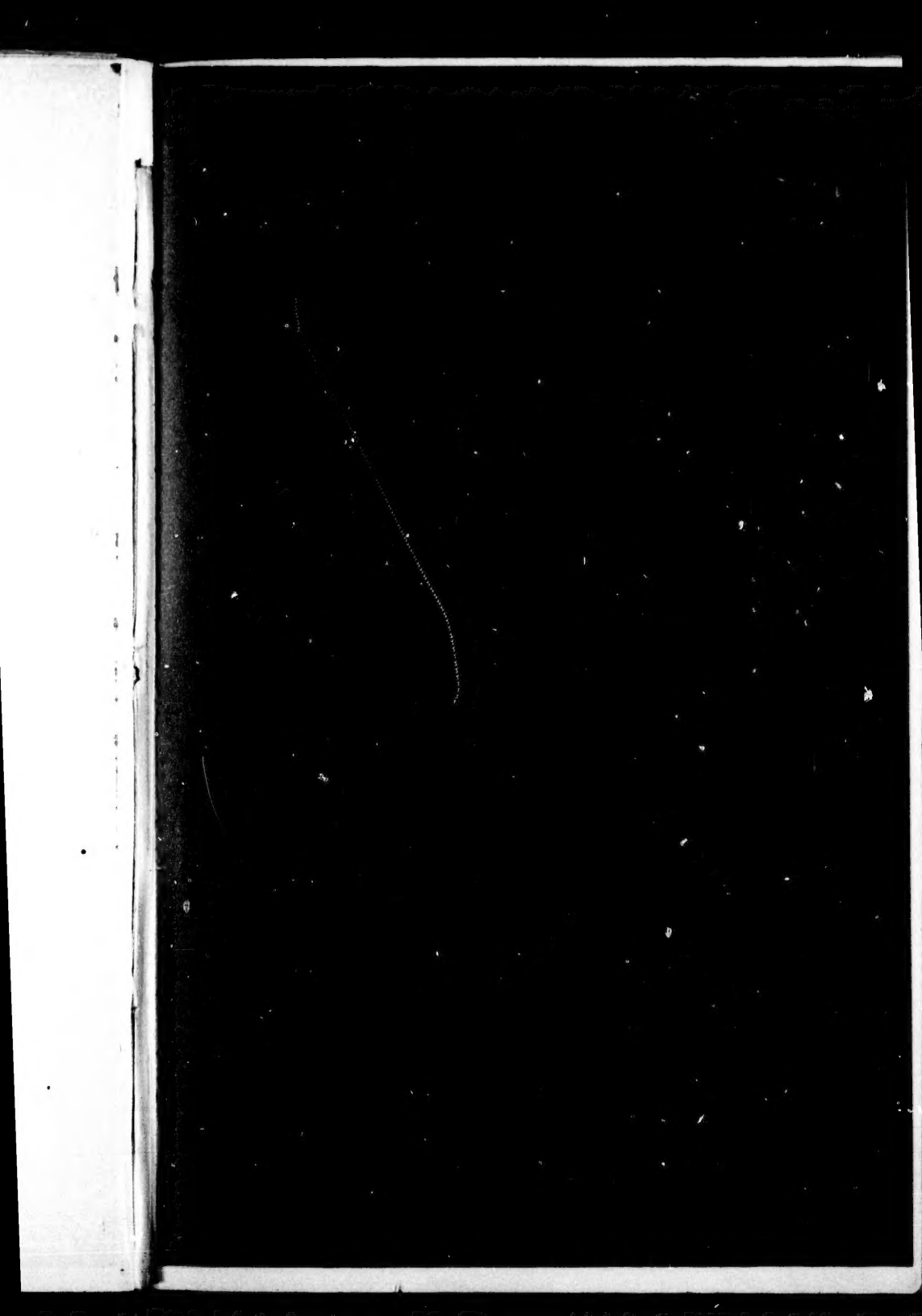
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ARCHBISHOP WAKE, 1716–37.



ARCHBISHOP POTTER, 1737–47.



ARCHBISHOP HERRING, 1747–57.



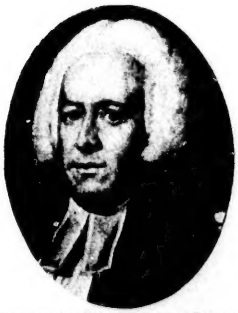
ARCHBISHOP TENISON, 1701–15.



ARCHBISHOP HUTTON, 1757–8.



ARCHBISHOP SECKER, 1758–68.



ARCHBISHOP CORNWALLIS, 1768–83.

The Society's Charter of 1701 named Archbishop Tenison as the first President, and empowered the Society to choose on the third Friday in February one President for the year ensuing. The Archbishop of Canterbury was always elected annually until, by the Supplemental Charter of April 6, 1882, the Archbishop became *ex officio* President.



Archbishop Moore, 1783–1805.



Archbishop Sutton, 1805–28.



Archbishop Howley, 1828–48.



Archbishop Benson, 1882.



Archbishop Sumner, 1848–62.



Archbishop Longley, 1862–8.



Archbishop Tait, 1868–82.

The portraits in the Society's possession have been reproduced in the above form through the bounty of the Rev. Brymer Belcher (one of the Society's Vice-presidents) and the aid of his son, H. W. Belcher, Esq.

PREFACE.

Some eight years ago it was proposed to print *verbatim* the manuscript journals of the Society, from its incorporation in 1701 to the end of the 18th century. The idea was suggested by the very frequent enquiries for information as to the agents by whom the Church was planted in foreign parts in the last century, which were addressed to the Society from Churchmen—lay and clerical—in America. The work of the Society on that continent, especially in the United States, seems to be remembered with extraordinary interest and gratitude, and all incidents connected with it and with the workers are eagerly sought after and treasured.

The scheme was abandoned, because, although from many quarters there came expressions of sympathy, the cost at which five large quarto volumes could be produced seemed to be prohibitive, the more so as the Society's work in the present century would still be left to some future day. It was also felt that in a reprint of such archives there would be much that was not interesting in itself, and a careful and accurate digest of such vast materials seemed to be a task beyond the powers of any

officers of the Society, who were already fully engaged. This consideration, however, did not weigh with the compiler of the following pages, and Mr. C. F. Pascoe, who has special charge of all the Society's MSS., archives, and books, applied himself to it with great diligence and perseverance, with the result that he has produced a complete chronicle of the Society's work in all parts of the world, from 1701 to 1892. He has sacrificed to it all his leisure time and his annual holidays for the last five years, and it will be comparatively easy, as time goes on, to publish every ten years a similar record of the Society's work.

I have gone carefully through the proof-sheets, and have given such an amount of "editing" as makes me ready to accept the full responsibility for any faults that may be discovered in the book, while all the credit of a most painstaking labour remains with him to whom it is justly due.

H. W. TUCKER,

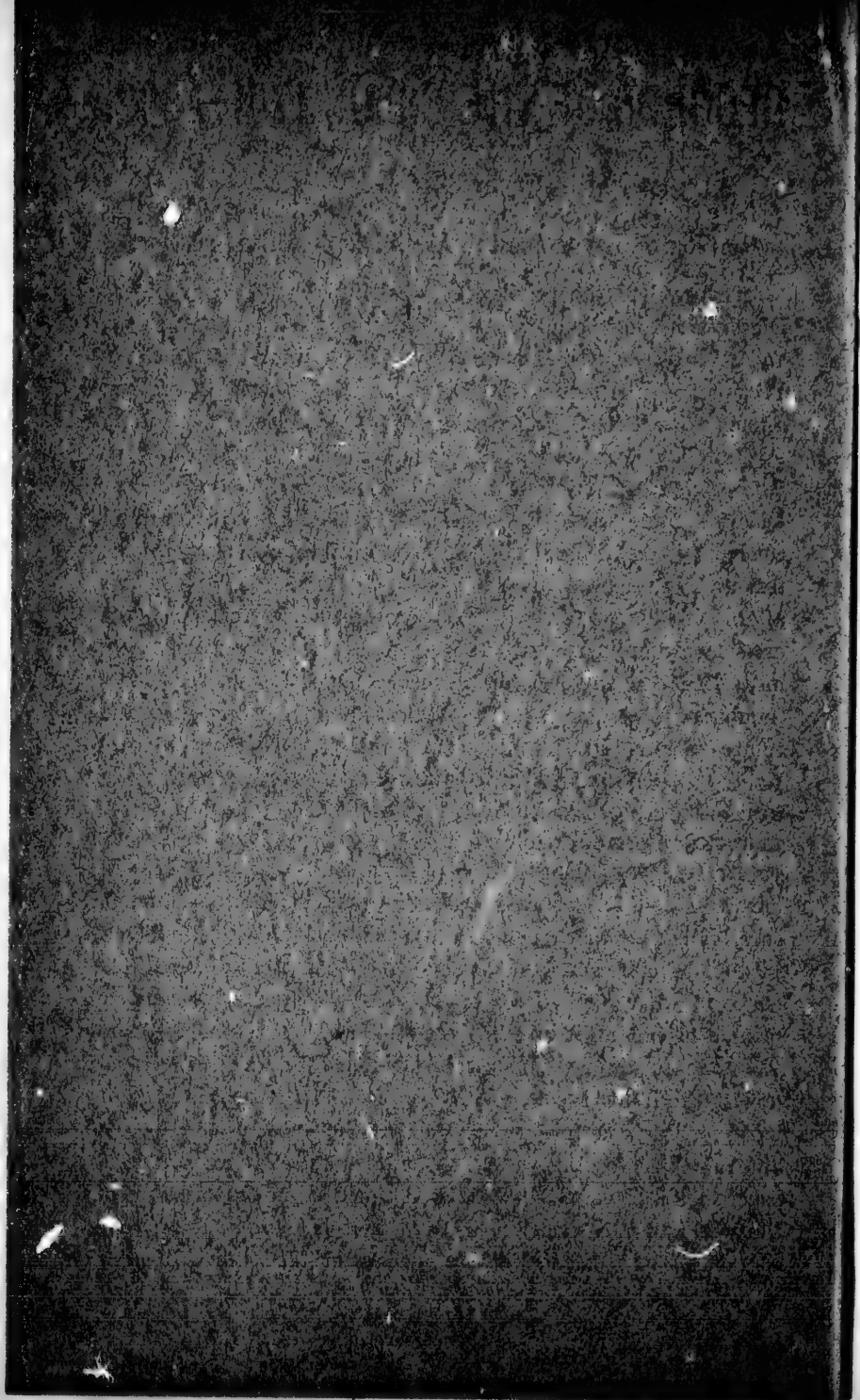
Secretary.

19 Delahay Street, S.W.,
April, 1893.

RECORDS OF THE S.P.G., 1701–1892.

Opinion of His Grace the Archbishop of Canterbury:

"I have had the privilege of receiving the first copy of the Digest which has been prepared of all the annals of the Society, and all I can say of it is that my speech would have been—I cannot say a better one, but it certainly would have been a longer one if it had allowed me an opportunity of continuing my studies systematically this morning. But it was so fascinating wherever I opened it. The accounts given were clear and strong and graphic, without having at all the appearance of condensation; and the little touches which appeared both in the text and in the notes were so engaging that I come to you this afternoon in a perfectly distracted condition by reason of the excellence of this Digest. It is a book I shall keep always near me, and I can only say that I have opened it in a very large number of places, and at every page I felt compelled to go on and compelled to read and so I lost my time. **It is a marvellous book—there is no doubt of it. It contains in a good-sized volume a most complete and, as I said, fascinating account of the work of the Society from the very beginning.** It is full of interest in its narrative and full of vividness in its touches; and it is, I am sure, delightful to us to know what a work of love it is. Mr. Pascoe has edited it, and not only edited it, but digested the whole of what would have taken five bulky quarto volumes to print, and thrown it into this readable and concise shape, and has done it by devoting all his leisure time and his annual holidays to it for the last five years, so that the devotion of our missionaries is certainly paralleled by the devotion of that old and valued servant at home. I should say that if we read and learn such a book, we shall know as much about the Missions of the world as Mr. Tucker does, and that is more than any one else does."—*From His Grace's address at the Annual Meeting of the Society in St. James's Hall, April 27, 1892.*



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(*The abbreviations and signs in the "Missionary Roll" (pp. 849–924) are explained on p.* 848.)

A MSS.	(*See* **MSS.** below).
App. Jo.	Appendix to the Journals of the Society (4 vols. A, B, C, D), (*see* p. 815).
C.D.C.	Calcutta Diocesan Committee of the Society.
Church in Col. ...	The Church in the Colonies (*see* p. 814).
G.M.	The Gospel Missionary (*see* p. 814).
Jo.	The Journals of the Society (*see* p. 815).
L.	Letter.
M.D.C.	The Madras Diocesan Committee of the Society.
M.F.	The Mission Field (*see* p. 814).
M.H.	Missions to the Heathen (*see* p. 814).
M.R.	The Monthly Record (*see* p. 814).
MSS.	The Manuscripts of the Society (grouped in 13 divisions, **A** to **M**) (*see* p. 815).
N.M.	News from the Missions (*see* p. 814).
Q.M.L.	The Quarterly Missionary Leaf (*see* p. 814).
Q.P.	The Quarterly Paper (*see* p. 814).
R.	The Annual Reports of the Society (*see* p. 814).
S.C.	Sub-Committee of the Society.
S.P.C.K.	The Society for Promoting Christian Knowledge.
S.P.G.	The Society for the Propagation of the Gospel in Foreign Parts.

(1) The Field and Period	(2) No. of Races ministered to	(3) No. of Languages used by the Missionaries	(4) No. of Ordained Missionaries employed		(5) No. of Central Stations	(6) Society's Expenditure	(7) Reference to more detailed statement
			European and Colonial	Native (dark races)			
North America: The older Colonies, now the United States 1702–85	6 European Colonial races, also Negroes, and over 14 Indian tribes	8	309	—	200	£227,454	*See* pp. 86–7
Newfoundland and Canada 1703–1892	5 European Colonial races, 27 Indian tribes, also Negroes, mixed races, and Chinese	17	1,445	—	836	£1,786,185	*See* pp. 192–3
West Indies, Central and South America 1712–1892	European Colonists, also Negroes, mixed races, 9 Indian tribes, and Hindus and Chinese	8	393	7	172	£611,907	*See* pp. 252–3
Africa 1752–1892	4 European Colonial races, 27 African families, many mixed coloured races, also Hindus and Chinese	17	404	65	271	£679,394	*See* pp. 332–5
Australasia 1793–1892	Colonists, 9 Native races, also mixed coloured races	11	458	5	355	£341,308	*See* pp. 466–7
Asia 1820–92	33 Native races, also Europeans and half-castes	27, and many dialects of some of these	381	199	208	£2,014,889	*See* pp. 730–3
Europe 1702–4, 1854–92	9 (Europeans principally)	4	114	—	231	£129,203	*See* p. 741
Total (*see* notes on next page)	125 families (*a*)	83 (*b*)	3,504	276	2,271 (*d*)	£5,790,340	
			3,693 (*c*)				

COMPARATIVE STATEMENT OF THE ANGLICAN CHURCH ABROAD, 1701–1892.

	1701				1892 (*e*)			
	Church Members	Clergy	Dioceses	Local Missionary effort	Church Members	Clergy	Dioceses	Local Missionary effort
North America: The older Colonies, now the United States (American Church) (& Mexico)	43,800	50	—	—	* 3,213,000	* 4,266	* 70	Domestic and Foreign Missions (*see* p. 87)
Newfoundland and Canada	500	? 2	—	—	723,733	1,126 (212 S.P.G.)	21	Domestic and Foreign Missions (*see* p. 193)
West Indies, Central and South America	?	? 23	—	—	* 596,500	* 311 (33 S.P.G.)	* 10	Domestic and Foreign Missions (*see* p. 253)
Africa	Only a few Europeans	One or two Chaplains	—	—	* 208,569	* 484 (159 S.P.G.)	* 18	Domestic Missions (*see* pp. 333, 335)
Australasia	—	—	—	—	1,493,313	1,043 (193 S.P.G.)	22	Domestic and Foreign Missions (*see* p. 467)
Asia	A few Europeans only	4 Chaplains	—	—	* 372,172	* 1,036 (224 S.P.G.)	* 19	Domestic Missions (*see* pp. 731–3)
Europe (Continent)	?	?	—	—	?	176 (33 S.P.G.)	1	
Total	?	81 ?	—	—	6,607,287	8,442 (680 S.P.G.)	161	

(*a*) (*b*) (*c*) (*d*) (*e*) *see* foot notes on next page. * *See* (*e*) on next page.

The Society has had the privilege of sending the first ministers of our Church into many of our Colonies, and with the exception of the Falkland Isles (where it had only an honorary Missionary), every Colony of the Empire has at some time or other received its aid. While from the first it has had direct Missions to the heathen, the Society (to quote Bishop G. A. Selwyn's words) has adopted "the surer way of spreading the Gospel to the uttermost parts of the earth" by "building up the Colonial Churches as Missionary centres"; 20 of the American Dioceses, and all but 10 of the 87 English Colonial and Missionary Dioceses, include Missions which were planted by the Society—in most instances before the foundation of the See—and 107 Bishops have been supported, wholly or in part, from the Society's funds. The loyalty of the Missionaries to the Church of England may be gathered from the fact that of the 3,698 employed between 1702 and 1892, only three cases of secession to other Christian bodies are recorded in the roll, while the accessions for the same period number at least 106—probably many more (*see* p. 847).

The operations of the Society are now carried on in 51 dioceses, the number of languages in use being 58. A little more than one-fourth of its funds is all that is now spent on our Christian Colonists,—about five-eighths are spent on the conversion of the heathen, and on building up the native Churches within the Empire, and the remainder on Missions in foreign countries, such as China, Corea, Japan, Borneo, Madagascar, and Honolulu. Of the 680 ordained Missionaries now on its list 119 are natives of Asia, and 88 natives of Africa.

In the Society's Colleges there are about 2,600 students; and 2,800 lay teachers, mostly natives, are employed in the various Missions in Asia and Africa, in the schools of which 38,000 children are receiving instruction.

(*Foot-notes to* p. xiv.)

(*a*) 10 European or European Colonial, 46 American Indian, 27 African, 9 Australasian, and 33 Asiatic families.

(*b*) After allowing for repetitions and omitting many dialects.

(*c*) After allowing for repetitions and transfers. (The actual number of *lay agents* employed during the same period cannot at present be stated, as the record of names is incomplete, but it may be taken as *over* 5,000.)

(*d*) Includes some 18,000 out-stations.

(*e*) This table takes into account the *foreign* Missions of the American Church, and other parts which are outside the scope of the tables given on pp. 87, 253, 383, and 738, &c.

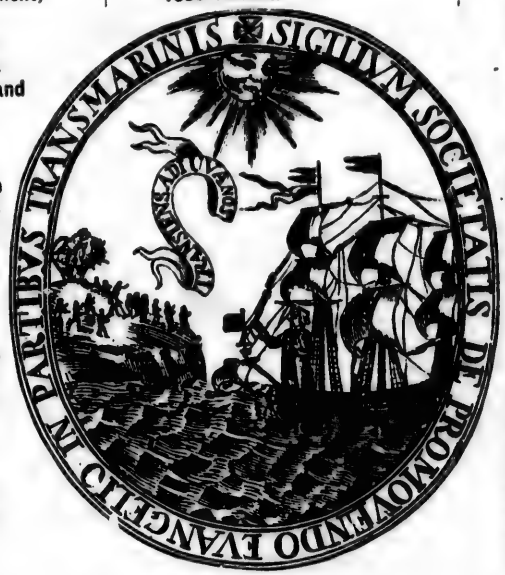
(*f*) Approximate.

FIELD OF THE SOCIETY'S WORK.

NORTH AMERICA, 1702; CONTINENT OF EUROPE, 1702; WEST INDIES, 1712; CENTRAL AMERICA, 1748; AFRICA, 1752; AUSTRALASIA, 1793; ASIA, 1820; SOUTH AMERICA, 1835:—

*1702 South Carolina
* „ New York
* „ New England
* „ New Jersey
* „ Pennsylvania
* „ Virginia
„ Europe (Continent)
*1703 Maryland
„ Newfoundland
*1708 North Carolina
1712 Windward Island
1728 Nova Scotia
*1733 Georgia
„ Bahamas
*1748 Mosquito Shore (Cent. America)
1752 Western Africa
1759 Quebec Prov.
1783 N. Brunswick
1784 Ontario Prov.
1785 Cape Breton
*1798 N. South Wales
1796 Norfolk Island
1819 Prince Edward Island
1820 Bengal
1821 Cape Colony (Western Division)
*1822 The Bermudas
1825 Madras
1830 Bombay
„ Cape Colony (Eastern Division)
1832 Seychelles
1833 N.W. Provinces, India
*1835 Tasmania
„ Tobago

1835 Leeward Islands
* „ Jamaica
„ British Guiana
1836 Trinidad
„ Mauritius
* „ South Australia
*1838 Victoria



1840 Queensland
* „ New Zealand
„ Ceylon
1841 Western Australia
1844 British Honduras
*1846 Central Provinces, India
1847 St. Helena

Westn. Borneo 1848
Melanesia . 1849*
Natal . . . „
Rupertsland (Manitoba &c.) . 1850
Orange Free State „
Assam . . . 1851
Tristan d'Acunha „
Pitcairn Island 1853*
Punjab . . . 1854
Western Asia „ *
Kaffraria . . 1855
The Straits . 1856
Lower Burma 1859
Zululand . . „
Brit. Columbia „
Northn. Africa 1861
Hawaiian Isles. 1862
China . . . 1863
Transvaal . 1864
Madagascar . „
Cashmere . . 1866
Upper Burma 1868
Griqualand W. 1870
Swaziland . 1871
Bechuanaland 1873
Japan . . . „
Basutoland . 1875
Central Africa 1879*
Fiji 1880
Ajmere &c. . 1881
Panama . . 1883
North Borneo 1888
Corea . . . 1889
Mashonaland 1890
New Guinea . „ *
Manchuria . 1892

N.B.—The "Digest" has brought out the important fact that several districts were occupied by the Society at an earlier period than had been supposed. The above table shows the date of first occupation of the various divisions in a complete and correct form for the first time.

* The asterisk indicates that the Society has withdrawn from the district.

CLASSIFIED DIGEST.

CHAPTER I.

ORIGIN, OBJECT, AND FIRST PROCEEDINGS OF THE SOCIETY.

ALTHOUGH it was not till 1701 that the Church of England began to conduct Foreign Mission work on an organised system, the two preceding centuries had not been entirely barren of Missionary effort. No sooner was England freed from the supremacy of the Pope than Archbishop Cranmer hastened (1534–5) to provide two chaplains for Calais, at that time Britain's only foreign possession. When Martin Frobisher sailed (May 31, 1578) in search of the North-West Passage to India "Maister Wolfall" was "appointed by her Majestie's Councill to be their Minister and Preacher," his only care being to save souls. Wolfall was privileged to be the first priest of the reformed Church of England to minister on American shores. To "discouer and to plant Christian inhabitants in places conuenient" in America was the main object of the expedition of Sir Humphrey Gilbert, who took possession of Newfoundland in 1583, and to whom was granted (by Queen Elizabeth in 1578) the first charter for the founding of an English colony. Similar powers were given in 1584 (by Letters Patent and Parliament) to Sir Walter Raleigh, his half-brother, and Wingandacoa was discovered in that year and named Virginia (now North Carolina). The first band of colonists sent there included Thomas Heriot or Hariot, the eminent scientist and philosopher, who may be regarded as the first English Missionary to America. The emigrants failed to effect a permanent settlement, but during their stay at Roanoke (1585–6) Heriot "many times and in euery towne" where he "came" "made declaration of the contents of the Bible" and of the "chiefe points of Religion" to the natives according as he "was able." One named Manteo, who accompanied the party on their return to England (1586) was appointed Lord of Roanoak (by Raleigh), and on August 13, 1587, was baptized in that island—this being the first recorded baptism of a native of Virginia. From this time and throughout the 17th century the extension of Christ's Kingdom continued one of the avowed objects of British colonisation.

But though the religious duty obtained some recognition everywhere, performance fell so far short of promise that when in 1675 Bishop COMPTON instituted an inquiry into an order of King and Council "said to have been made" [in the time of Charles I., *see* p. 743] "to commit unto

the Bishop of London for the time being the care and pastoral charge of sending over Ministers into our British Foreign Plantations, and having the jurisdiction of them," he "found this title so defective that little or no good had come of it," there being "scarce four Ministers of the Church of England in all the vast tract of America, and not above one or two of them, at most, regularly sent over." His proposals to several places to furnish them with chaplains were encouraged by the settlers and by Charles II., who allowed each minister or schoolmaster £20* for passage, and ordered that henceforth "every Minister should be one of the Vestry of his respective parish." Whereupon the people "built churches generally within all their parishes in the Leeward Islands and in Jamaica." And for the better ordering of them the Bishop prevailed with the King "to devolve all Ecclesiastical Jurisdiction in those parts upon him and his successors, except what concern'd Inductions, Marriages, Probate of Wills, and Administrations," and procured from his Majesty, for the use of the parish churches, books to the value of about £1,200. Soon after this the people of Rhode Island built a church, and six were [ordered to be] established by the Assembly of New York.† For the regulation and increase of religion in those regions the Bishop of London appointed the Rev. JAMES BLAIR to Virginia [about 1690] and the Rev. Dr. THOMAS BRAY to Maryland [1696] as his commissaries [1].

Laudable as may have been the exertions made for planting the Church, they were so insufficient that at the close of the 17th century "in many of our Plantacons, Colonies, and Factories beyond the Seas . . . the provision for Ministers" was "very mean"; many others were "wholy destitute, and unprovided of a Mainteynance for Ministers, and the Publick Worshipp of God; and for Lack of Support and Mainteynance for such" many of our fellow-subjects seemed "to be abandoned to Atheism and Infidelity." [S.P.G. Charter p. 925.] The truth was that the action taken had been isolated and individual, and therefore devoid of the essential elements of permanence. If under such circumstances individual effort was greatly restrained or wasted, it at least served to kindle and foster a Missionary spirit, and with the growth of that spirit the need of united action on the part of the Church became more and more apparent. Out of this arose what may be called the *Religious Society* movement of the 17th century, to which the origin of the Society for the Propagation of the Gospel may be traced. This movement had been preceded by a Missionary undertaking which deserves special notice. In 1646 John Eliot "the Apostle of the North American Red Men" began his labours among them in New England, which he continued till his death in 1690. Through his tracts the wants of the Indians became known in England, and so impressed was "the Long Parliament" that on July 27, 1649, an ordinance was passed establishing "A Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England," consisting of a President, Treasurer, and fourteen assistants, to be called "the President and Society for the Propagation of the Gospel in New England." A general collection throughout England and Wales (made at Cromwell's direction) produced nearly £12,000.

* This "Royal Bounty" was continued to at least the end of Queen Anne's reign.

† *See* p. 57.

of which £11,000 was invested in landed property in England. By means of the income Missionaries were maintained among the natives in New England and New York States. On the Restoration, in 1660, the Corporation necessarily became defunct, but was revived by a Charter granted by Charles II. in 1662, under the name of "the Company for the Propagation of the Gospel in New England and the parts adjacent in America." The new Charter was obtained mainly by the exertions of the Hon. Robert Boyle, who became the first Governor. The operations of the Company were carried on in New England up to 1775, and after an interval of eleven years, caused by the American Revolution, removed to New Brunswick in 1786, and thence in 1822 to other parts of British America, an extension being made also to the West Indies for the period 1823–40. The funds of the Company, for the regulation of which three decrees of Chancery have been obtained (1792, 1808, 1836), now yield an annual income of £3,500 (from investments). This, the first Missionary Society established in England, is generally known as "The New England Company." As reconstituted in 1662 it was limited to forty-five members, consisting of Churchmen and Dissenters [2].

About twelve years later the existence in England of "infamous clubs of Atheists, Deists, and Socinians" "labouring to propagate their pernicious principles," excited some members of the National Church, who had a true concern for the honour of God, to form themselves also into Societies, "that so by their united zeal and endeavours they might oppose the mischief of such dangerous principles, and fortifie both themselves and others against the attempts of those sons of darkness, who make it their business to root out (if possible) the very notions of Divine things and all differences of Good and Evil." Encouraged by several of the Bishops and Clergy, who, as well as Queen Anne, inquired into and approved of their methods and orders, these Religious Societies soon spread throughout the kingdom—increasing to forty-two in London and Westminster alone—and became "very instrumental in promoting, in some churches, Daily Prayers, Preparatory Sermons to the Holy Communion, the administration of the Sacrament every Lord's Day and Holy Day, and many other excellent designs conformable to the Doctrine and Constitution of the Church of England, which have not a little contributed to promote religion." [*See* "A Letter from a Residing Member of the Society for Promoting Christian Knowledge in London to a Corresponding Member in the Country" (Downing, London, 1714); also Dr. Josiah Woodward's "Account of the Rise and Progress of the Religious Societies in the City of London" (1701) [3].]

Among the promoters of this movement was the Rev. Dr. Thomas Bray. Born at Marston, Shropshire, in 1656, and educated at Oswestry and at Hart Hall (or Hertford College), Oxford, he became successively Curate of Bridgnorth (Shropshire), Chaplain to Sir Thomas Price at Park Hall (Warwickshire), Incumbent of Lea Marston, Vicar of Over Whitacre, and in 1690 Rector of Sheldon, an office which he held till within a few months of his death in 1730. On his appointment as Ecclesiastical Commissary for Maryland by the Bishop of London in 1696, Dr. Bray, before proceeding to America, employed his time in sending out clergymen and supplying them with suitable libraries.

And failing to obtain assistance from Parliament, he originated the plan of a Society to be incorporated by Charter, for spreading Christian knowledge at home and in the plantations or colonies. The plan was laid before the Bishop of London in 1697; it could not then be fully carried out, but it soon gave rise to the "SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE."

The foreign branch of the designs of this excellent institution—declared at the outset to be "the fixing Parochial Libraries throughout the Plantations (especially on the Continent of North America)"—had not been extended to the employment of Missionaries, when it devolved* on a new organisation formed specially for the supply of living agency abroad, viz., THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. The first meeting of the S.P.C.K. was held on March 8, 1699, the members present being the Lord Guildford, Sir Humphrey Mackworth, Mr. Justice Hook, Dr. Bray, and Colonel Colchester. In December 1699 Dr. BRAY, having been obliged to sell his effects and raise money on credit to pay for his voyage, left for America, where he organised as far as he then could the Church in Maryland, and returned to England in the summer of 1700 in order to secure the Royal Assent to a Bill for its orderly constitution. At home much interest was aroused in his Mission, Archbishop TENISON declaring that it would be "of the greatest consequence imaginable" to the establishment of religion in America [4]. Without doubt it was mainly the action taken by Dr. BRAY that inspired the efforts made in the next year by Convocation, the Archbishop, Bishop Compton, and the S.P.C.K., with the view to the propagation of the Gospel in foreign parts. The Minutes of the Lower House of the Convocation of the Province of Canterbury show that on March 13, 1701:—

"At the proposal of Dr. ISHAM, a Committee of twelve were named to enquire into Ways and Means *for promoting Christian Religion in our Foreign Plantations:* and the said Committee are directed to consult with the Lord Bishop of LONDON about the premises as often as shall be found necessary. *Et ulterius ordinârunt*—that it be an instruction to the said Committee, that they consider the promotion of the Christian religion according to the doctrine, discipline, and worship of the Church of England as by law established. And that it be a further instruction to the said Committee to consider how to promote the worship of God amongst seafaring men whilst at sea. And it was declared to be the opinion of this house, That any members might come and propose anything to this or any other Committee, unless it was otherwise ordered by this house, but none to have liberty of suffrage except such as are deputed to be of the Committee." [Page 243 of *The History of the Convocation of the Prelates and Clergy of the Province of Canterbury*, 1700 [1701]. London: A. and J. Churchill, 1702.]

According to Dr. ATTERBURY (Prolocutor of the Lower House of Convocation):—

"When business of high consequences to the Church, and such as was likely to do honour to the promoters of it, was started by the clergy, attempts of the same kind, without doors, were set forward which might supersede theirs. Thus when the Committee, I have mentioned, was appointed, March 13th, 1700 [1701], to consider what might be done towards 'propagating the Christian religion, as professed in the Church of England, in our Foreign Plantations'; and that Committee, composed of very venerable and experienced men, well suited to such an enquiry, had sat several times at St. Paul's, and made some progress in the business referred to them, a Charter was presently procured to place the consideration of that matter in other hands, where it now remains, and will, we hope, produce

* *See* p. 6.

excellent fruits. But whatsoever they are, they must be acknowledged to have sprung from the overtures to that purpose first made by the Lower House of Convocation." [Page 13 of Preface to *Some Proceedings in the Convocation of* 1705 (by Dr. Atterbury) 1708.]

The first meeting of the Committee of Convocation was held on March 15, 1701, and within the next three weeks Dr. BRAY appealed to William III. in the following terms:—

"*To the King's Most Excellent Majesty, the humble Petition of* THOMAS BRAY, D.D.,

"*Humbly sheweth,*

"That the Numbers of the Inhabitants of your Majesty's Provinces in *America* have of late Years greatly increas'd; that in many of the Colonies thereof, more especially on the Continent, they are in very much Want of Instruction in the *Christian Religion*, and in some of them utterly destitute of the same, they not being able of themselves to raise a sufficient Maintenance for an Orthodox Clergy to live amongst them, and to make such other Provision, as shall be necessary for the Propagation of the Gospel in those Parts.

"Your Petitioner further sheweth, That upon his late Arrival into England from thence, and his making known the aforesaid Matters in this City and Kingdom, he hath great Reason to believe, that many Persons would contribute, as well by Legacy, as Gift, if there were any Body Corporate, and of perpetual Succession now in Being, and establish'd in this Kingdom, proper for the Lodging of the said Legacies and Grants therein.

"Now forasmuch as Your Majesty hath already been graciously pleas'd to take the State of the Souls of Your Majesty's Subjects in those Parts, so far into Consideration, as to Found, and Endow a *Royal College* in *Virginia*, for the Religious Education of their Youth, Your Petitioner is thereby the more encouraged to hope, that Your Majesty will also favour any the like Designs and Ends, which shall be Prosecuted by proper and effectual Means.

"Your Petitioner therefore, who has lately been among Your Majesty's Subjects aforesaid, and has seen their Wants and knows their Desires, is the more emboldened, humbly to request, that Your Majesty would be graciously pleased to issue Letters Patent, to such Persons as Your Majesty shall think fit, thereby Constituting them a BODY POLITICK and CORPORATE, and to grant to them and their Successors, such Powers, Privileges, and Immunities as Your Majesty in great Wisdom shall think meet and necessary for the Effecting the aforesaid Ends and Designs.

"*And your Petitioner shall ever Pray &c.*

"THOMAS BRAY."

The reception of the above is thus recorded:—

"WHITE-HALL, *April 7th*, 1701.

"His Majesty having been moved upon this PETITION is graciously pleas'd to refer the same to Mr. Attorney, or Mr. Solicitor-General, to consider thereof, and Report his Opinion, what His Majesty may fitly do therein; whereupon His Majesty will declare His further Pleasure.

"JA. VERNON." [5]

The matter was now formally taken up by the S.P.C.K. At the meeting of that Society on May 5, 1701, "the Draught of a Charter for the Erecting a Corporation for Propagating the Gospell in Foreign Parts was read," and on May 12 Dr. BRAY'S petition with other papers relating to the subject. The Archbishop of Canterbury was the first to promise a subscription (twenty guineas) towards the charges of passing the Charter, which document was on May 19 "again read and debated and several amendments made, and the names of the Secretary and other officers . . . agreed to." It being "very late" its further con-

sideration was "referred to Sir Richard Bulkeley, Mr. Comyns, Mr. Serjeant Hook, and the Secretary." The S.P.C.K. (May 26) undertook to advance the "moneys wanting for the Payment of the Charter," and (June 9) £20 was actually paid on this account. [*See* also p. 822.] The Charter as granted by William III. [*see* p. 925] was laid before the S.P.C.K. by Dr. BRAY on June 23, and thanks were tendered to him for "his great care and pains in procuring the grant," and to the Archbishop of Canterbury for "promoting the passing the aforesaid Letters Patents," and the latter was asked to summon a meeting of the new Society [6]. It should here be noted that in a "form of subscription for raising the money due to Dr. Bray upon account of the Plantations," adopted by the S.P.C.K. in November 1701, it is stated that there remained due to Dr. Bray £200, "part of a greater sum by him advanced upon the credit of public Benefactions towards the propagation of Christian knowledge on the Continent of North America," that the said sums had been really expended by him upon that account, in particular "divers ministers" had been "sent over," and "many Parochial Libraries" "fixed in the Plantations on the said continent." It was added that the S.P.C.K. had "thought fit to sink the subscriptions for the plantations (to which all their members were obliged to subscribe upon admittance) by Reason that that Branch of their Designs is determined" by the incorporation of the S.P.G., which included most of the members of the S.P.C.K [7]. [N.B.—The operations of the S.P.C.K. did not, however, long remain restricted to the British Isles. From 1710 to 1825 it supported Missions in India conducted by Lutherans [*see* p. 501–3], and though its employment of Missionaries then ceased it has since continued to assist materially in building up branches of the English Church in all parts of the world.]

The first meeting of the Society for the Propagation of the Gospel in Foreign Parts was held on June 27, 1701, at Lambeth Palace,* and there were present: the Archbishop of Canterbury, President; the Bishops of London (Compton), Bangor (Evans), Chichester (Williams), and Gloucester (Fowler); Sir John Philips, Sir William Hustler, Sir George Wheler, Sir Richard Blackmore, Mr. Jervoyse, Serjeant Hook, the Dean of St. Paul's (Sherlock), Dr. Stanley (Archdeacon of London), Dr. Kennett (Archdeacon of Huntingdon); the Rev. Drs. Mapletoft, Hody, Stanhope, Evans, Bray, Woodward, and Butler; Mr. Shute, Drs. Slare and Harvey; and Messrs. Chamberlayne, Brewster, Nichols, Bromfield, Bulstrode, and Trymmer. After "His Majestie's Letters Patents under the Great Seal of England constituting a Corporation for Propagating the Gospell in Foreign Parts were read," officers and members were elected, and steps were taken for the preparation of a Seal and of Bye-Laws and Standing Orders, also for the printing of copies of the Charter, and defraying the charges of passing it [8].

The second meeting, held July 8, 1701, at the Cockpit, decided that the device of the Seal should be:—

"A ship under sail, making towards a point of land; upon the prow standing a minister with an open Bible in his hand; people standing on the shore in a posture of expectation, and using these words, *Transiens adjuva nos.*"

* Place not stated in S.P.G. Journal, but recorded in that of S.P.C.K., June 30, 1701.

The Bye-Laws and Standing Orders adopted at this meeting provided that the business of the Society should be opened with prayer, that there should be an annual sermon [*see* p. 833], and that the following oath should be tendered to all the officers of the Society before admission to their respective offices: "I, A. B., do swear that I will faithfully and duly execute the office . . . of the Society for the Propagation of the Gospel in Forreign Parts, according to the best of my judgment. So help me God" * [9].

Subsequent meetings were for many years held generally at Archbishop Tenison's Library in St. Martin's-in-the-Fields, the episcopate being largely represented, notwithstanding that the hour was frequently as early as eight or nine in the morning. [*See* Journals.]

On March 6, 1702, a Committee was appointed "to receive all proposals that may be offered to them for the Promoting the designs of this Society, and to prepare matters for the consideration of the Society" [10]. From June 18, 1703, this body became known as "the Standing Committee" [11]: its meetings were long held at St. Paul's Chapter House [12], and up to 1882 it continued subject to "the Society" as represented in the Board meetings. On April 6 of that year a "Supplemental Charter" was granted to the Society [*see* p. 929], one result of which was that the Standing Committee was placed on a fully representative basis, and thus became for nearly every purpose the Executive of the Society [13].

On August 15, 1701, the Society entered on an enquiry into the religious state of the Colonies; information was sought and obtained from trustworthy persons at home and abroad—the Bishop of London, English merchants, Colonial Governors, congregations, &c.†—and on October 17 progress was made in raising "a Fund for the Propagation of the Gospel in Forrein Parts" [14].

The Charter shows that the Society was incorporated for the threefold object of (1) providing a maintenance for an orthodox Clergy in the plantations, colonies, and factories of Great Britain beyond the seas, for the instruction of the King's loving subjects in the Christian religion; (2) making such other provision as may be necessary for the propagation of the Gospel in those parts; and (3) receiving, managing, and disposing of the charity of His Majesty's subjects for those purposes. The construction placed upon the first two heads by the founders of the Society was thus stated by the Dean of Lincoln, in the first anniversary sermon, Feb. 1702:—

"The design is, in the first place, to settle the State of Religion as well as may be among our *own People* there, which by all accounts we have, very much wants their Pious care: and then to proceed in the best Methods they can towards the *Conversion* of the *Natives*. . . . . The *breeding up* of Persons to understand the great variety of Languages of those Countries in order to be able to *Converse* with

* In conformity with the provisions of Act 5 & 6 Will. IV. cap. 62, the following "declaration" was substituted for the "oath" in 1836. "I, A. B., do declare that I will faithfully and duly execute the office of . . . the Society for the Propagation of the Gospel in Foreign Parts." In 1850 the declaration was abolished [9*a*].

† In particular see Memorial of Colonel Morris "concerning the State of Religion in the Jerseys," &c. and Philadelphia; Governor Dudley's "Account of the State of Religion in the English Plantations in North America"; Rev. G. Keith's Letter "About the State of Quakerism in North America"; a Letter from the Lords Commissioners of Trade and Plantations "concerning the conversion of the Indians"; and "A List" (furnished by the Bishop of London) "of all the Parishes in the English Plantations in America" [14*a*].

the Natives, and Preach the Gospel to them . . . . this is very great *Charity*, indeed the greatest Charity we can show; it is Charity to the *Souls* of men, to the Souls of a great many of our *own* People in those Countries who by this may be reformed, and put in a better way for Salvation by the use of the means of Grace which in many places they very much want, but especially this may be a great Charity to the souls of many of those *poor Natives* who may by this be converted from that state of *Barbarism* and *Idolatry* in which they now live, and be brought into the Sheep-fold of our blessed Saviour" [15].

At one time it seemed as if this interpretation would not be adhered to, for in 1710 it was laid down by the Society that that branch of its design which related to the "conversion of heathens and infidels" "ought to be prosecuted preferably to all others." [*See* p. 69.] Though the proposed exclusive policy was not pursued, the Society throughout its history has sought to convert the heathen as well as to make spiritual provision for the Christian Colonists, and, according to its ability, neither duty has ever been neglected by it. On this subject much ignorance has hitherto prevailed at home; and in some quarters it is still maintained that the Society did nothing for the evangelisation of the heathen to entitle it to be called "Missionary" until the third decade of the present century. The facts are that the conversion of the negroes and Indians formed a prominent branch of the Society's operations from the first. The object was greatly promoted by the distribution of a sermon by Bishop Fleetwood of St. Asaph in 1711 [16], and of three addresses* by Bishop Gibson of London in 1727 [17]; and to quote from a review of the Society's work in 1741 by Bishop Secker, afterwards Archbishop of Canterbury:—

"In less than forty Years, under many Discouragements, and with an income very disproportionate to the Vastness of the Undertaking, a great deal hath been done; though little notice may have been taken of it, by Persons unattentive to these things, or backward to acknowledge them. Near a Hundred Churches have been built: above ten thousand Bibles and Common-Prayers, above a hundred thousand other pious Tracts distributed: great Multitudes, upon the whole, of Negroes and *Indians* brought over to the Christian Faith: many numerous Congregations have been set up, which now support the Worship of God at their own Expence, where it was not known before; and Seventy Persons are constantly employed, at the Expence of the Society, in the farther Service of the Gospel" [18].

Further proof will be found in the following chapters, which contain a brief record of the Society's work in all parts of the world. In particular, see the accounts of the *early* Missions to the heathen in New York Province [Negroes and Indians, 1704, &c., pp. 63–74], in the West Indies [Negroes, 1712, &c., pp. 194, 199, &c.], in Central America

* (1) "An Address to Serious Christians among ourselves, to Assist the Society for Propagating the Gospel, in carrying on the Work of Instructing the Negroes in our Plantations abroad." (2) "Letter to the Masters and Mistresses of Families in the English Plantations abroad; Exhorting them to encourage and promote the Instruction of their Negroes in the Christian Faith." (3) "Letter to the Missionaries in the English Plantations; exhorting them to give their Assistance towards the Instruction of the Negroes of their Several Parishes, in the Christian Faith" [17*a*].

[Moskito Indians, 1747, &c., pp. 234–6], in West Africa [Negroes, 1752, &c., pp. 254–8], and in Canada [Indians, 1778, &c., pp. 139–40, 154, 165, &c.]; *see also* pp. 86, 192, 252, 382, &c.

References (Chapter I.)—[1] R. 1706, pp. 11–14. [2] Accounts of the New England Company. [3] British Museum, and "American Pamphlets, 1650–1704," in S.P.G. "White Kennet" Library (bound in green). [4] S.P.C.K. Journal, Aug. 8, 1700. [5] "Life and Designs" &c. of Dr. Bray: Brotherton, London, 1706 (S.P.G. "White Kennet" Library). [6] S.P.C.K. Journal, May 5, 12, 19, 26, and June 9, 23, 1701. [7] S.P.C.K. Journal, Nov. 4 and 18, 1701. [8] Jo., V. 1, pp. 1–3, and page 822 of this book. [9] Jo., V. 1, pp. 4–5. [9*a*] Jo., V. 44, pp. 64, 121; R. 1884–5, p. vi.; R. 1886, p. vi.; Jo., V. 46, pp. 85, 107. [10] Jo., V. 1, p. 39. [11] Jo., V. 1, p. 109. [12] *See* the Standing Committee Books. [13] *See* the Bye-Laws and Regulations of the Society for the period. [14] Jo., V. 1, pp. 13–18, and p. 822 of this book. [14*a*] Jo., V. 1, p. 13, and App. Jo. **A**, pp. 4–42; do. **B**, pp. 1–5. [15] S.P.G. Anniversary Sermon, 1702, pp. 17–18. [16] Printed in S.P.G. Report for 1710. [17 & 17*a*] R. 1740, pp. 66–8, and printed in full in Humphreys' Historical Account, 1730, pp. 250–75. [18] S.P.G. Anniversary Sermon, 1741, pp. 11–12.

CHAPTER II.

NORTH AMERICA: THE OLDER COLONIES, NOW THE UNITED STATES—(INTRODUCTION).

For the greater part of the 18th century the Colonies of Great Britain, extending along the East Coast of North America, from South Carolina to Maine, together with the negroes, and with the Indian tribes who dwelt further inland, constituted the principal Mission-field of the Society. These Colonies were first settled by private adventurers, mostly representatives of divers denominations, dissenting from the Mother Church, yet too much divided among themselves to preserve, in some parts, even the form of religion. Hence, notwithstanding the prominent recognition of religion in the original schemes of colonisation, the Society found this field occupied by 250,000 settlers, of whom whole Colonies were living "without God in the world," while others were distracted with almost every variety of strange doctrine. Church ministrations were accessible only at a few places in Virginia, Maryland, New York, and in the towns of Philadelphia and Boston, and the neighbouring Indians had been partly instructed by the Jesuits and by John Eliot and agents of the New England Company. Until 1785 the Society laboured to plant, in all its fulness, the Church of Christ in those regions.

In the Rev. George Keith the Society found one able and willing, not only to advise, but also to lead the way. Originally a Presbyterian, he had been a fellow-student of Bishop Burnet at Aberdeen, but soon after graduating he joined the Quakers, and went to New Jersey and afterwards to Pennsylvania. There he became convinced of the errors of Quakerism, and returning to England in 1694 he attached himself to the Mother Church and was admitted to Holy Orders in 1700. His zeal and energy, combined with his experience of the country,

pointed him out as well qualified for the service of the Society. Accordingly he was adopted as its first Missionary on Feb. 27, 1702 [1], and with the Rev. PATRICK GORDON (appointed March 20) [2], sailed from England on April 24, 1702. Among their fellow-passengers were Colonel Dudley, Governor of New England, and Colonel Morris, Governor of New Jersey, and the Rev. JOHN TALBOT, Chaplain of the ship, from each of whom they received encouragement, and Talbot was so impressed with Keith's undertaking that he enlisted as companion Missionary [3]. They landed at Boston on June 11, and on the next day Keith wrote to the Society:—

"Colonel Dudley was so very civil and kind to Mr. Gordon and me that he caused us both to eat at his table all the voyage, and his conversation was both pleasant and instructive, insomuch that the great cabin of the ship was like a colledge for good discourse, both in matters theological and philosophical, and very cordially he joined daily with us in divine worship, and I well understand he purposeth to give all possible encouragement to the congregation of the Church of England in this place. Also Colonel Morris was very civil and kind to us, and so was the captain of the ship, called the Centurion, and all the inferior officers, and all the mariners generally, and good order was kept in the ship; so that if any of the seamen were complained upon to the captain for profane swearing, he caused to punish them according to the usuall custom, by causing them to carry a heavy woodden collar about their neck for an hour, that was both painful and shameful; and, to my observation and knowledge, severall of the seamen, as well as the officers, joined devoutly with us in our daily prayers according to the Church of England, and so did the other gentlemen that were passengers with us" [4].

The object of Keith's Mission was to enquire into the spiritual condition of the people, and to endeavour to awaken them to a sense of the Christian religion. How that object was accomplished is fully told in his Journal published after his return to England [5], of which the following is a summary:—

"I have given an entire Journal of my two Years'* Missionary Travel and Service, on the Continent of *North America*, betwixt *Piscataway River* in *New England*, and *Coretuck* in *North Carolina*; of extent in Length about eight hundred miles; with which Bounds are Ten distinct Colonies and Governments, all under the Crown of *England*, viz., *Piscataway*, *Boston* [Colony called Massachusett's Bay], *Rhod. Island* [Colony included also Naraganset, and other adjacent parts on the Continent], *Connecticot*, *New York*, *East and West Jersey*, *Pensilvania*, *Maryland*, *Virginia*, *and North Carolina*. I travelled twice over most of those Governments and Colonies, and I preached oft in many of them, particularly in *Pensilvania*, *West* and *East Jersey*, and *New York* Provinces, where we continued longest, and found the greatest occasion for our service.

"As concerning the success of me and my Fellow-Labourer, Mr. JOHN TALBOT'S, Ministry, in the Places where we travelled, I shall not say much; yet it is necessary that something be said, to the glory of God alone, to whom it belongs, and to the encouragement of others, who may hereafter be imployed in the like Service.

"In all the places where we travelled and preached, we found the people generally well affected to the Doctrine that we preached among them, and they did generally join with us decently in the Liturgy, and Public Prayers, and Administration of the Holy Sacraments, after the Usage of the Church of *England*, as we had occasion to use them. And where Ministers were wanting (as there were wanting

* Keith was actually "two years and twenty weeks" in the Society's service, and on completing his mission he was elected a member of the Society in consideration of "his great experience in the affairs of the plantations," &c. [6].

in many places) the People earnestly desired us to present their Request to the *Honourable Society*, to send Ministers unto them, which accordingly I have done: and, in answer to their request, the Society has sent to such places as seemed most to want, a considerable number of Missionaries.

"Beside the general Success we had (praised be God for it) both in our Preaching, and much and frequent Conference with People of Diverse Perswasions, many of which had been wholly strangers to the Way of the Church of *England*; who, after they had observed it in the Publick Prayers, and reading the Lessons out of the Holy Scriptures of the Old and New Testament, and the manner of the Administration of Baptism, and the Lord's Supper, were greatly affected with it, and some of which declared their great satisfaction and the Esteem they had of the Solemn and edifying manner of our Worship and Administration, far above whatever they could observe in other Ways of Worship known to them.

"To many, our Ministry was as the sowing the Seed and Planting, who, probably, never so much as heard one orthodox Sermon preached to them, before we came and Preached among them, who received the Word with Joy; and of whom we have good Hope, that they will be as the good ground, *that brought forth Fruit, some Thirty, some Sixty, and some an Hundred Fold.* And to many others it was a watering to what had been formerly Sown and Planted among them; some of the good Fruit whereof we did observe, to the glory of God, and our great Comfort. . . Almost in all these Countries where we Travelled and Laboured . . . by the Blessing of God on our Labours, there are good Materials prepared for the Building of Churches, of living Stones, as soon as, by the good Providence of God, Ministers shall be sent among them who have the discretion and due qualifications requisite to build with them" [7].

In a letter (Feb. 24, 1703) written during his Mission, Keith said:—

"There is a mighty cry and desire, almost in all places where we have travelled, to have ministers of the Church of England sent to them in these Northern parts of America. . . If they come not timely the whole country will be overrunne with Presbyterians, Anabaptists, and Quakers" [8].

Mr. Talbot also wrote (Sept. 1, 1703):—

"It is a sad thing to consider the years that are past; how some that were born of the English never heard of the name of Christ; how many others were baptized in his name, and [have] fallen away to Heathenism, Quakerism, and Atheism, for want of Confirmation. . .

"The poor Church has nobody upon the spot to comfort or confirm her children; nobody to ordain several that are willing to serve, were they authorized, for the work of the Ministry. Therefore they fall back again into the herd of the Dissenters, rather than they will be at the Hazard and Charge to goe as far as England for orders: so that we have seen several Counties, Islands, and Provinces, which have hardly an orthodox minister am'st them, which might have been supply'd, had we been so happy as to see a Bishop or Suffragan Apud Americanos" [9].

These representations were followed by petitions from multitudes of Colonists, whom the Society strove to supply with the full ministrations of the Church, at the same time using direct means for the conversion of the heathen, whether Negroes, Indians, or Whites.

In addition to its efforts to meet the calls for pastors, evangelists, and school teachers, the Society distributed great quantities of Bibles, Prayer-Books, and other religious works [*see* p. 798]; "and for an example, to furnish the Churches with suitable ornaments," it sent services of Communion Plate, with linen, &c. [10].

The hindrances to the planting and growth of the Church in America in the 18th century may be indicated, but cannot be realised in this age. As the chief hindrance is fully stated in another chapter

[*see* p. 748], it will suffice to say here that the want of a Bishop was severely felt by the members of the Church in each of the following colonies.

References (Chapter II.)—[1] Jo., V. 1, p. 32. [2] Jo., V. 1, pp. 46–7. [3] Jo., V. 1, Aug. 21, Sep. 18, Nov. 20, 1702. [4] A MSS., V. 1, No. 9. [5] Jo., V. 1, Aug. 20 and 28, 1704; July 20, 1705; Jan. 18, Feb. 1 and 28, March 15, May 17, July 19, and Aug. 16, 1706. [6] Jo., V. 1, Oct. 20 and Dec. 15, 1704. [7] Keith's Journal, pp. 82–6. [8] A MSS., V. 1, No. 87. [9] A MSS., V. 1, No. 125. [10] R. 1706, pp. 73–4.

CHAPTER III.

SOUTH CAROLINA.

South Carolina (originally united with North Carolina in one colony) was settled under a Charter granted to a Company in 1662, whose professed motives were a desire to enlarge his Majesty's dominions and "zeal for the propagation of the Christian faith in a country not yet cultivated or planted, and only inhabited by some barbarous people who had no knowledge of God." But the Society found in 1701 that more than one-half of the 7,000 Colonists (to say nothing of the negroes and Indians) were themselves living regardless of any religion, there being only one* Church (at Charlestown), no schools and few dissenting teachers of any kind.

The first Missionary of the Society to South Carolina, the Rev. S. Thomas—who was the third sent by it to America—was less fortunate in his voyage than Keith and Gordon. In the passage down the English Channel he was "forc'd to lye upon a chest," and "after many importunate and humble perswasions" he at last obtained leave to read prayers daily, but he was "curs'd and treated very ill on board." At Plymouth he was so ill that his life was despaired of, but during his detention there he recovered so far as to be able to officiate "severall Lord's Day for a minister att Plimstock, who was both sick and lame . . . and whose family" was "great and circumstances in the world mean." Receiving "nothing from him but his blessing and thanks," Mr. Thomas went on his way in another ship with a "civil" captain, and for the rest of the voyage he "read prayers thrice every day and preached and catechised every Lord's Day." After "12 weeks and 2 dayes at sea" he arrived at Charlestown on Christmas Day, 1702. He was designed for a Mission to the native Yammonsees, and on his appointment £10 was voted by the Society "to be laid out in stuffs for the use of the wild Indians." Wild indeed they proved to be—they had revolted from the Spaniards "because they would not be Christians," and were in so much danger of an invasion that they were "not at leisure to attend to instruction"; nor was it "safe to venture among them." Surrounding him, however, were a body of heathen equally needing instruction, and more capable of receiving it, viz. the negro and Indian slaves who in the Cooper River district alone outnumbered the savage Yammonsees. Therefore, Mr. Thomas settled in that district. One of the places included in his charge was Goosecreek, containing "the best and most

* App. Jo. A, p. 40.

numerous congregation in all Carolina," who were "as sheep without a shepherd" [1].

Numbers of the English settlers were "in such a wilderness and so destitute of spiritual guides and all the means of grace" that they "were making near approach to that heathenism which is to be found among negroes and Indians." Mr. Thomas prevailed with "the greatest part of the people to a religious care in sanctifying the Lord's Day," which had been "generally profaned." Many also were induced to "set up the worship of God in their own families," to which they had been "perfect strangers." The Holy Communion "had not been administered" in one district before Mr. Thomas came, and after "much pains" he could "procure only five" communicants at first. Before long this number grew to forty-five, and there was "a visible abatement of immorality and profaneness in the parish, and more general prevailing sense of religion than had been before known" [2]. After taking great pains to instruct the heathen slaves also (Indians and negroes), some of whom were admitted to baptism [3], Mr. Thomas visited England on private affairs in 1705, at the same time being "empowered and desired" by "the Governor, Council and Parliament" of Carolina "to make choice of five such persons" as he should "think fit, learned, pious, and laborious ministers of the Church of England to officiate in the vacant parishes, pursuant to a late Act of Parliament for the encouragement of the publick worship of God according to the Church of England" in the Province [4]. On this occasion Mr. Thomas submitted what the Society pronounced to be "a very full and satisfactory account of the state of the Church in South Carolina" [5]. He also drew attention to an objectionable clause in the Act of the Assembly above referred to (passed Nov. 4, 1704) [6], which placed in the hands of certain lay commissioners the power of removing the clergy. Holding "that by Virtue hereof the Ministers in South Carolina will be too much subjected to the pleasure of the People," the Society referred the matter to the Archbishop of Canterbury and the Bishop of London, and agreed to "put a stop to the sending any ministers . . . into those parts till . . . fully satisfied that the . . . clauses are or shall be rescinded, and that the matter be put into an ecclesiastical method" [7]. While the Society was vindicating the rights of the clergy, a petition was presented to the House of Lords by Joseph Boone, merchant, on behalf of himself and many other inhabitants of Carolina, showing:—

"That the Ecclesiastical Government of the said Colony is under the Jurisdiction of the Lord Bishop of London. But the Governour and his Adherents have at last, which the said adherents had often threatened, totally abolished it: For the said Assembly hath lately passed an Act whereby twenty Lay-Persons therein-named, are made a Corporation, for the exercise of several exorbitant Powers, to the great Injury and Oppression of the People in general, and for the exercise of all Ecclesiastical Jurisdiction, with absolute Power to deprive any Minister of the Church of England of his Benefice, not only for his Immorality, but even for his Imprudence, or for Innumerable Prejudices and animosities between such Minister and his Parish. And the only Church of England Minister, that is established in the said Colony, the Rev. Mr. Edward Marston,* hath already been cited before their Board; which the Inhabitants of that Province take to be a high Ecclesiastical Commission

[* Not a Missionary of the Society.]

Court, destructive to the very being and essence of the Church of England and to be had in the utmost Detestation and Abhorrence by every Man that is not an Enemy to our Constitution in Church and State."

The House of Lords expressed their opinion—

"That the Act of the Assembly lately past there . . . so far forth as the same relates to the establishing a Commission for the displacing the Rectors or Ministers of the Churches there, is not warranted by the Charter granted to the Proprietors of that Colony, as being not consonant to Reason, repugnant to the Laws of this Realm, and destructive to the Constitution of the Church of England."

On this Resolution being laid before the Queen the matter of complaint was effectually taken away [8]. A new Act was passed in 1706 in which provision was made for raising the salaries of the clergy from £50 to £100 per annum, and in communicating the same to the Society the Governor and Council explained that the Clause in the Act of 1704 was "made to get rid of the incendiaries and pest of the Church, Mr. Marston," and had the Society known the facts of the case it would not have blamed them "for taking that or any other way to get rid of him." Mr. Boone, they stated, was "a most rigid Dissenter," who, while pretending to defend the rights of the Clergy, sought to destroy the Act "because it established the Church of England . . . and settled a maintenance on the Church ministers." In proof of this it should be added that at the very time he was championing the cause of the Church, Mr. Boone was engaging "two Dissenting ministers" and a schoolmaster to take back with him to Carolina, and they were actually fellow-passengers with Mr. Thomas on his return in 1706 [9]. Shortly after this the Governor and Council addressed the following memorial to the Society:—

"We cou'd not omit this Opportunity of testifying the grateful Sense we have of your most noble and Christian charity to our poor Infant Church in this Province expressed by the generous encouragement you have been pleased to give to those who are now coming Missionaries, the account of which we have just now received, by the worthy Missionary and our deserving Friend and Minister, Mr. Thomas, who, to our great Satisfaction is now arrived. The extraordinary Hurry we are in, occasioned by the late Invasion, attempted by the *French* and *Spaniards*, from whom God hath miraculously delivered us, hath prevented our receiving a particular account from Mr. Thomas of your Bounty; and also hath not given us leisure to view your Missionaries' instructions, either in regard of what relates to them, or to ourselves: But we shall take speedy care to give them all due Encouragement and the Venerable Society the utmost Satisfaction. There is nothing so dear to us as our holy Religion, and the Interest of the Establish'd Church, in which we have (we bless God) been happily educated; we therefore devoutly adore God's Providence for bringing and heartily thank your Society for encouraging, so many Missionaries to come among us. We promise your Honourable Society, it shall be our daily Care and Study, to encourage their pious labours, to protect their Persons, to revere their Authority, to improve by their ministerial Instructions, and as soon as possible, to enlarge their annua Salarys . . . When we have placed your Missionaries in their several Parishes according to your Directions, and received from them an account of your noble Benefactions of Books for each Parish, we shall then write more particular and full: In the mean Time, we beg of your Honourable Society to accept of our hearty gratitude, and to be assured of our incere Endeavour to concur with them in their most noble Design of Propagating Christ's holy Religion. . . . Sep. 16, 1706" [10].

By the same body the Society was informed in 1706 of the death of Mr. Thomas, of whom they reported that "his exemplary life,

diligent preaching and obliging courage" had secured him "the goodwill of all men. . . . He not only brought over several of the Dissenters but also prevailed upon several that professed themselves members of the Church of England to lead religious lives and to become constant communicants, and other considerable services he did for the Church." They added, "We do most humbly request your honourable Society to send us four more ministers for the country, and upon your recommendation we shall have them fixed in the several parishes there" [11]. Mr. Thomas' widow was voted two months' salary from the Society and a gratuity of £25 "in consideration of the great worth of . . . her husband and of his diligence in his ministerial office and for the encouragement of missionarys to undertake the service of the Society" [12].

Other faithful men were found to take up and extend the work begun in South Carolina. For the Colonists, Missionaries were needed even more than for the negroes and Indians. So many of the settlers lived "worse than the heathen" that the province was (in 1710-14) "spoiled with blasphemy, Atheism and Immorality," and the great obstacle to the free Indians embracing the Christian religion was the "scandalous and immoral life of the white men" among them calling themselves "Christians" [13]. In the case of the slaves (negroes and Indians), many of the masters were extremely inhuman, "esteeming them no other than beasts," and while, it is hoped, few went to the extent of scalping an Indian woman (as one did in 1710), the owners generally were, at first, opposed to the endeavours of the Missionaries to instruct the slaves [14].

"'What!' said a lady; considerable enough in any other respect but in that of sound knowledge; 'Is it possible that any of my slaves could go to heaven, and must I see them there?'" "A young gent had said some time before that he is resolved never to come to the holy table while slaves are received there." (L. from Rev. Dr. Le Jau, of Goosecreek, Aug. 18, 1711 [15]).

All honour to those who were zealous in encouraging the instruction of their slaves, such as Mr. John Morris (of St. Bartholomew's), Lady Moore, Capt. David Davis, Mrs. Sarah Baker, and several others at Goosecreek, Landgrave Joseph Marton and his wife (of St. Paul's), the Governor and a member of the Assembly (who were ready to stand sureties for a negro), Mr. and Mrs. Skeen, Mrs. Haigue, and Mrs. Edwards [16]. The last two ladies were formally thanked by the Society for their care and good example in instructing the negroes, of whom no less than twenty-seven prepared by them—including those of another planter—were baptized by the Rev. E. TAYLOR, of St. Andrew's, within two years.

Mr. Taylor wrote in 1713:—

"As I am a Minister of Christ and of the Church of England, and a Missionary of the Most Christian Society in the whole world, I think it my indispensible and special duty to do all that in me lies to promote the conversion and salvation of the poor heathens here, and more especially of the Negro and Indian slaves in my own parish, which I hope I can truly say I have been sincerely and earnestly endeavouring ever since I was minister here where there are many Negro and Indian slaves in a most pitifull deplorable and perishing condition tho' little pitied by many of their masters and their conversion and salvation little desired and endeavoured by them. If the Masters were but good Christians themselves and would but concurre with the Ministers, we should then have good hopes of the conversion and salvation at least of some of their Negro and Indian slaves. But

too many of them rather oppose than concurr with us and are angry with us, I am sure I may say with me for endeavouring as much as I doe the conversion of their slaves. . . . I cann't but honour . . . Madam Haigue. . . . In my parish . . . a very considerable number of negroes . . . were very loose and wicked and little inclined to Christianity before her coming among them. I can't but honour her so much . . . as to acquaint the Society with the extraordinary pains this gentlewoman, and one Madm. Edwards, that came with her, have taken to instruct those negroes in the principles of Christian Religion and to reclaim and reform them: And the wonderfull successe they have met with, in about half a year's time in this great and good work. Upon these gentlewomen's desiring me to come and examine these negroes . . . I went and among other things I asked them, Who Christ was. They readily answered, He is the Son of God, and Saviour of the World, and told me that they embraced Him with all their hearts as such, and I desired them to rehearse the Apostles' Creed and the 10 Commandments, and the Lord's Prayer, which they did very distinctly and perfectly. 14 of them gave me so great satisfaction, and were so very desirous to be baptized, that I thought it my duty to baptize them and therefore I baptized these 14 last Lord's Day. And I doubt not but these gentlewomen will prepare the rest of them for Baptisme in a little Time" [17].

Other owners in the same parish refused to allow their slaves to attend Mr. Taylor for instruction, but he succeeded in inducing them or some of their families to teach the Lord's Prayer, and this was so effectual that more negroes and Indians came to church than he could find room for [18]. The desire of the slaves for instruction was so general that but for the opposition of the owners there seems no reason why the whole of them should not have been brought to Christ. So far as the Missionaries were permitted, they did all that was possible for their evangelisation, and while so many "professed Christians" among the planters were "lukewarm," it pleased God "to raise to Himself devout servants among the heathen," whose faithfulness was commended by the masters themselves [19]. In some of the congregations the negroes or blacks furnished one-half of the Communicants out of a total of 50 [20].

The free Indians were described as "a good sort of people, and would be better if not spoiled by bad example;" the Savannocks being, however, "dull and mean," but the Floridas or Cricks (Creeks) "honest, polite," and their language "understood by many nations, particularly the Yamousees." They had some customs similar to the Jewish rites, such as circumcision, and feast of first-fruits; they loved justice, not enduring "either to cheat or be cheated," and had notions of a Deity and the immortality of the soul. Many of them desired Missionaries, but the traders hindered this as likely to interfere with one branch of their trade viz. the exchanging of their "European goods" for slaves made during wars instigated by themselves [21].

War had already reduced the number of the Indians by one-half, and it was the desire of the Society to bring to them the Gospel of peace. The Rev. Dr. Le Jau forwarded in 1709 a copy of the Lord's Prayer in Savannah, the language of the Southern Indians, and in 1711 Mr. J. Norris, a planter, interviewed the Society, and was encouraged in a design which he had formed of bringing up his son to the ministry and sending him to the Yammonsees at his own expense [22].

The Rev. G. Johnston, of Charleston, brought to England in 1713 a Yammonsee prince, at the request of his father and of the Emperor of the Indians, for instruction in the Christian religion and the manners of the English nation; it was decided that under Clause 2 of the

Charter the said youth might "be maintained, put to school and instructed at the charge of the Society" [23]. This was done, and after being twice examined by the Committee of the Society, he was submitted to the Bishop of London, and by him baptized in the Royal Chapel of Somerset House on Quinquagesima Sunday, 1715, at the age of 19, Lord Carteret, one of the proprietors of South Carolina, with Abel Kettilby, Esq., and Mrs. Cæcilia Conyers, being sponsors, after which he was presented to the King "under the character given" [24]. The Society sent him back with a present for his father of a "gun or ffuzee," with a pair of scarlet stockings, and a letter of commendation to the Governor and Council, who were "exhorted to contribute all they" could "to the conversion of the Indians," and it was hoped that much would be done, as the "whole Province" saw "with admiration the improvement" of the prince [25]. On his return he wrote to the Society:—

"Charles Town in South Carolina, December 3, 1715.

"SIR,

"I humble thank the good Society for all their Favours which I never forget. I got into Charles Town the 30 September. I have hard noos that my Father as gone in Santaugustena and all my Friends. I hope he will come to Charles Town. I am with Mr. Commissary Johnston house. I learn by Commissary Johnston as Lady. I read every Day and night and Mr. Commissary Johnston he as well kind to me alwas. I hope I learn better than when I was in School. Sir, I humble thank the good Society for all their Favours.

"Your Most and Obedient Servent

"PRINCE GEORGE." [26]

The absence of the father was caused by a war in which he was taken prisoner. This made the prince extremely dejected, but he continued his education under Mr. Johnston, who took the same care of him as of his own children [27], and prevailed on the Emperor of the Cherequois to let him have his eldest son for instruction; the Rev. W. GUY was also informed in 1715 by Capt. Cockran, a Dissenter at Port Royal, that the son of the Emperor of the Yammonsees was with him, and that he would take care to instruct him, and that as soon as he could say the Creed, the Lord's Prayer, and the Ten Commandments, he would present him for baptism [28].

The efforts of a few righteous men availed not, however, to save the province from the calamities of a war which proved as disastrous to the Mission cause as to the material interests of the country. This war was caused partly by the oppression of the traders [29], who, having sown the wind, were now to reap the whirlwind. In 1715 the Indians from the borders of Fort St. Augustino to Cape Fear conspired to extirpate the white people. On the Wednesday before Easter some traders at Port Royal, fearing a rising among the Yammonsees, made friendly overtures to them, which were so well received that they remained in the Indian camp for the night. At daybreak they were greeted with a volley of shot, which killed all but a man and a boy. These gave the alarm at Port Royal, and a ship happening to be in the river, about 300 of the inhabitants, including the Rev. W. GUY, escaped in her to Charleston, the few families who remained being tortured and murdered. The Appellachees, the Calabaws, and the Creeks soon joined the Yammonsees. One party, after laying waste St. Bartholomew's, where 100 Christians fell into their hands, was driven

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off the week after Easter by Governor Craven; but the Indians on the northern side continued their ravages until June 18, when, after massacring a garrison, they were finally defeated by Captain Chicken, of the Goosecreek Company.

The Missionaries suffered grievously from the war—some barely escaping massacre, all being reduced and impoverished. Timely help from the Society relieved their miserable state, and that of two French clergymen, Rev. J. La Pierre,* of St. Dennis, and Rev. P. de Richbourg, of St. James's, Santee, who, but for this aid, must have left their congregations, consisting of French refugees, who had conformed to the Church of England [30].

During the war the Rev. R. Maule, of St. John's, remained four months shut up in a garrison ministering to the sick and wounded, being, said he, "satisfied, not only to sacrifice my health, but (if that could be of any use) my very life too, for the propagation of the Gospel of Jesus Christ [31]." Both were sacrificed, as it proved, and at his death in 1716 he left most of his property (or over £750 currency) to the Society [32]. So also did the Rev. R. Ludlam, of Goosecreek, in 1728—the bequest, amounting to £2,000 currency, being partly intended for the erection of "a schoole for the instruction of poor children" in the parish [33]. A legacy of £100 was also bequeathed by the Rev. L. Jones, of St. Helen's, for the support of a free school at Beaufort, and in 1761 the Rev. C. Martyn, of St. Andrew's, attended a meeting of the Society in England, and resigned his Missionary salary, "thinking the minister of St. Andrew's sufficiently provided for without the Society's allowance" [34]. The need of schools in South Carolina was thus represented to the Society by some of the inhabitants of Dorchester in 1724:—

"The want of country Schools in this Province in general and particularly in this parish is the chief source of Dissenters here and we may justly be apprehensive that if our children continue longer to be deprived of opportunity of being instructed, Christianity [will] of course decay insensibly and we shall have a generation of our own as ignorant as the Native Indians" [35].

Here, as elsewhere, the Assembly were moved to establish a free school [36]. As early as 1704 a school was opened at Goosecreek by the Rev. S. Thomas [37], and several of the ordained Missionaries of the Society acted also as schoolmasters. Mr. Morritt reported in 1725 that he had sent for, and was expecting, a son of a Creek chief for instruction in his school at Charleston [38].

In 1743, two negroes having been purchased and trained as teachers at the cost of the Society, a school was opened at Charleston by Commissary Garden, with the object of training the negroes as instructors of their countrymen. The school was continued with success for more than 20 years, many adult slaves also attending in the evening for instruction. This was done by the Church in the face of many difficulties and obstructions, and at a time when the Government had not one institution for the education of the 50,000 slaves in the Colony [39].

By the example of the Society and its Missionaries, the colonists were led to take a real interest in spiritual things, and they showed their gratitude by building and endowing Churches and Schools, and

* Mr. La Pierre was assisted again in 1730, he being then in "miserable circumstances" [30a].

making such provision that in 1759 the Society decided not to fill up the existing Missions in the Province as they became vacant [40]. The last of these vacancies occurred in 1766, but in 1769 a special call was made on behalf of "the Protestant Palatines in South Carolina." Having emigrated from Europe, they were "greatly distressed for want of a minister," there being none to be met with at a less distance than 50 or 70 miles; "no sick or dying person" could "be visited at a less expense than £10 sterling," and their settlement being in an infant state, without trade and without money, they were unable to support a minister, and therefore implored the aid of the British Government. The Lords Commissioners of Trade and Plantations referred their petition to the Society, with the result that the Rev. S. F. Lucius was sent out to minister to them [41]. Arriving at Coffee Town in 1770, he officiated on Easter Day to "a people very eager to hear the Word." For want of a minister among them "the children were grown up like savages." In six months he baptized 40 children and 30 adults [42]. The people built two churches, and Mr. Lucius continued among them as the Society's Missionary until the end of the American Revolution. During the war he was reduced to "the deepest distress" by being cut off from communication with the Society, and unable to receive his salary for seven years (1776–83). After the evacuation of Charleston, where he had taken refuge, he attempted to go to "his old residence at Coffee Town; but, destitute as he was of every conveniency, and travelling, *more Apostolorum*, on foot, encumbered with a wife and seven children, along an unhospitable road, he was soon unable to proceed, having . . certain information that he would not meet with a friendly reception." He returned to Charleston, and in March 1783 proceeded to Congarees (142 miles distant), "where a great number of the Palatines were settled," who were in general "very irreprehensible in their morals and behaviour," seventy being communicants [43].

STATISTICS.—In South Carolina (area 30,750 square miles), where (1702–83) the Society assisted in maintaining 54 Missionaries and planting 35 Central Stations (as detailed on pp. 849–50), there are now 995,577 inhabitants, of whom about 25,000 are Church Members and 5,179 Communicants, under the care of 51 Clergymen and a Bishop. [*See also* the Table on pp. 86–7, and p. 849.]

References (Chapter III.)—[1] Jo., V. 1, June 19 and 26, July 3, Aug. 21, and Sept. 18, 1702, and June 18, 1703; **A** MSS., V. 1, Nos. 21, 25, 83, 86, 179; R. 1706, pp. 41–2; App. Jo. **A**, pp. 466–80. [2] App. Jo. **A**, pp. 477–8. [3] App. Jo. **A**, pp. 472–3. [4] Jo., V. 1, Sept. 21, 1705; App. Jo. **A**, pp. 394–5. [5] Jo., V. 1, Jan. 18, 1706; App. Jo. **B**, No. 74. [6] App. Jo. **B**, No. 73. [7] Jo., V. 1, Feb. 15 and March 15, 1706. [8] R. 1706, pp. 75–9; Jo., V. 1, March 21 and April 18, 1707. [9] **A** MSS., V. 2, No. 149; do. V. 3, No. 153; App. Jo. **A**, pp. 532–6. [10] App. Jo. **A**, pp. 527–30. [11] App. Jo. **A**, pp. 537–8. [12] Jo., V. 1, May 30, July 18, and Aug. 15, 1707. [13] Jo., V. 1, Oct. 20, 1710; Jo., V. 2, Oct. 10, 1712; Jo., V. 3, Oct. 15, 1714. [14] Jo., V. 1, Oct. 21, 1709; Oct. 20, 1710; Jo., V. 2, Oct. 9, 1713. [15] **A** MSS., V. 6, No. 142. [16] Jo., V. 2, June 15, 1711; Oct. 10, 1712; Oct. 16, 1713; June 1, 1714; Jo., V. 3, Oct. 7, 1715, Nov. 22, 1716; R. 1724, pp. 40–1. [17] Jo., V. 2, Oct. 16, 1713; **A** MSS., V. 8, pp. 356–7; R. 1713, pp. 44–5. [18] Jo., V. 2, Oct. 16, 1713; Jo., V. 3, Oct. 7, 1715. [19] Jo., V. 2, p. 387. [20] R. 1724, pp. 40–1; R. 1726, p. 40; R. 1758, p. 70; R. 1761, p. 62. [21] Jo., V. 1, Sept. 16, Oct. 21, Dec. 30, 1709; Jo., V. 2, May 18, 1711; Oct. 10, 1712. [22] Jo., V. 1, Sept. 16, 1709, Jan. 26 and Feb. 1, 1711; Jo., V. 2, pp. 87–8. [23] Jo., V. 2, pp. 297, 300. [24] R. 1714, pp. 59–60; Jo., V. 2, Aug. 20, Sept. 17, 1714; Jo., V. 3, Jan. 21, 1715. [25] Jo., V. 2, Aug. 20, 1714; Jo., V. 3, Jan. 21, 1715, July 6, 1716; Accounts of Society's Expenditure, 1714; R. 1714, p. 60. [26] **B** MSS., V. 4, p. 34. [27] Jo., V. 3, Feb. 1, 1717. [28] Jo., V. 3, Oct. 7, 1715, July 6, 1716, Feb. 1, 1717. [29] Jo., V. 3, Nov. 22, 1716. [30] Humphreys' Historical Account of the Society, pp. 97–102; Jo., V. 3, pp. 71–2, 89, 91–2, 158–9, 168, 221–36. [30*a*] Jo., V. 4, Jan. 15,

1720. [31] Jo., V. 3, p. 231; A MSS., V. 11, p. 127. [32] Jo., V. 3, pp. 260, 279, 350, 357–8; Jo., V. 4, p. 67; A MSS., V. 13, pp. 237, 249. [33] Jo., V. 5, pp. 201, 222–3; B MSS., V. 4, p. 219. [34] R. 1761, p. 63; Jo., V. 15, p. 133. [35] and [36] A MSS., V. 19, pp. 69–70. [37] App. Jo. A, p. 478. [38] R. 1725. p. 36. [39] Jo., V. 9, pp. 48–9, 103–4, 288–9, 279; Jo., V. 10, pp. 11, 12, 62, 64, 326; R. 1740, p. 68; R. 1743, p. 53; R. 1747, p. 63; R. 1757, p. 50. [40] R. 1759, p. 63. [41] Jo., V. 18, pp. 207–8, 252. [42] Jo., V. 19, p. 88; R. 1771, p. 27. [43] Jo., V. 23, pp. 66, 272–5; R. 1783, p. 45.

CHAPTER IV.

NORTH CAROLINA.

North Carolina was included in the Charter granted to the South Carolina Company in 1662. [*See* page 12.] In 1701 it contained at least 5,000 Colonists, besides [illegible] and Indians, all living without any minister and without any form of Divine worship publicly performed. Children had grown up and were growing up unbaptized and uneducated; and the dead were not buried in any Christian form.

According to an old resident, some good had been effected by religious books supplied by the Rev. Dr. Bray in 1699–1700; but this to a certain extent had been counteracted by the ill behaviour of the first clergyman, the Rev. Daniel Brett, who also appears to have been sent over by Dr. Bray in the latter year. "For about ½ a year he behaved himself in a modest manner, and after that in a horrid manner" [1]. [Mr. H. Walker to Bishop of London, Oct. 21, 1703.]

In his Journal Keith records that on May 10, 1703, leaving Elizabeth County in Virginia—

"We [*i.e.* Talbot and himself] took our journey from thence to North Carolina. May 16, Whitsunday, I preached at the House of Captain Sanders in Corretuck in North Carolina, on Rom. i. 16. We designed to have travelled further into North Carolina, but there was no passage from that place by Land convenient to Travel, by reason of Swamps and Marishes; and we had no way to go by water, but in a Canow over a great Bay, many Miles over, which we essayed to do, but the wind continuing several days contrary, we returned to Virginia" [2].

Early in 1702, two months before Keith left England, the need of a Missionary for Roanoak was recognised, but some time elapsed ere one could be obtained [3].

The Rev. John Blair visited the Province in 1704 as an itinerant Missionary, supported by Lord Weymouth, but returned the same year enfeebled with poverty and sickness, having found it "the most barbarous place in the Continent" [4].

The country thus designated then consisted for the most part of swamps, marshes, deserts, forests, and rivers, without roads or bridges, but here and there a path, more easy to lose than to find; and this, added to an exacting climate, made it one of the most arduous and deadly of Mission fields [5]. In 1705 Chief Justice Trot appealed for 500 copies of Mr. John Philpot's Letter against the Anabaptists, "because the said country swarm with Anabaptists"; and the copies were supplied by the Society, with additions from Bishop Stillingfleet's works on the subject [6].

A paper entitled "The Planter's Letter" showed such a want of ministers in North Carolina that it was decided that the next "proper person who offers shall be sent there" [7]. The Rev. J. Adams and

the Rev. W. GORDON were approved in October 1707, and arriving in 1708 [8], took charge of four of the five districts into which the province had been divided. In Chowan, though few of the people could "read, and fewer write, even of the justices of the Peace and vestrymen," yet "they seem'd very serious and well inclin'd" to receive instruction, and 100 children were soon baptized by Mr. Gordon. In Paquimans, where a church had been begun by a Major Swan, ignorance was combined with opposition from the Quakers, who were "very numerous, extreamely ignorant, unsufferably proud and ambitious and consequently ungovernable." By using the "utmost circumspection both in publick and in private," and by the "success of some small favours" Mr. Gordon "shewed them in physick, they not only became very civill but respectfull" to him "in their way." After a year's experience he returned to England, being unable to endure "the distractions among the people and other intollerable inconveniences in that colony" [9]. A greater trial awaited Mr. Adams. In Pascotank most of the people were Church members, and the government was "in the hands of such persons as were promoters of God's service and good order;" but the Quakers "did in a most tumultuous manner stir up the ignorant and irreligious" against the Rulers and the Clergy. Of this he wrote (in October 1709):—

"The abuses and contumelies I meet with in my own person are but small troubles to me in respect of that great grief of hearing the most sacred parts of Religion impiously prophan'd and rediculed. We had a Communion lately, and the looser sort at their drunken revellings and caballs, spare not to give about their bread and drink in the words of administration, to bring in contempt that most holy Sacrament and in derision of those few good persons who then received it" [10].

From his congregations he derived not enough support "to pay for diet and lodging" [11], and it was only by an increased allowance from the Society that he was enabled to exist [12]. Writing from "Currituck" in 1710 he said:—

"Nothing but my true concern for so many poor souls, scattered abroad as sheep having no shepherd, and my duty to those good men who reposed this trust in me, cou'd have prevailed upon me to stay in so barbarous and disorderly place as this now is, where I have undergone a world of trouble and misery both in body and mind. . . . I have struggled these two years with a lawless and barbarous people, in general, and endured more, I believe, than any of the Society's Missionaries ever has done before me. I am not able as the countrey is now, to hold out much longer, but intend God willing, next summer or fall, to set out for Europe" [13].

From his flock he earned the character of "a pious and painfull pastor,' "exemplary and blameless," who had "much conduced to promote the great end of his Mission." Before his arrival the blessed Sacrament had never been administered in Carahtuck precinct, but now (1710) there were more communicants there than in most of the neighbouring parishes of Virginia, where there had long been a settled ministry [14]. [*See* Addresses from "Carahtuck" and Pascotank, and from Governor Glover.]

Sickness, however, prevented Mr. Adams leaving for England, and he died among his flock. Successive Missionaries for many years had to encounter additional hardships and dangers arising from the incursions of the Indians. The Corees and Tuskaroras, near Cape Fear, formed a plot which threatened the ruin of the Colony. In

small bands of five or six men they waited as friends on their victims, and as opportunity offered slew them. At Roanoak 137 of the inhabitants were massacred. Timely aid came from South Carolina in the form of 600 whites and 600 friendly Indians, under Colonel Barnwell, who defeated the enemy, killing 300, taking 100 prisoners, and forcing the rest, about 600, to sue for peace. Most of the other straggling bands retreated into "Fort Augustino" district, under the protection of the Spaniards. But though the Colony was saved from extinction, about 30 Indians remained, and these meeting with little opposition soon multiplied and gave much trouble. Families were daily "cut off and destroyed" [15], and in the space of five years more than 80 unbaptized infants perished in this way [16]. The Rev. G. RANSFORD of Chowan was taken prisoner by the "salvages" as he was going to preach, but escaped and took refuge in Virginia for two months [17]. Mr. Ransford had several conferences in 1712 with the King of the (friendly) Chowan Indians, who seemed "very inclinable to embrace Christianity" [18]. But the Rev. T. NEWNAM in 1722 reported that though the Indians were "very quiet and peacable," he almost despaired of their conversion. They then numbered only 300 fighting men, living in two towns [19]. In the course of time the Catawba and other tribes settled among the Planters, and, becoming more open to instruction, baptisms occasionally resulted. The ministrations of the Rev. A. STEWART in Hyde County, were attended by "many of the remains of the Attamuskeet, Roanoke and Hatteras Indians," who "offered themselves and their children for baptism," and on one occasion he baptized 21. He also fixed a schoolmaster among them, at the expense of Dr. Bray's Associates, over whose schools in the Province he acted as superintendent [20].

Among the negroes, a much more numerous body, greater results were attained, though the Missionaries' efforts were frustrated by the slaveowners, who would "by no means permit" their negroes "to be baptized, having a false notion that a christen'd slave is by law free" [21].

"By much importunity," Mr. RANSFORD of Chowan (in 1712) "prevailed on Mr. Martin to lett" him baptize three of his negroes, two women and a boy. "All the arguments I cou'd make use of" (he said) "would scarce effect it, till Bishop ffleetwood's sermon* . . . turn'd y^e^ scale" [22]. Yet Mr. Ransford succeeded in baptizing "upwards of forty negroes" in one year [23]. As the prejudices of the masters were overcome, a Missionary would baptize sometimes fifteen to twenty-four negroes in a month; forty to fifty in six months; and sixty-three to seventy-seven in a year. The return of the Rev. C. HALL for eight years was 355, including 112 adults, and at Edenton the blacks generally were induced to attend service at all the stations, where they behaved "with great decorum" [24].

In no department of their work did the Missionaries in North Carolina receive much help from the Colonists. The Rev. J. URMSTON in 1711 was with his family "in manifest danger of perishing for want of food; we have," he said, "liv'd many a day only on a dry crust and a draught of salt water out of the Sound, such regard have the

* *See* p. 8.

people for my labours—so worthy of the favour the Society have shewn them in providing Missionaries and sending books" [25]. The poor man was promised from local sources a house and £100 a year, but actually received only £30 in five years, and that in paper money [26].

Similar complaints were made by others, and to all "the trivial round, the common task" furnished ample room for self-denial. Many instances might be quoted to show that the bounty of the Society was really needed and duly appreciated.

Thus the "Vestry of Queen Anne's Creek," on "behalfe of the rest of the inhabitants of the precinct" of Chowan, wrote in 1714 :—

"Wee . . . in a most gratefull manner Return our hearty thanks to the Honble. Society &c. For their great Care of our Souls' health in sending over Missionaries to preach the Word of God and administring the Holy Sacrament among us. Wee and the whole English America ought to bless and praise the Almighty for having putt it into the hearts of so many and great Honble. Personages to think of their poor Country Folk whose lott it hath been to come into these Heathen Countries were we were in danger of becomeing like the Indians themselves without a God in the World" [27].

In the following year the Assembly of North Carolina divided the country into nine parishes, and settled salaries for the Ministers of each parish not exceeding £50. The preamble of this Act states that they did this to "express our gratitude to the Right Honourable the Society for Promoting the Christian Religion in Foreign Parts, and our zeal for promoting our Holy Religion" [28].

In 1717 Governor Eden wrote to the Society, remonstrating on the "deplorable state of religion in this poor province" :—

"It is now almost four months since I entered upon the Government, where I found no Clergyman upon the place except Mr. Urmston, one of your Missionaries, who is really an honest painestaking gentleman, and worthy of your care, but, poor man! with utmost endeavours, is not able to serve one-half of the county of Abbermarle, which adjoins to Virginia, when as the county of Bath is of a much larger extent, and wholly destitute of any assistance. I cannot find but the people are well enough inclined to imbrace all opportunitys of attending the Service of God, and to contribute, to the utmost of their ability, towards the support of such missionarys as you shall, in compassion to their circumstances, think fit to send amongst them; but our tedious Indian warr has reduc'd the country so low, that without your nursing care the very footsteps of religion will, in a short time, be worne out, and those who retain any remembrance of it will be wholly lead away by the Quakers; whereas a few of the Clergy, of a complaisant temper and regular lives, wou'd not only be the darlings of the people, but would be a means in time to recover those all ready seduced by Quakerism" [29].

In 1732 the Society, observing with much concern that there was not one Minister of the Church of England in North Carolina (and being unable to do more), appointed an Itinerant Missionary (Rev. J. Boyd) to travel through the whole of the country and at times officiate in every part of it. Five years later the province was divided into two itinerant Missions, to one of which was appointed the Rev. J. Garzia, whom the inhabitants of St. Thomas, Pamplico, had induced by fair promises to come from Virginia, and were starving with his wife and three children by not paying him "his poor salary of £20 per annum" [30].

The travelling Missionaries were by no means equal to the mighty task laid on them, but they served to keep religion alive, preaching publicly, and from house to house, and baptizing from 500 to 1,000

persons a year, sometimes as many as 100 in a day [31]. Notwithstanding the hardships involved, several of the Colonists themselves were ready to undertake the office of a Missionary, and in the labours of one of these will be found an example for all time.

In 1743 there came to the Society a magistrate from North Carolina bearing letters signed by the Attorney-General, the Sheriffs, and the Clergy of the province, testifying that he was of "very good repute, life, and conversation." Having officiated for several years as a lay-reader, in the absence of a clergyman, he now desired to be ordained in order that he might more effectually minister to the wants of his countrymen. Admitted to the sacred office, the Rev. CLEMENT HALL returned a Missionary of the Society, with an allowance of £30 a year [32]. Thenceforward he gave himself up to a life of almost incessant labour, and for twelve years was the only clergyman for hundreds of miles of country. Several of his congregations were so large that they had to assemble under the shady trees for service [33]. On one of his tours he baptized 376 persons in less than a month; on another, in one day, "at a very remote place," ninety-seven, several of whom "were grown up, not having opportunity before" [34]. In 1752 he thus summarised his labours:—

"I have now, through God's Gracious Assistance and Blessing, in about seven or eight years, tho' frequently visited with sickness, been enabled to perform (for ought I know) as great Ministerial Duties as any Clergyman in North America: viz., to Journey about 14,000 miles, Preach about 675 Sermons, Baptize about 5,783 White Children, 243 Black Children, 57 White Adults, and 112 Black Adults—in all 6,195 Persons; sometimes adminr. the Holy Sacrat. of ye Ld.'s Supper to 2 or 300 Communicants, in one Journey, besides Churching of Women, Visiting the sick, &c., &c. I have reason to believe that my Health and Constitution is much Impair'd and Broken, by reason of my contin. Labours in my Office, and also from the Injurious treatment I have often recd. from the adversaries of our Church and Constitution; for w'ch I do, and pray God to forgive them, and turn their hearts" [35].

After three years' more itineration work he was appointed to a settled Mission, St. Paul's, and died in 1759, having received into the "congregation of Christ's flock" 10,000 persons by baptism [36].

Another Colonial candidate for Holy Orders, Mr. E. JONES, walked from Liverpool to London, and for the last four days of the journey he was reduced to living "upon a Penny a Day" [37].

These instances show that even North Carolina might have furnished a sufficient number of Clergy had ordination been obtainable on the spot. The neglect arising from the want of a Bishop must have been great when a Missionary could report:—

"I found the people of the Church of England disheartened, and dispersed like sheep, but have collected them into about forty congregations, or have as many preaching places where I meet them, consisting on a moderate calculation, of seven thousand souls men, women and children or 900 familys, inhabiting a country of one hundred and eighty miles in length and one hundred and twenty in breadth" [38]. [L., Rev. T. S. Drage, Feb. 28, 1771.]

The Society had long had reason to complain that the inhabitants of North Carolina, though frequently called upon to build churches and parsonages and to fix glebes and salaries for settled Missionaries, did little or nothing [39]. Up to 1764 only one glebe-house had been finished, but in that year Governor Dobbs obtained some better

provision for the maintenance of the Clergy, whose number, then only six, increased threefold in the next seven years [40].

But in 1775 the Rev. D. EARL reported that he had "not received a shilling of his salary from his parish for near three years." This was partly owing to the political troubles. During the Revolution the case of the clergy, who wished not to offend, but to be left at liberty quietly to perform their duties, was "truly pitiable." Some were "suspended, deprived of their salaries, and in the American manner proscribed by the Committees" of the Revolutionists. "No line of conduct could protect them from injury;" and the Rev. J. REED, who was one of those "advertised in the Gazette," did not long survive the treatment he received.

Throughout the most trying period, however, the Rev. C. PETTIGREW was enabled to continue his Missionary journeys and to baptize 3,000 infants within eight years, and though some Missionaries were obliged to "engage in merchandise" or "other secular employment to obtain a subsistence for their families," the North Carolina clergy on the whole suffered less than their brethren in the other Colonies. In 1783 the Society withdrew its aid from its last Missionary in the Province (the Rev. D. EARL), having reason to believe he had "a very sufficient maintenance" from other sources [41].

STATISTICS.—In North Carolina (area, 52,250 sq. miles), where (1708–83) the Society assisted in maintaining 33 Missionaries and planting 22 Central Stations (as detailed on p. 850), there are now 1,399,750 inhabitants, of whom about 42,000 are Church Members and 8,410 Communicants, under the care of 92 Clergymen and 2 Bishops. [*See also* the Table on pp. 86–7 and p. 850.]

References (Chapter IV.)—[1] A MSS., V. 1, No. 129. [2] Keith's Journal, p. 64. [3] Jo., V. 1, Feb. 27, 1702, and Feb. 15 and March 17, 1704. [4] Jo., V. 1, Nov. 17, 1704; A MSS., V. 2, No. 14; App. Jo. A, p. 252–7. [5] *See* Humphreys' Historical Account of the Society, pp. 129–30; Hawkins' do., p. 64. [6] Jo., V. 1, March 30 and April 20, 1705. [7] Jo., V. 1, May 17, 1706. [8] Jo., V. 1, Oct. 17, 1707, Sept. 17, 1708. [9] A MSS., V. 4, Nos. 61, 105. [10] A MSS., V. 5, No. 102. [11] Jo., V. 1, July 21, 1710. [12] Jo., V. 1, Oct. 20, 1710; Feb. 8, 1711. [13] A MSS., V. 5, Nos. 137–8. [14] Jo., V. 2, March 22, 1711; A MSS., V. 5, Nos. 173–5. [15] Humphreys' Historical Account of the Society, pp. 137–8; Jo., V. 3, Jan. 21, 1715. [16] A MSS., V. 10, p. 73. [17] Jo., V. 2, Oct. 9 and 16, 1713. [18] Jo., V. 2, p. 228; A MSS., V. 7, p. 419. [19] A MSS., V. 16, pp. 93–4. [20] Jo. V. 14, p. 48; Jo., V. 15, pp. 132–3; Jo., V. 16, pp. 165–6; R. 1757, p. 48; R. 1764, p. 86; R. 1769, p. 32. [21] A MSS., V. 5, No. 102. [22] A MSS., V. 7, p. 418; [23] A MSS., V. 10, p. 70. [24] R. 1748, p. 43; R. 1749, p. 48; R. 1757, p. 48; R. 1772, p. 32; R. 1773, p. 40. [25] A MSS., V. 7, pp. 365–6. [26] A MSS., V. 12, pp. 137–8. [27] A MSS., V. 10, p. 66. [28] Trot's *Laws of the British Plantations in America*, p. 83 (N.B. The Society assisted in the publication of Trot's book by taking 250 copies; *see* Jo., April 29, 1720, and Feb. 17, 1721). [29] A MSS., V. 10, pp. 72–3. [30] R. 1732, p. 62; Jo., V. 6, pp. 37–8, 199; R. 1734, p. 63; R. 1739, pp. 53–4. [31] R. 1746, p. 54; R. 1748, p. 43; R. 1749, p. 48. [32] Jo., V. 9, pp. 272–3; R. 1759, p. 57. [33] R. 1753, p. 69. [34] Jo., V. 11, p. 10; B MSS., V. 16, p. 121. [35] Jo., V. 12, pp. 192–4; B MSS., V. 20, pp. 132–3. [36] R. 1759, pp. 57–8. [37] B MSS., V. 5, pp. 178, 205. [38] Jo., V. 19, p. 119; B MSS., V. 5, p. 33. [39] R. 1749, p. 48. [40] R. 1764, pp. 84, 86; Jo., V. 16, pp. 164–6; B MSS., V. 5, p. 201. [41] Jo., V. 21, pp. 17, 504; Jo., V. 23, pp. 73, 193, 400; R. 1775, p. 47.

CHAPTER V.

GEORGIA.

GEORGIA was established as an English Colony in 1733 with the object of protecting the southern provinces of North America against the encroachments of the Spaniards and French, and at the same time affording an asylum to poor English families and to those Protestants in Germany who were being persecuted because of their religion. By the exertions of a philanthropist, General James Oglethorpe, a charter was granted by George II. in 1732, placing the administration of the Colony in the hands of a Corporation of Trustees—mostly Churchmen—at whose instance not only was liberty of conscience guaranteed, but the Trustees themselves were debarred from receiving any "profit whatsoever" by or from the undertaking. The first settlers sent out by the Trustees consisted of 35 families, in all about 120 "sober, industrious and moral persons." They were led by General Oglethorpe, and, embarking at Deptford, after a service in Milton Church, they arrived at Georgia in January 1733. They were accompanied by the Rev. HENRY HERBERT, D.D., who after three months' ministrations returned to England to die. The expulsion of 25,000 German Protestants from the province of Saltzburg, Bavaria, on account of their religion, evoked English sympathy to the extent of £33,000, and some 250 of these exiles were, by the aid of the S.P.C.K., sent to Georgia about 1735.

IT appears that Dr. Herbert was not intended to remain in Georgia, for before he and the first settlers had reached the country the Trustees for establishing the Colony memorialised the Society in the following terms:—

"That in pursuance of powers granted to them by His Majesty they have sent out a number of families of His Majestie's subjects to settle in Georgia, and that to provide for the establishing a regular Ministry according to the Church of England they have already directed the laying out a site for the Church, and have allotted three hundred acres of land for glebe for the Minister but in regard it will be some years before the glebe can produce a sufficient maintenance for the said Minister, they humbly hope that the Society will deem it to be within ye intent of their Charter to make the like allowance to the Rev. Mr. SAMUEL QUINCY the Minister chosen to be settled among them as they do for the Missionaries establisht in the other Colonies till such time as the glebe shall be sufficiently improved for his maintenance as likewise that they will favour the Trustees with a benefaction of such books or furniture as they have usually given upon the first foundation of Churches. That they have received some benefactions for religious purposes which they have already set apart for erecting a Church for the town of Savannah clearing the glebe land and building the Minister's house. Benj. Martin, Secretary, Trustees Office Palace Court Westminster 17th of Jan. 1732" [1733].

The prayer of the Trustees was granted [1].

The Rev. JOHN WESLEY became the successor of Mr. Quincy. The following Minute records his appointment as a Missionary of the Society, at a meeting held on January 16th, 1736, at which the Bishops of London, Lichfield and Coventry, Rochester, and Gloucester, and others, were present:—

"A memorial of the trustees for establishing the Colony of Georgia in America was read, setting forth that the Rev. Mr. Samuel Quincy, to whom the Society had been pleased, upon their recommendation, to allow a salary of fifty pounds per annum, has by letter certified to the said trustees, that he is desirous of leaving the said Colony of Georgia, and returning home to England in the month of March next,

to which they have agreed; and the said trustees recommend the Rev. Mr. John Wesley to the Society, that they would allow to him the said fifty pounds p. annum from the time Mr. Quincy shall leave the said Colony, in the same manner Mr. Quincy had it. Agreed that the Society do approve of Mr. Wesley as a proper person to be a Missionary at Georgia, and that fifty pounds per annum be allowed to Mr. Wesley from the time Mr. Quincy's salary shall cease" [2].

Wesley had sailed for Georgia on October 14, 1735—that is, before his name was submitted to the Society. "His first design," as he informed the Society in a letter written from Savannah on July 26, 1737—

"was to receive nothing of any man but food to eat and rayment to put on, and those in kind only, that he might avoid, as far as in him lay, worldly desires and worldly cares; but being afterwards convinced by his friends that he ought to consider the necessities of his flock, as well as his own, he thankfully accepted that bounty of the Society, which he needed not for his own personal subsistance" [3].

Arriving at Savannah in February, 1736, Wesley found little opportunity of carrying out his design of evangelising the heathen, owing to the bad lives of his countrymen. Over his European congregations he exercised the strictest discipline—he baptized children by immersion, accepted none but Communicants as sponsors, catechised the children on Sundays after the Second Lesson in the afternoon, refused the Holy Communion to Dissenters (unless previously admitted into the Church), or to read the Burial Service over the unbaptized. He also took a journey to Charleston (South Carolina) to make a formal complaint to the Bishop's Commissary, of a person who had been marrying some of his parishioners without banns or licence. During his visit, it being the time of their annual Visitation, "I had," said Wesley, "the pleasure of meeting with the Clergy of South Carolina; among whom, in the afternoon, there was such a conversation, for several hours, on 'Christ our Righteousness,' as I had not heard at any Visitation in England, or hardly any other occasion" [4].

The claims of the settlers at Savannah and neighbourhood left him no time for preaching to the Indians, although he made several attempts to do so. Thus his Journal records:—

"Saturday, Oct. 29, 1737.—Some of the French of Savannah were present at the prayers at Highgate. The next day I received a message from them all, that, as I read prayers to the French of Highgate, who were but few, they hoped I would do the same to those of Savannah, where there was a large number who did not understand English. Sunday, 30th.—I began to do so, and now I had full employment for that holy day. The first English prayers lasted from five to half-past six. The Italian, which I read to a few Vaudois, began at nine. The second service for the English (including the Sermon and the Holy Communion) continued from half an hour past ten to half an hour past twelve. The French Service began at one. At two I catechised the children. About three I began the English Service. After this was ended, I had the happiness of joining with as many as my largest room would hold in reading, prayer, and singing praise; and about six the service of the Moravians, so-called, began, at which I was glad to be present, not as a teacher, but a learner."

If, as his labours show, Wesley spared not himself, it must be confessed he spared not his flock. The strictest discipline of the Church might have been thought sufficient for those who were as yet babes in Christ, but weighted with rules of his own [which he called "Apostolical Institutions"] the burdens were heavier than could be borne.

While yet dissatisfied with the fruit of his labours, an event occurred which caused him to leave Georgia. A rebuke which he found occasion to administer to a member of his congregation—a lady for whom before her marriage he had entertained an affection—having been angrily received, he refused to admit her to the Holy Communion, since she had failed to comply with the rubric requiring notice of intention to communicate and open repentance of her fault. On this the husband charged him before the Recorder and Magistrates with defaming his wife and repelling her wit' ' cause. Wesley denied the first charge, also the right of a secul ırt to adjudicate on the second—a matter purely ecclesiastical. The whole Colony became involved in the quarrel. A true bill was found by the grand jury, twelve, however, protesting; and for months courts were held, and slanderous affidavits received, without Wesley having an opportunity of answering them. These vexatious delays and the prospect of impaired usefulness decided him to return to England. The magistrates sought to prevent his departure, but he disregarded their order, and on December 2, 1737, he records in his Journal:—

"Being now only a prisoner at large, in a place where I knew, by experience, every day would give fresh opportunity to procure evidence of words I never said, and actions I never did, I saw clearly the hour was come for leaving this place; and as soon as evening prayers were over, about eight o'clock, the tide then serving, I shook off the dust of my feet and left Georgia, after having preached the Gospel there (not as I ought, but as I was able) one year and nearly nine months" [5].

Besides the Mission at Savannah—w vas renewed in 1739—others were opened by the Society. The .. ı. Bosomworth found at Frederica in 1744 "that the people had been too long as sheep without a shepherd, and driven to and fro with every wind of doctrine" [6]. The Society joined with Dr. Bray's Associates in supporting a schoolmaster for the negroes in 1751, and an improvement in the slaves was soon admitted by their owners [7]. At Augusta the Rev. S. Frink, in 1766, who made some converts among the negroes, reported his efforts to convert the Cheeksaw [Chickasaw] Indians "all to no purpose while many of the white people" were "as destitute of a sense of religion as the Indians themselves" [8].

For although the Georgia Assembly had (Act of 1758) divided the province into eight parishes, and made provision towards the building of a church and the support of a clergyman in each parish, so little advantage was taken of the Act that the Church of England remained established in name only [9]. The condition of the settlers in 1769, when there were but two churches in the whole of the country, and these 150 miles apart, was thus described by Mr. Frink:—

"They seem in general to have but very little more knowledge of a Saviour than the aboriginal natives. Many hundreds of poor people, both parents and children, in the interior of the province, have no opportunity of being instructed in the principles of Christianity or even in the being of a God, any further than nature dictates" [10].

It was for such as these that the Church in America needed and desired a Bishop "to bring again the out-casts" and "seek the lost."

To indifference and opposition succeeded persecution. The revo-

lutionary war found the Rev. J. SEYMOUR at Augusta. For "two years after the breaking-out of the rebellion" he performed the duties of his parish, though often "threatened by the mob." In 1779 he was a prisoner in the "rebel camp" for several days, but owing to the care of the officer in command* he was "well used." He reached home to find "one of his children a corpse and the rest of his family very sick." Some months after his house was occupied by a rebel regiment and the church turned into a hospital; barracks were built on part of the glebe and the remainder was sold. The success of the British troops enabled him to regain possession of his parsonage, but the enemy renewing the attack he "fled into a deep thick swamp, where he remained, in the greatest anxiety, five days and nights without any shelter. A party was sent in search of him, who threatened his life, if they found him, but, it pleased God, he escaped undiscovered." His family, however, were "stripped of everything valuable even of their clothing and provisions," and "35 innocent loyalists" in Augusta were "murdered" "in their houses." For some time Mr. Seymour took refuge at Savannah, where he assisted the Rev. J. BROWN (another S.P.G. Missionary detained there), and represented his own parishioners in the "Commons House of Assembly." Eventually he made his escape to St. Augustine in East Florida, and there officiated until (1783–4) the Spaniards took possession of the Province † [11].

STATISTICS.—In Georgia (area 59,475 sq. miles), where (1783–83) the Society assisted in maintaining 13 Missionaries and planting 4 Central Stations (as detailed on p. 851), there are now 1,542,180 inhabitants, of whom about 29,000 are Church Members and 5,975 Communicants, under the care of 38 Clergymen and a Bishop. [*See also* the Table on pp. 86–7 and p. 851.]

References (Chapter V.)—[1] Jo., V. 6, pp. 63–4, 73; A MSS. V. 24, p. 74. [2] Jo., V. 6, p. 305. [3] Jo., V. 7, pp. 261–2. [4] Wesley's Journal, 1736–7, and Hawkins' Account of the Society, pp. 93–6. [5] Wesley's Journal, Oct. 29 and Dec. 2, 1737. Tyerman's Wesley, V. 1, pp. 155–8; Bp. Perry's History of the American Church, V. 2, pp. 341–5. [6] Jo., V. 9, p. 339; R. 1744, p. 53. [7] Jo., V. 11, pp. 305, 311; R. 1752, p. 54. [8] Jo., V. 17, p. 97; R. 1766, p. 68. [9] Jo., V. 18, pp. 205–6. [10] Jo., V. 18, pp. 75, 205; Hawkins' Account of S.P.G., p. 104. [11] Jo., V. 22, pp. 310–16, 465–6; Jo., V. 23, pp. 195–6, 334–6; R. 1781, pp. 49–52; R. 1783, p. 45. [11*a*] Jo., V. 22, p. 312.

* General Williamson, whose "humanity" was "not unrewarded" when soon after he himself became a prisoner—to the British forces [11*a*].

† Florida was ceded to Spain in 1783, and to the United States in 1821.

CHAPTER VI.

VIRGINIA.

VIRGINIA had the advantage of being planted (under a London Company) by settlers who were mostly members of the Church of England. As soon as the Colony was fairly established they began to make provision for their souls as Christians, as well as for their temporal concerns as merchants. In 1612 the whole country was laid out into Parishes or Townships. Churches were built, and an Act of Assembly fixed a salary upon the Minister.

THE "maintenance" being "hurt by disuse," in 1701 nearly half of the forty to forty-six parishes, containing 40,000 people, were unsupplied with Clergy. Still the Colony was better provided than any other, and therefore the Society's assistance was limited to gratuities to two clergymen there, in 1702 and 1725, and the supply of religious books [1].

In 1702 a Mr. George Bond offered to convey to the Society his right and title to an estate of 950 acres of land in Virginia. The offer was accepted, but the title proving "dubious" the matter dropped [2].

KEITH, who with TALBOT visited the country in April 1703, records in his Journal:—

"May 23, Sunday, 1703, I preached at the Church in Princess Ann County in Virginia, on Heb. 12, 1, and I baptized eight children there. Mr. Talbot preached the same day at a Chappel belonging to the same county, and baptized ten children. The whole county is but one parish, and is about fifty miles in length; the People are well affected, but they had no Minister, and greatly desire to have one; and as they informed us, the Minister's salary being paid in Tobacco (as it is generally all over Virginia and Maryland *) the Tobacco of that county was so low that it could not maintain him" [3].

STATISTICS (1892).—Area of Virginia, 42,450 sq. miles; population, 1,512,565; Church Members, about 110,000; Communicants, 22,151; Clergyman, 182; Bishops, 2. [*See also* the Table on pp. 86–7 and p. 851.]

References (Chapter VI.)—[1] Jo., V. 1, June 26, 1702, Dec. 17, 1703, June 16 and Aug. 28, 1704, May 30, 1707; Jo., V. 2, Dec. 5, 1712; Jo., V. 4, March 18, 1720. [2] Jo., V. 1, Sept. 18 and Dec. 3 and 18, 1702; R. 1706, p. 88. [3] Keith's Journal, pp. 64–5.

* [*See* p. 851.]

CHAPTER VII.

MARYLAND.

MARYLAND—so named in honour of Henrietta Maria, consort of Charles I.—was first settled in 1634 under a Charter granted to Lord Baltimore, a Roman Catholic. Toleration having been granted to all who professed the Christian religion, the Colony, at first mainly Romanist, lost its exclusive character, and local provision was made for establishing the Church of England by Act of Assembly in 1692 &c.

IN 1701 Maryland had a population of 25,000, settled in thirty parishes, and although only about half supplied with Clergy, its claims could not compare with those of other Colonies, and therefore it received from the Society (and that only for a short time) occasional help in the settlement of clergymen and libraries [1].

The province was visited by KEITH and TALBOT in July 1703. On "July 4, Sunday" (wrote Keith), "I preached at Annapolis on 1 Thess. i. 5, and had a large auditory well affected; my Sermon, at the request of a worthy person who heard it, was printed at Annapolis, mostly at his charge; and copies of it sent by him to many parts of the country." Being requested "to have some friendly conference" with the Quakers at Herring Neck, Keith endeavoured to do so, but

"had spoke but a very few sentences when" (as he says) "they interrupted me very rudely . . . abused me with reviling speeches in meer Generals as the manner generally of the Quakers is, to all who endeavour to reform them from their Errors, and especially to any who with a good conscience upon Divine Conviction, have forsaken their Erroneous ways, to whom they are most outragious, as the *Jews* were to *St. Paul*, after his conversion to Christianity."

At Shrewsbury he preached also, "where was a large auditory out of diverse Parishes: But that parish of *Shrewsbury* had no Minister, nor have had for some considerable time." Here he had some discourse with a Quaker trader who was "extream ignorant," denying he had "a created soul" [2]. The Society appointed a Missionary to this place in 1707, who, however, failed to reach his destination, being carried away into captivity. His case deserves notice as illustrating some of the dangers which Missionaries had to encounter in those days. The Rev. WILLIAM CORDINER, an Irish Clergyman, received his appointment to Shrewsbury in January 1707, with an allowance at the rate of £50 per annum, on condition that he transported himself and family there "by the first opportunity." Three months passed before he could find a ship, and when on April 13 he embarked on the *Dover*, man-of-war, at Spithead, it was only for a day—for the *Dover* being ordered on a cruise he landed, and the ship returned disabled. On May 24 he re-embarked on the *Chester*, man-of-war. After being "sixteen times out at sea"—sometimes fifty and sixty leagues—and driven back by contrary winds or the French, the *Chester* at length left Plymouth in company with five men-of-war and 200 merchantmen in the evening of October 10. At noon on the next day they were engaged by fourteen

French men-of-war, and in two hours' time were all taken except the *Royal Oak* (escaped) and the *Devonshire* (blown up). The *Chester* was on fire several times, and the thirty-seven men on the quarter-deck were all killed and wounded except the captain and two others. The prisoners were searched "to the very skin" and deprived of all they had. The French sailors, taking compassion on the women and children, gave some things back, which the chief officers then appropriated, even the shoes and stockings of the little children. On October 19 the prisoners were landed at Brest, having suffered from exposure and want of food and clothing. There Mr. Cordiner was offered provision for his mother, wife, and two children if he would betake himself to a convent. On the way to Dinan, which was reached on December 5, they were subjected to ill treatment from the Provost. A great many sick men were "carryed in a very pitiful condition, some . . . being blind with the small-pox and whenever they complained" they were beaten.

At Fugiers and at Dinan Mr. Cordiner ministered to his fellow-prisoners, and encouraged them. An Irish priest (Father Hagan) having stopped his doing so in Dinan Castle, some of the merchant-men procured a room in the town, where service was held every Sunday and on holy days. Several "who never understood it before" were instructed in the Liturgy and conformed. During their detention at Dinan one of Mr. Cordiner's children and his servant died, and a child was born to him. He was "several times . . . imprisoned for two or three hours, and daily threatened with close restraint and confinement." The number of English prisoners, at first 1,000, was increased to 1,700, but some 200 died. The prisoners "were mightily cheated in their allowance and too much crowded together, and the hospital at Dinan was a place to despatch them out of this world."

When "the design of the Pretender" was in hand the French abused and beat their prisoners and applauded the Scotch; but when they found "that he was obliged to return to France . . . they cursed the Scotch bitterly," saying, "Scot will be Scot still, always false." Upon which disappointment the prisoners were sent to England, landing at Weymouth on December 11 [3].

The truth of Mr. Cordiner's statements was confirmed by a certificate signed by sixty-two of the masters and officers, his fellow-prisoners, who also testified that "by his sound and wholesom Doctrine, pious Admonition, exemplary life and conversation" he

"established and confirmed several in that most pure & holy Religion from w^ch they would otherwise have been seduced & drawn away, by the sly insinuations and false Delusions of our sedulous and crafty Adversaries, and hath in all other respects discharged his Ministerial office and Function with that diligence carefulness and sobriety and hath behaved himself with that Prudence, Piety, and Zeal as doth become his character and Profession" [4].

When in 1729 the Maryland Clergy were in danger of having their salaries "considerably diminished" by the action of the Local Assembly, the Society supported them in successfully opposing the confirmation of the Act, and

"Resolved that the Lord Baltimore be acquainted that in case the Clergy of Maryland be obliged thro' the hardships they suffer by this Act to leave Maryland

the Society will employ them in their Mission in other Governments, and will not make any allowance to them or any other Clergymen as their Missionaries in Maryland, there having been a sufficient maintenance settled upon them by a former Act of Assembly, part of which is by this Act taken away and thereby the Clergy rendered incapable of subsisting themselves in that Government" [5.]

STATISTICS (1892).—Area of Maryland, 12,210 square miles; Population, 984,948; Church Members, about 154,000; Communicants, 30,956; Clergymen, 218; Bishops, 2; [*See also* the Table on pp. 86–7 and p. 851.]

References (Chapter VII.)—[1] Jo., V. 1, Mar. 19, 1703; Nov. 17, 1704; Mar. 16, 1705; Jan. 17, Feb. 14, Apr. 9, May 30, Sep. 17, 1707; Mar. 19, 1708; Jo., V. 2, Nov. 29, 1711; Mar. 20 and 27, 1712. [2] Keith's Journal, pp. 66–7, 72. [3] App. Jo., B No. 117 (1); Jo., V. 1, Jan. 31, Mar. 7, Sep. 15, 1707; Mar. 5, and May 21, 1708; July 15, 1709. [4] App. Jo., B No. 117 (2). [5] Jo., V. 5, pp. 210–1, 216, 225.

CHAPTER VIII.

PENNSYLVANIA.

PENNSYLVANIA was originally settled by Swedes and Dutch; the Swedes formally surrendered to the Dutch in 1655, and the Dutch to the English in 1664. In 1680 the country was granted by Charter to William Penn, from whom it took its name, the first English settlers consisting of 2,000 Quakers taken over by him. The Dutch were Calvinists; the Swedes, Lutherans. The Quakers were followed from the mother country by other denominations, including some members of the Church of England. Religious divisions set in among the Quakers; the other inhabitants followed each what was good in his own eyes; so that in 1701 "the youth" of the country were "like those in the neighbouring provinces, very debauch't and ignorant"; [1] and the population of 20,000 were for the most part living in general neglect of public worship of God, and without the instituted means of grace and salvation. The Swedes from their first settlement in 1636 and the Dutch were partly provided with Ministers; but the English Church was not set up till 1695, when Christ Church, Philadelphia, was built under the direction of the Rev. T. CLAYTON, then appointed there.

IN 1700 the Rev. EVAN EVANS was sent to Philadelphia by Bishop Compton of London. His labours were so successful that congregations consisting chiefly of persons brought over from the Quakers and other sectaries soon joined the Church of England in Philadelphia and other places; these he endeavoured to ground in the faith "till they were formed into proper districts and had Ministers sent over to them by the Venerable Society" [1*a*].

On the application of the Church congregation at Philadelphia William III. settled an allowance for a minister and a schoolmaster there, and the Society in January and February 1702 bore the cost—between £30 and £40—of the Letters Patent for giving effect to the same [2]. On November 5 of the same year Keith and Talbot arrived at Philadelphia, "and were kindly received by the two Ministers there, and the Church People, and especially by the late converts from Quakerism, who were become zealous Members of the Church." On the next day, Sunday, both preached in the church, "and had a very great auditory, so that the church could not contain them, but many stayed without and heard" [3]. Their preaching here and elsewhere

prepared the way for resident Missionaries, whom the Society were not slow to send, the first being the Rev. H. NICHOLS, in 1703 [4]. He was stationed at Chester, or Uplands, where the people had begun building a church, but as the Vestry informed the Society "We never had so much reason to hope that ever the Gospell would be propagated, in these of all other Forreign Parts, till now we find ourselves to be the subject of your great care" [5]. The Philadelphia "Minister and Vestry" also wrote in 1704:—

"We can never be sufficiently thankfull to Divine Providence, who hath raised you up to maintain the Honor of religion, and to engage in the great work of promoting the Salvation of Men. Gratitude, and an humble acknowledgemt. of your noble and charitable Resolutions of propagating the Sacred Gospell in these remote and dark corners of the world, is not only a duty, but a just debt to you from all true Professors of Christianity. We cannot but with the profoundest deference make mention of those noble instances of piety and Beneficience you exhibited to the Church of God in generall in these uncultivated parts since you were first incorporated, particularly we crave leave to return you our most thankfull acknowledgements for your pious care in sending over the Rev. Mr. Keith whose unparallel'd zeal and assiduity, whose eminent piety, whose indefatigable diligence (beyond what could be expected from a person of his declining years), whose frequent preaching and learned conferences, whose strenuous and elaborate writing made him highly and signally instrumenall of promoting the Church and advancing the number of Christians not only here but in the neighbouring provinces" [6].

Thus encouraged the Society continued to send Missionaries to Pennsylvania to minister to the settlers, Welsh as well as English, and to evangelise the heathen. The Colonists showed their desire for the Church's ministrations by building and endowing churches, and otherwise contributing to the support of their pastors; and it was to the Church rather than to Dissenting teachers that the Quakers turned for baptism when they became Christians [7].

The Rev. T. CRAWFORD, after two years' work at Dover, reported in 1706:—

"At my first comeing I found the people all stuffed with various opinions, but not one in the place that was so much of a churchman as to stand Godfather for a child: so that I was two months in the place before I baptised any, on that account . . . but now (I thank God) I have baptised a great number, they bring their children with sureties very orderly to the church; and also people at age a great many the greater part whereof were Quakers and Quaker children for by God's blessing upon my labours I have not only gained the heart of my hearers but some that were my greatest enemies at first, and Quakers that were fully resolved against me are come over and have joyned themselves to our Communion. I have baptised families of them together, so I have dayly additions to the congregation" [8].

In Sussex County the Rev. W. BECKET (1721–4) effected such a reformation in the lives of the people as to draw forth the "thanks of the Magistrates and gentlemen of the Church of England" in the county [9]. Within three years three churches were built in his Mission, "yet none of them," he wrote in 1724, "will contain the hearers that constantly attend the Church service" [10]. Grateful too were the Welsh at Oxford and Radnor, to be ministered to in their own tongue, while only "poor settlers" "in the wilderness." The people at Radnor "built a church in hopes of being supplyed with the right worship of God" [11], hopes which were first gratified in 1714 by the appointment of the Rev. J. CLUBB. In referring to his death,

which occurred in December 1715, the Churchwardens and Vestry wrote in 1720:—

"Mr. Clubb our late Minister was the first that undertook the care of Radnor and Oxon and he paid dear for it, for the great fategue of rideing between the two Churches, in such dismall wayes and weather as we generally have for four months in winter, soon put a period to his Life" [12].

The death of a Missionary was frequently followed by the loss of a congregation to the Church. "For want of Ministers episcopally ordained" "many large congregations of Churchmen" were "obliged to join with the Dissenters in worship," as appeared from the answer of a Presbyterian teacher, who being asked how his congregation stood affected in those unsettled times, answered he was "happy in having his congregation chiefly consisting of Church of England people who gave themselves up to none of those wild notions and enthusiastick ravings which some people practiced so much and were so fond of" [13]. The disadvantageous position of the Church of America for want of a Bishop was forcibly represented by the Rev. H. NEILL of Oxford. Himself formerly a Presbyterian minister he had, since conforming, educated for the ministry of the Church a nephew, Mr. HUGH WILSON, who on returning from ordination in England was, with the Rev. Mr. GILES, shipwrecked and drowned within sight of land in 1766. On hearing of this Mr. Neill wrote (May 19):—

"Such, alas! are the misfortunes, and I may say, persecutions, that attend the poor distress'd Church of England in America, that whilst the Dissenters can send out an innumerable tribe of teachers of all sorts without any expences, we must send three thousand miles cross the Atlantic Ocean, at the expence of all we are worth, sometimes, and as much more as we have credit for, as well as the risque of our lives, before we can have an ordination—this is a difficulty that has, and always will, prevent the growth of the Church in America. Few Englishmen that can live at home will undertake the Mission—the great expences and dangers of the Seas that the Americans must encounter with, before they can obtain an ordination, damps their spirits, and forces many of them (who have strong inclinations to the Church) to join the Dissenters, and become teachers among them—thus, when a vacancy happens among them, it can be filled in an instant, when a vacancy among us [it] is some considerable time before they [we] can have a minister. All this time the Dissenters are making such havock among the Church people, that when a Missionary comes to one of these destitute places, he has all the work to begin again and many years before he can collect his scattered sheep.

"The Dissenters very well know that the sending a Bishop to America, would contribute more to the Encrease of the Church here than all the money that has been raised by the Venerable Society. . . . Alas! we see and *feel* the power of our enemies and weakness of our friends, and can only mourn in secret and pray for better times" [14].

One of the earlier Missionaries, the Rev. G. Ross of Chester, on the return voyage from England in 1711 fell into the hands of the French, by whom he was "carryed prisoner into France," where, he wrote:—

"I as well as others was strip't of all my cloaths from the crown of my head to the sole of my ffoot; in a word, I was left as naked as I was born, and that by means of the greedy priest that was Chaplain of the Ship: he perceived that my cloaths were better than his own, and therefore he never ceased to importune his Captain till he got leave to change, forsooth, with me; so that I am now cloathed in raggs, in testimony of my bondage" [Letter from Dinant, March 16, 1711.] [15]

In his Mission of Chester, to which when released he returned, Quakerism had "taken deep root," and was "cultivated by art and

policy and recommended by fashion and interest," so that "the doctrine of Christ" met "with much reproach and opposition" [16]. Some fifty years later, one of his successors, the Rev. G. CRAIG, estimated the Church members in Pennsylvania to be less than one-fiftieth of the whole population [17]. Nevertheless, in spite of numerical weakness and other disadvantages, the Church gained in strength wherever a faithful Missionary was maintained.

Thus at Perquihoma the congregation increased greatly "by the daily coming over of Roman Catholicks, Anabaptists and Quakers" [18], and at Conostogoe and Newcastle by Irish immigrants, of whom from 8,000 to 10,000 arrived in Pennsylvania (in 1729–30), many being shepherded by the Missionaries, the Bishop of Raphoe also remembering them by a present of Bibles, Prayer Books, &c. [19]. In Sussex County the several "orderly, well disposed congregations" were joined by Dissenters; there were baptisms every Sunday, and "scarce a Communion" but what some "were added to it." The "country-born people" were generally members of the Church, and Quakerism strangely decayed "even in that Province designed to be the Nursery of it" [20]. Strangers who "accidentally attended" service at Apoquiniminck expressed "an agreeable surprise at the decency and regularity of it," and both here and in many other places, previous to the Revolutionary movement, Dissenters flocked to the churches, which in the summer season were so crowded that, for want of room and fresh air, the Missionaries had "to preach under the green trees" [21].

The Rev. C. INGLIS (who became the first Colonial Bishop) wrote in 1768 that his Mission in Kent County was in "a flourishing state, if building and repairing churches, if crowds attending the publick worship of God and other religious ordinances, if some of other denominations joining . . . and a revival of a spirit of piety in many can denominate it such"; though there was "still left Lukewarmness, Ignorance and vice enough to humble him sufficiently and exercise, if he had it, "an apostolic zeal" [22].

The inhabitants of York County in 1756 "acknowledged the infinite service done by the Society's Missionaries in that dark and distant part of the world," and particularly by the Rev. T. BARTON, who, they wrote,

> "has distinguished himself at this time of public danger with so much zeal and warmth in behalf of Liberty and Protestantism that he has endeared himself not only to his own people, but to all Protestant Dissenters there. He has constantly persevered by word and by example to inspirit and encourage the people to defend themselves and has often at the head of a number of his congregations gone to oppose the savage and murderous enemy, which has so good an effect that they are verily persuaded that he has been instrumental under God, in preventing many families from deserting their plantations and having the fruits of many years' labours gathered by the hands of rapacious and cruel murtherers" [23].

The "public danger" was caused by the incursions of the French and Indians, who reduced Cumberland County to a condition "truly deplorable." Mr. Barton reported in 1756 that though his churches were "churches militant indeed, subject to dangers and trials of the most alarming kind," yet he had the pleasure every Sunday to see the people crowding to them "with their muskets on their shoulders," declaring that they would "dye Protestants and Freemen, sooner than live Idolaters and Slaves" [24].

The services rendered by Mr. Barton in organising his people for defensive purposes were thus noticed in a letter from Philadelphia to Mr. Penn, who communicated it to the Society:—

"Mr. Barton deserves the commendations of all lovers of their country; for he has put himself at the head of his congregations, and marched either by night or day on every alarm. Had others imitated his example, *Cumberland* would not have wanted men enough to defend it; nor has he done anything in the military way but what hath increased his character for piety, and that of a sincerely religious man and zealous minister: In short Sir, he is a most worthy, active and serviceable pastor and Missionary, and as such please to mention him to the Society" [25].

In 1768–4 Mr. Barton reported:—

"The Churches in this Mission now make as decent an appearance as any Churches in the province, those of Philadelphia excepted. But much more is the pleasure I feel in observing them crowded every Sunday during the summer season with people of almost every denomination, who come, many of them, thirty and forty miles. . . . Amidst all the mad zeal and distractions of the *Religionists* that surround me, I have never been deserted by any of those whom I had received in charge. . . . This Mission then takes in the whole of Lancaster County (eighty miles in length, and twenty-six in breadth), part of Chester County, and part of Berks; so that the circumference of my stated Mission only is 200 miles. The county of Lancaster contains upwards of 40,000 souls: of this number, not more than 500 can be reckon'd as belonging to the Church of England; the rest are German Lutherans, Calvinists, Mennonists, Moravians, New Born, Dunkers, Presbyterians, Seceders, New Lights, Covenanters, Mountain-Men, Brownists, Independents, Papists, Quakers, Jews, &c. Amidst such a swarm of Sectaries, all indulg'd and favour'd by the Government, it is no wonder that the National Church should be borne down. At the last election for the county to chuse assembly-men, sheriffs, coroner, commissioners, assessors, &c., 5,000 freeholders voted, and yet not a single member of the Church was elected into any of these offices. Notwithstanding . . . my people have continued to give proofs of that submission and obedience to civil authority, which it is the glory of the Church of England to inculcate: and, whilst faction and Party strife have been rending the province to pieces, they behav'd themselves as became peaceable and dutiful subjects, never intermeddling in the least . . . In the murder of the Indians in this place, and the different insurrections occasioned by this inhuman act, not one of them was ever concern'd. . . . Their conduct upon this occasion has gain'd them much Credit and Honour. Upon the whole, the Church of England visibly gains ground throughout the province. The mildness and excellency of her constitution, her moderation and charity even to her enemies, and . . . the indefatigable labours of her Missionaries, must at length recommend her to all, except those who have an hereditary prejudice and aversion to her. The German Lutherans have frequently in their Cœtus's propos'd a union with the Church of England, and several of their clergy, with whom I have convers'd, are desirous of addressing . . . my Lord Archbishop of Canterbury and . . . Bishop of London upon this subject. A large and respectable congregation of Dutch Calvinists in Philadelphia have already drawn up constitutions, by which they oblige themselves to conform to the Canons and Constitutions of the National Church, and to use her Liturgy and forms, and none else provided they be approv'd of and receiv'd at Home and that my Lord Bishop will grant ordination to such gentlemen as they shall present to him. The Church of England then must certainly prevail at last. She has hitherto stood her ground amidst all the rage and wildness of Fanaticism: and whilst Methodists and New Lights have roam'd over the country, 'leading captive silly women,' and drawing in thousands to adopt their strange and novel doctrines, the members of the Church (a few in Philadelphia excepted) have 'held fast the profession of their faith without wavering.' And, if depriv'd as she is of any legal establishment in her favour, and remote from the immediate influence and direction of her lawful Governor the Bishops, she has stood unmov'd and gain'd a respectable footing—what might be expected if these were once to take place. . . . Many of the principal Quakers wish for it [the

establishment of Episcopacy] in hopes it might be a check to the growth of Presbyterianism, which they dread; and the Presbyterians . . . would not chuse to murmur at a time when they are oblig'd to keep fair with the Church whose assistance they want against the Combinations of the Quakers, who would willingly crush them" [26].

Mr. Barton had made a favourable impression on the Indians, had held conference with them, and induced some to attend Church; but he says:—

"Just when I was big with the hopes of being able to do service among these tawny people, we received the melancholy news, that our forces, under the command of General Braddock, were defeated on the 9th of July, as they were marching to take Duquesne, a French fort upon the Ohio. This was soon succeeded by an alienation of the Indians in our interest; and from that day to this, poor Pennsylvania has felt incessantly the sad effects of Popish tyranny and savage cruelty! A great part of five of her counties has been depopulated and laid waste, and some hundreds of her steadiest sons either murder'd or carried into barbarous captivity" [27]. [Nov. 8, 1756.]

With a view to the conversion of the Indians the Society in 1756 agreed to allow £100 per annum for the training of native teachers in the College at Philadelphia under the Rev. Dr. SMITH [28].

"Nothing can promise fairer to produce these happy effects than the scheme proposed by the honourable Society," wrote Mr. Barton. "In the conversion of Indians many difficulties and impediments will occur, which Europian Missionaries will never be able to remove. Their customs and manner of living are so opposite to the genius and constitution of our people, that they could never become familiar to them. Few of the Indians have any settled place of habitation, but wander about where they can meet with most success in hunting: and whatever beasts or reptiles they chance to take are food to them. Bears, Foxes, Wolves, Raccons, Polecats, and even Snakes, they can eat with as much chearfulness as Englishmen do their best beef and mutton" [29].

Wars and rumours of wars, however, kept the Indians too unsettled to listen to Christian teaching. In 1763 Mr. Barton wrote:—

"The Barbarians have renew'd their hostilities and the country bleeds again under the *savage knife*. The dreadful news of murdering, burning, and scalping, is daily convey'd to us and confirmed with shocking additions. Our traders, with goods to the amount of near £200,000, are taken; our garrisons have been invested, and some of them obliged to surrender. Above fifty miles of the finest country in America are already deserted, and the poor people, having left their crops in the ground, almost ready for the sickle, are reduced to the most consummate distress" [30].

The obstacles to the conversion of the negroes were not so great in Pennsylvania as in some parts of America. As early as 1712 the Missionaries began to baptize the slaves; and a Mr. Yeates of Chester was commended by the Rev. G. Ross for his "endeavours to train up his negroes in the knowledge of religion" [31].

Other owners were moved by the Bishop of London's appeal [*see* p. 8] to consent to the instruction of their slaves; and the result was the baptism of a considerable number [32]. At Philadelphia the Rev. G. Ross baptized on one occasion twelve adult negroes, "who were publickly examined before the congregation and answered to the admiration of all that heard them . . . the like sight had never before been seen in that Church" [33]. The sight soon became a common one, and in 1747 the Rev. Dr. Jenney represented that there was a great and daily increasing number of negroes in the city who would with joy attend upon a Catechist for instruction; that he had baptized

several, but was unable to add to his other duties; and the Society, "ever ready to lend a helping hand to such pious undertakings," appointed the Rev. W. STURGEON to be their Catechist to the negroes in Philadelphia [84]. Generally the Missionaries showed great diligence in this branch of their work, Mr. Neill of Dover baptizing 162 (145 being adult slaves) within about 18 months [85]. The Revolutionary War, which put a stop to this and many other good works, entailed much suffering on the Missionaries. Mr. Barton reported in 1776:—

"I have been obliged to shut up my churches, to avoid the fury of the populace, who would not suffer the liturgy to be us'd, unless the collects and prayers for the King and royal family were omitted, which neither my conscience nor the declaration I made and subscrib'd when ordained, would allow me to comply with:—and although I used every prudent step to give no offence, even to those who usurp'd Authority and Rule, and exercised the severest tyranny over us, yet my life and property have been threaten'd upon meer *suspicion* of being unfriendly, to, what is call'd the American Cause. Indeed every Clergyman of the *Church of England* who dar'd to act upon proper principles, was mark'd out for Infamy and Insult. In consequence of which the Missionaries, in particular, have suffer'd greatly. Some of them have been drag'd from their Horses, assaulted with Stones and Dirt, ducked in water, obliged to flee for their lives, driven from their Habitations and Families, laid under arrests and imprison'd—I believe they were all (or, at least, most of them) reduced to the same necessity, with me, of shutting up their churches" [36].

The following account of the closing of Apoquimininck Church on Sunday, July 28, 1776, is related by the Rev. P. READING:—

"After the Nicene Creed I declared, in form that, as I had no design to resist the authority of the new Government, on one hand, and as I was determined, on the other, not to incur the heavy guilt of perjury by a breach of the most solemn promises, I should decline attending on the public worship for a short time from that day; but that for the benefit of those who were in full and close communion with me, for comforting them in the present distress, for strengthening them in the faith, for encouraging them to persevere in their profession unto the end, I would administer the sacrament of the Lord's Supper on (Sept. 8th) that day six weeks. I had purposed to say more on the subject, but the scene became too affecting for me to bear a further part in it. Many of the people present were overwhelmed with deep distress, and the cheeks of some began to be bathed in tears. My own tongue faltered, and my firmness forsook me; beckoning, therefore, to the clerk to sing the psalm, I went up into the pulpit, and having exhorted the Members of the Church to 'hold fast the profession of their faith without wavering,' and to depend upon the promises of a faithful God for their present comfort and future relief, I finished this irksome business, and Apoquimininck Church from that day has continued shut up" [37].

After being confined to his house for two years by the rebels, Mr. Barton was left "no choice but to abjure his King, or to leave the country." At his departure for New York in 1778 the people of Pequea and Carnarvon* testified their esteem and regard for him by paying the arrears of his salary, presenting him with £50, taking a house for his eight children, and "giving the kindest assurances that they should be supported, till it might please God to unite them again."

* These people were accustomed to provoke one another to good works. In 1768 Mr. Barton introduced to the "notice of the Society Mr. Nathan Evans, an old man belonging to the Caernarvon congregation, whose generosity to the Church" was "perhaps unequalled" in that part of the world. "Though he acquired his estate by hard labour and Industry," he gave "£100 towards finishing their Church," "purchased a glebe of 40 acres for the use of the Minister," and contributed further to the endowment of the Church [88*a*].

During his confinement, being "no longer allowed to go out of the country . . . under penalty of imprisonment," "he secretly met his people on the confines of the counties, chiefly the women (who were not subject to the Penalties of the laws), with their little ones to be catechised, and infants to be christen'd." Under this restriction he "sometimes baptized 30 in a day." The Missionaries were "most grievous sufferers in these days of trial." Most of them "lost their all," many were reduced to a state of "melancholy pilgrimage and poverty," and some sank under their calamities, Mr. Barton among the number, "his long confinement to his house by the Rebels having brought on a dropsy," from which he died* [38]. The Report for 1779 stated there had been "a total cessation of the public worship" in Pennsylvania, and almost every Missionary had been driven out of the province [39]. One of those who remained and persevered in the faithful discharge of his duty, "in spite of threats and ill treatment," was the Rev. S. TINGLEY of Lewes, who was unable to communicate with the Society for six years (1776–82). During this period he went about Sussex County, and sometimes into Maryland, "strengthening and confirming the brethren," travelling "at least 3,000 miles a year," and baptizing "several thousands . . . and among them, many blacks, from 60 years to 2 months old." He "seldom performed publick service without having at the same time 30, 40, or 50 baptisms." His "difficulties and sufferings" were "many and great"; often he "scarcely had bread to eat, or raiment to put on," and the Revolutionists were so cruel as to deprive his family of some refreshments which had been sent him, "though his weak and dying wife begged a small part onl yof the things as a medicine" [40].

STATISTICS.—In Pennsylvania and Delaware (area 47,265 sq. miles), where (1702–83) the Society assisted in maintaining 47 Missionaries and planting 24 Central Stations (as detailed on pp. 851–2), there are now 4,429,499 inhabitants, of whom about 309,000 are Church Members and 61,818 Communicants, under the care of 156 Clergymen and 4 Bishops. [*See also* the Table on pp. 86–7 and p. 851.]

References (Chapter VIII.)—[1] App. Jo. **A**, p. 10; do. **B**, p. 1. [1*a*] App. Jo. **B**, p. 109. [2] Jo., V. 1, Jan. 16 and Feb. 27, 1702. [3] Keith's Journal, p. 54. [4] Jo., V. 1, Feb. 27, 1702; Jan. 15 and May 21, 1703. [5] App. Jo. **A**, pp. 238–9. [6] App. Jo. **A**, pp. 234–5. [7] Jo., V. 3, p. 215. [8] **A** MSS., V. 2, p. 160. [9] R. 1722, p. 49; Jo., V. 4, p. 252; **A** MSS., V. 16, p. 156. [10] **A** MSS., V. 18, p. 142. [11] **A** MSS., V. 12, p. 200. [12] **A** MSS., V. 14, p. 107. [13] Jo., V. 9, p. 89; R. 1742, p. 50. [14] **B** MSS., V. 21, p. 125; Jo., V. 17, p. 130; R. 1766, p. 33. [15] **A** MSS., V. 6, p. 40; Jo., V. 2, Mar. 22, 1711. [16] **A** MSS., V. 7, p. 510. [17] Jo., V. 16, p. 248; R. 1764, pp. 79–80. [18] Jo., V. 6, p. 53; R. 1732, p. 55. [19] R. 1730, p. 90; R. 1738, p. 54. [20] Jo., V. 7, p. 296; R. 1738, p. 55; R. 1744, p. 50. [21] R. 1744, p. 51; R. 1777, p. 56; Jo., V. 9, p. 148; Jo., V. 16, p. 277; R. 1742, p. 51; R. 1759, p. 54. [22] Jo., V. 16, p. 68; R. 1733, p. 88. [23] Jo., V. 13, p. 262; R. 1756, pp. 54–5. [24] **B** MSS., V. 21, No. 1, p. (17) 1; R. 1756, p. 55. [25] R. 1757, p. 45. [26] **B** MSS., V. 21, pp. 13–14. [27] **B** MSS., V. 21, No. 1, p. 15, 16. [28] Jo., V. 17, p. 394; R. 1756, pp. 52–3. [29] **B** MSS., V. 21, No. 1, p. 20. [30] Jo., V. 16, p. 21; R. 1763, p. 92; **B** MSS., V. 21, p. 13*a*. [31] Jo., V. 2, p. 251. [32] R. 1729, p. 89; R. 1731, p. 49; Jo., V. 6, pp. 19–20. [33] Jo., V. 9, p. 87; R. 1742, p. 50. [34] R. 1747, p. 60. [35] R. 1751, p. 43; R. 1752, p. 50; R. 1766, p. 64; R. 1774, pp. 42–3; Jo., V. 10, pp. 116, 253; Jo., V. 12, pp. 86, 179; Jo., V. 20, p. 287. [36] **B** MSS., V. 21, p. 30. [37] **B** MSS., V. 21, p. 211. [38] Jo., V. 21, pp. 424–8; **B** MSS., V. 21, pp. 35–6; R. 1778, pp. 58–9; R. 1780, p. 42. [38*a*] Jo., V. 16, pp. 20–1; R. 1763, p. 91. [38*b*] R. 1769, pp. 29–30. [39] R. 1779, p. 54. [40] Jo., V. 22, pp. 458–65; **B** MSS., V. 21, p. 186; R. 1782, p. 55.

* A Corporation for the Relief of the Widows and Children of Clergymen in the Provinces of New York, New Jersey, and Pennsylvania was established in 1769, the Society contributing £20 annually to each of the three branches [38*b*].

CHAPTER IX.

NEW ENGLAND.

NEW ENGLAND was formerly divided into four great districts or governments, including the Colonies of Massachusetts, Connecticut, Rhode Island, New Hampshire, Maine, Vermont, and Naragansett or King's Province. The first settlement—that of New Plymouth, Massachusetts Bay—was formed by a small party of Puritans or Independents in 1620, which was much strengthened by a fresh emigration from England in 1629. Other sects poured into the country, which soon swarmed with Brownists, Presbyterians, Quakers, Familists, Antinomians, Conformitants or Formalists, Arrians, Arminians, Gortonists, &c. The Gortonists were so lost to common humanity and decency that they were suppressed by the Civil Power under Governor Dudley in 1648. The Independents soon established their ecclesiastical system, and sought to exact from others a rigid conformity to it. Fleeing from persecution in England, they now themselves became persecutors; and notwithstanding their former professions of moderation and liberty of conscience, and the toleration conferred by the New England Charter, they drove out of Massachusetts the Quakers* and other sectaries. The Church settlers were so restrained from having their own form of worship that in 1679 many of the inhabitants of Boston petitioned Charles II. that they might be allowed to build a church there for the exercise of religion according to the Church of England. Permission was accorded, and the congregation of the "King's Chapel," Boston, so increased that William III. settled an annual allowance† of £100 for the support of an assistant minister for them.

IN 1701 there were still only two clergymen of the Church of England in New England, the population (Massachusetts, 70,000; Connecticut, 30,000; Rhode Island and Providence, 5,000; Naragansett, 3,000; New Hampshire, 3,000; and Maine, 2,000) being mostly Dissenters [1].

IN February 1702 the Society, after reading letters "deliver'd in by Dr. Bray," and consulting the Rev. G. Keith, recorded its opinion "that a Missionary should be forthwith sent to the Naragansets country," and the Bishop of London was asked to recommend one [2]. It was not possible, however, to carry out the proposal till many years later. In the meantime, KEITH, TALBOT and GORDON [pp. 9, 10] reached Boston on June 11, 1702, and the former reported:—

"At my arrival the Reverend Mr. Samuel Miles, the Reverend Mr. Christopher Bridge, both Ministers of the Church of England at Boston, did kindly receive me and the two Ministers in company with me, and we lodg'd and were kindly entertain'd in their houses during our abode at Boston. June 14, 1702. Being Sunday, at the request of the above-named Ministers of the Church of England, I preached in the Queen's Chapel at Boston, on Eph. 2, 20, 21, 22, where was a large auditory, not only of Church People, but of many others. Soon after, at the request of the Ministers and Vestry, and others of the auditory, my Sermon was printed at Boston. It contained in it towards the conclusion, six plain brief rules, which I told my auditory, did well agree to the Holy Scriptures, and they being well observed and put into practice, would bring all to the Church of England, who dissented from her. This did greatly alarm the Independent Preachers at Boston. Whereupon Mr. Increase Mather, one of the chief of them was set on work to print against my sermon, as accordingly he did, wherein he

* After the Church of England had been set up in Rhode Island the Quakers were led to "express their regard" for it "from the experience . . . they had of the mildness and lenity of its administration" [3].

† [4].

laboured to prove them all false and contrary to Scripture, but did not say anything against the body of my sermon. And not long after, I printed a Treatise in Vindication of these Six Rules, in answer to his, wherein I shewed the invalidity of his objections against them. This I had printed at New York, the printer at Boston not daring to print it, lest he should give offence to the Independent Preachers there. After it was printed, the printed copies of it were sent to Boston, and dispersed both over New England and the other parts of North America" [5].

The MS. of Keith's Journal contains this passage:—

"In divers parts of New England we found not only many people well affected to the Church, who have no Church of England Ministers, and in some places none of any sort; but also we found several New England Ministers very well affected to the Church, some of whom both hospitably entertain'd us in their houses and requested us to preach in their congregations, wch. accordingly we did, and receiv'd great thanks, both from the Ministers and people: and in Cambridge Colledge in N. England we were civilly treated by some of the ffellows there, who have a very great favour to the Church of England, and were it not for the poysonous doctrines that have been infused into the scholars and youths there, and deep prejudices agt. the Church of England by Mr. Increase Mather, formerly President of the Colledge there, and Mr. Samuel Willard, now President there, the Scholars and Students there would soon be brought over to the Church" [6].

The truth of the above description was remarkably confirmed in later years, when the persecution of the Church was followed by the conformity of large numbers of Dissenters and their teachers. Already some of the inhabitants had begun to show their preference by building churches and petitioning the Society for ministers, and the first to receive encouragement were the people of Newport, Rhode Island, for whose church the Society allowed in January 1703 £15 for "a Chalice Patten, Cloath and other necessaries." At the same time £20 was granted (at Governor Dudley's request) "towards the support of Mr. Eburn, a Minister in the Isle of Shoales, for one year" [7]. The Rev. SAMUEL EBURN ministered in this Mission three and a half years; in which time it cost him £150 more than he "ever received from the inhabitants." "This extraordinary expense" he "was at merely to introduce the service of the Church of England in those Islands," and did it to some good effect. "He stay'd there so long till every family of the place removed their goods to the mainland for fear of the enemy" [8]. In 1704 the Rev. J. HONYMAN was appointed to Newport. He not only built up the Church in Rhode Island, but gathered congregations at several towns on the continent, and ministered to them until they were provided with resident clergymen. In spite of the "frowns and discouragements" of the Government—there being only "one baptized Christian in the whole legislature" of the island—Mr. Honyman was able to report in 1732:—

"Betwixt New York and Boston [illegible] distance of 300 miles, and wherein are many Missions, there is not a congre[illegible]on in the way of the Church of England that can pretend to compare with mine, or equal it in any respect; nor does my Church consist of members that were of it when I came here, for I have buried them all; nor is there any one person now alive that did then belong to it, so that our present appearing is entirely owing to the blessing of God upon my endeavours to serve him" [9].

Mr. Honyman's labours at Newport extended over nearly half a century.

In Connecticut the foundations of several Missions were laid by the Rev. G. MUIRSON. Although attached to the parish of Rye in New York, he could not resist the desire of the people of Stratford to have the Church settled among them. Colonel Heathcote accompanied him on his visit in 1706, and thus described their reception in Connecticut:—

"We found that Collony much as we expected, very ignorant of the Constitution of our Church, and therefore enemys to it. All their Townes are furnished with Ministers . . . chiefly Independents, denying Baptisme to the Children of all who are not in full Communion; there are many thousands in that Govmt. unbaptised, the Ministers were very uneasy at our coming amongst them, and abundance of pains was taken to terrify the People from hearing Mr. Muirson. But it availed nothing, for notwithstanding all their endeavours, he had a very great Congregation and indeed infinitly beyond my expectation. The people were wonderfully surprised at the Order of our Church, expecting to have heard and seen some wonderfull strange things, by the Account and Representation of it that their Teachers had given them. . . . Mr. Muirson baptized about 24—most grown people" [10].

The visit was renewed (again by invitation) in 1707, the steadfastness of the people being unshaken by the Independents, whose ministers and magistrates went from house to house threatening "with prison and punishment" those who would go to hear Mr. Muirson preach.

"One of their Magistrates" (wrote Mr. Muirson) "with some other officers, came to my Lodgings, . . . and in the hearing of Colonel Heathcote and a great many people read a long Paper. The meaning of it was to let me know that theirs was a Charter Government, that I had done an illegal thing in coming among 'em to establish a new Way of Worship, and to forewarn me from preaching any more. This he did by virtue of one of their Laws . . . the Words he made use of are these as the said Law expresses them: Be it enacted by the . . . General Assembly, That there shall be no Ministry or Church Administration entertained or attended by the Inhabitants of any Town or Plantacon in this Colony, distinct and separate from, and in opposition to that which is openly and publickly observed and dispenced by the approved Ministers of the Place.' Now whatever Interpretation of the Words of the said law may admit of, yet we are to regard the sense and force they put upon them; which is plainly thus, to exclude the Church their Government, as appears by their Proceedings with me. So that hereby they deny a Liberty of Conscience to the Church of England people, as well as all others that are not of their opinion; which being repugnant to the Laws of England is contrary to the Grant of their Charter" [11].

The movement in favour of the Church was stimulated by this opposition; other towns invited Mr. Muirson to visit them, and he became a kind of travelling Missionary in the Colony. The tactics of the Independents were repeated.

"They . . . left no mean sun tryed both foul and fair, to prevent the settling of the Church among them" (wrote Mr. Muirson); ". . . the people were likewise threatened with Imprisonment, and a forfeiture of £5 for coming to hearing me. It wou'd require more time than you would willingly bestow on these Lines, to express how rigidly and severely they treat our People, by taking their Estate by distress when they do not willingly pay to support their Ministers. . . . They spare not openly to speak reproachfully and with great contempt of our Church, they say the sign of the Cross is the Mark of the Beast and the sign of the Devil and that those who receive it are given to the Devil" [12].

Mr. [illegible]rson died in 1709; and two years later Governor Hunter of New York wrote to the Society:—

"When I was at Connecticut, those of the Communion of the Church at

Stradford, came to me in a Body, and then, as they have since by a Letter, begg'd my Intercession with our most Venerable Society and . . . the Bishop of London for a Missionary; they appeared very much in earnest, and are the best sett of men I met with in that country" [13].

Disappointment from friends was perhaps a severer test of earnestness than persecution* from enemies; but neither could shake the faithfulness of the Church adherents at Stratford, and after waiting another eleven years their wishes were gratified by the Society sending them a Missionary, the Rev. G. PIGOT, in 1722. To some extent many other congregations were subjected to similar trials, and oppression and persecution seemed to be the common lot of the Church in New England. Sometimes Churchmen's complaints reached the ear of the Governor, and grievances were redressed, but in general the Independents had the upper hand, and their bigotry was extreme. At Newbury, Governor Dudley had eased the Church members from paying taxes to the Dissenting Ministers, but the Rev. H. LUCAS found on his arrival in 1716 that the Dissenters had taken possession of the church and robbed it of its ornaments, vestments, and books. Next day, however, the ornaments &c. were restored; he reconciled the people, and two of the Dissenting teachers who had been relied on to "dissolve" the Church congregation were admitted to Holy Communion, and one of them shortly after "put on y^e^ courage to read the Holy Bible† in the meeting and say the L^d's^ Prayers, a thing not done before" there, and "he resolved" to continue it "tho' very much opposed." Mr. Lucas' "knowledge in Phisick" was very serviceable in winning people, and effected "that which by preaching" he "could not have done" [14].

Of the 83 Missionaries on the Society's list in New England, more than one-fourth were brought up Dissenters. Among these were SAMUEL SEABURY (father of the first American Bishop); TIMOTHY CUTLER, President of Yale (Presbyterian) College; and EDWARD BASS, the future Bishop of Massachusetts. "The great inclination of some young students in New England to enter into Episcopal Orders" had been brought under the Society's notice at an early period, and in 1706 a letter was sent to the Governor and the Clergy encouraging the sending of candidates to England for ordination [15]. The sacrifices involved by conformity were such as to exclude all but persons actuated by the highest motives. Hence those who conformed were a real gain to the Church, which exerted a power and influence out of all proportion to her numerical strength. Of this the Dissenters were aware, and their dread and intolerance of the Church showed that they had little confidence in their own systems of religion. What some of those systems were, and how the Church was affected by them, may be gathered from the writings of the Missionaries.

The Rev. Dr. JOHNSON of Stratford wrote in 1727 that he had

* This continued after Mr. Muirson's death. *See* "An Account of the Sufferings of the Members of the Church of England" and an Appeal to the Queen for relief from their grievances, about 1711–12 [16].

† A similar effect was produced in the Rev. S. Palmer's Mission, where a congregation of Dissenters, from observing the regular method of reading the Scripture in church, "voted that a new folio Bible be bought for them and that their teacher shall read lessons out of it every Sunday morning and evening."

visited (at Fairfield) "a considerable number of my people in prison for their rates to the Dissenting Minister, to comfort and encourage them under their sufferings . . . both I and my people grow weary of our lives under our poverty and oppression" [17, 18].

In 1748 he opened a new church at Ripton. "On the Sunday following a Dissenting teacher, one Mills . . . a great admirer of Mr. Whitfield, reviled and declaimed" against the Dr.'s Sermon, "which was on the subject of relative holiness," and soon after some of Mills' followers "put his doctrine into practice, by defiling the Church with ordure in several places" [19].

In the Mission of the Rev. J. BEACH of Newtown &c. some people began to build a church. But, said he in 1743:—

"The Independents to suppress this design in its infancy . . . have lately prosecuted and fined them for their meeting to worship God according to the Common Prayer; and the same punishment they are likely to suffer for every offence in this kind. . . The case of these people is very hard. If on the Lord's Day they continue at home, they must be punished; if they meet to worship God according to the Church of England, in the best manner they can, the mulct is still greater; and if they go to the Independent meeting in the town where they live, they must endure the mortification of hearing the doctrines and worship of the Church vilified and the important truths of Christianity obscured and enervated by enthusiastic and antinomian dreams. . . . My people [at Newtown &c.] are not all shaken, but rather confirmed in their principles, by the spirit of enthusiasm that rages among the Independents. . . . A considerable number [of the Dissenters] in this Colony have lately conformed, and several churches are now building where they have no minister" [20].

Dr. JOHNSON reported in 1741:—

"We have had a variety of travelling enthusiastical & antinomian teachers come among us. . . . Not only the minds of many people are at once struck with amazing Distresses upon their hearing the dismal outcrys of our strolling preachers, but even their Bodies are in a moment affected with . . . surprizing Convulsions, and involuntary agitations and cramps" [21].

The Rev. H. CANER wrote from Fairfield in 1743:—

"At Norwalk, Stanford, and Ridgefield . . . there have been large accessions made to the Church of late . . . chiefly persons who appear to have a serious sense of religion . . . Where the late spirit of Enthusiasm has most abounded the Church has received the largest accessions. Many of these deluded people . . . as their Passions subsided, sought for rest in the Bosom and Communion of the Church" [22].

A joint letter from its Missionaries in New England acquainted the Society in 1747 that it was "a matter of great comfort to them to see in all places the earnest zeal of the people in pressing forward into the Church from the confusions which Methodism had spread among them; insomuch that they think nothing too much to do to qualify themselves for the obtaining of Missionaries from the Society" [23].

The Rev. Mr. FAYERWEATHER, at Naragansett, had his dwelling "in the midst" "of enemies, Quakers, Anabaptists, Antipœdobaptists, Presbyterians, Independants, Dippers, Levellers, Sabbatarians, Muggletonians, and Brownists," who united "in nothing but pulling down the Church of England," which they in their language called "emphatically Babel, a synagogue of Satan," &c. Thus situated he found it best "to be mild and gentle, peaceable and forbearing," which the Society earnestly recommended to him and all their Missionaries. In consequence of this behaviour several conformed to the Church from the Anabaptists and other persuasions. In that part of

America Mr. FAYERWEATHER found "immersion preferred among persons in adult years to sprinkling," and whenever it was required he administered in that way, as the Church directs [24]. *See* also letters from Rev. Dr. CUTLER, Boston, June 30, 1743, and Dec. 26, 1744 [25]; Rev. J. Beach, Newtown, April 6, 1761 [26]; Rev. E. Winslow, Stratford, July 1, 1763 [27]; and Rev. R. Mansfield, Derby, Sept. 25, 1768 [28]. This testimony (and much more that might be quoted) shows that the influence of the Society's work was beneficial to the whole country. The progress made must have been considerable when Missionaries could report from 100 to 345 communicants in their congregations [29]. In the Newton and Reading district Mr. Beach "preached in many places where the Common Prayer had never been heard nor the Scriptures read," in others where there had been no public worship at all, and he had the privilege of raising up "flourishing congregations," and seeing the Church members increase more than twenty-fold and outnumber the Dissenters [30].

The Rev. J. BAILEY, Itinerant in Massachusetts, stated in 1762 that "Industry, Morality, and Religion" were "flourishing among a people till of late abandoned to disorder, vice, and Profaneness," which alteration was "chiefly owing to the performance of Divine service and those pious tracts which the Society's generous care has dispersed" [31].

Another missionary, the Rev. E. PUNDERSON—who during thirty years failed to officiate only one Sunday—"almost alone raised up eleven churches in Connecticut under the greatest trials and difficulties imaginable" [32]. In New Hampshire the difficulty of raising up churches was lessened at this time by the action of Governor Wentworth, who made over to the Society 120 town lots of land, of about 300 acres each, and also set apart church glebes in each town, and "granted an equal portion or right to the first settled minister of the Church of England and his heirs with the rest of the proprietors of every town for ever" [33].

The efforts of the Missionaries for the conversion of the negroes and Indians in New England met with more opposition than encouragement from the Colonists. From Bristol the Rev. J. USHER reported in 1730 that "sundry negroes" had made "application for baptism that were able to render a very good account of the hope that was in them," but he was "not permitted to comply with their requests . . . being forbid by their masters." In the same year, however, he succeeded in baptizing three adult Indians, and later on the Bristol congregation included "about 30 Negroes and Indians," most of whom joined "in the Publick Service very decently" [34].

At Newtown the opposition was more serious, and the story of the Rev. J. BEACH should be taken to heart by all who profess the name of Christ. This is what he wrote in 1733:—

"When first I arrived here, I intended to visit the Indians who live three miles from Newtown, and I had hopes that some good might have been wrought upon them; but many of the English here that are bitter enemies to the Church, antidoted them against the Church, or any instructions they might have received from me, By insinuating them with a jealousy, if they recieved me as their Minister, I would in time get their land from them; and they must be oblidged to pay me a salary. This put them into a great Rage, for these Indians are a very

jealous people, and particularly suspicious of being cheated out of their land by the English (the English having got most of it from them already). These English Dissenters likewise rail'd against all the Churchmen in Generall, telling them (the Indians) they were rogues, &c., and advised them that: if I came among them to instruct them, to whip me. In a word they raised such a ferment among these Rude Barbarians, that their Sachem, or Chief, said that if I came among them, he would shoot a bullet thro my heart; these things severall of the Indians have told me since. However I, not knowing the danger, went to visit them, but they looked very su lily upon me, and showed a great uneasiness when I mentioned the name of God, so that I plainly saw, that they were resolved not to hear me, and I feared that if I had persisted in my discourse of Religion, that they would have done me a mischief" [35].

Mr. Beach does not appear to have baptized many Indians, and his parishioners had but few negro slaves; but all they had he, after proper instruction, baptized, and some of them became communicants [36]. The teaching which the Indians received from the Romish Church, as well as from Dissenters, tended to make them imperfect Christians. The frontiers of Massachusetts Bay were frequented by "a great number of Indians," the "remains of the ancient Norridgewalk Tribe"; they universally spoke French, and professed "the Romish religion," visiting Canada "once or twice a year for Absolution." They had "a great aversion to the English owing to the influence of Roman Catholic Missionaries," who taught them "that nothing is necessary to eternal salvation, but to believe in the name of Christ, to acknowledge the Pope his holy Vicar, and to extirpate the English because they cruelly murdered the Saviour of mankind." It is not surprising therefore that the Rev. J. BAILEY found them "very savage in their dress and manner" [37].

Aiming at something more than nominal conversions, the Missionaries of the Society sought to accomplish their object by "a more excellent way," and their teaching proved acceptable to not a few heathen. At Stratford Dr. JOHNSON "always had a catechetical lecture during the summer months, attended by many negroes, and some Indians, as well as the whites, about 70 or 80 in all, and" (said he in 1751) "as far as I can find, where the Dissenters have baptized one we have baptized 2, if not 3 or 4 negros or Indians, and I have four or five communicants" [38].

At Naragansett, Dr. MACSPARRAN had a class of 70 Indians and negroes, whom he frequently catechised and instructed before Divine service, and the Rev. J. HONYMAN of Newport, Rhode Island, besides baptizing some Indians, numbered among his congregation "above 100 negroes who constantly attended the Publick Worship" [39]. Among the Naragansett tribe in Rhode Island Catechist Bennet, of the Mohawk Mission, New York Province, laboured for a short time at the invitation of their King, Thomas Ninigrate. These people were specially commended by the Rev. M. GRAVES for their donation of 40 acres of land* towards a church and their progress in religion

* The land referred to by Mr. Graves was probably that given in 1746 by "George Ninegrett, Chief Sachem and Prince of the Narragansett Indians," who "for and in consideration of the love and affection" which he had for "the people of the Church of England in Charlestown and Westerly . . . and for securing and settling the Service and Worship of God amongst them according to the usuage of that most excellent Church . . . conveyed . . . to the use of the Society" (S.P.G.) forty acres of land in Charlestown, Rhode Island, with all buildings thereon, to be appropriated for the benefit of the Episcopal Ministers of that Church [44].

and attachment to the Church and Crown of England; and on Mr. Bennet's departure Mr. Graves, at the Society's request, undertook to appoint a successor and himself to superintend the Mission. Mr. Graves had several of them at his house, and found them "very worthy of notice and encouragement," and that they had "made great proficiency in spiritual knowledge" and spared "no pains for y^e^ Improvement of their Souls." Mr. Graves ministered to four other adjacent tribes, who had "great confidence in him" [40]. A similar regard was shown for the Rev. J. CHECKLEY of Providence, who possessed "great skill in the neighbouring Indian language" and a "long acquaintance with the Indians themselves." He not only visited the natives but was himself sought out by "some of his old Indian acquaintances . . . from far distant countries" [41].

In "Old Plymouth Colony" the Rev. E. THOMPSON used "his utmost endeavours to be serviceable" to the natives, and it was reported in 1753–4 that "the Indians in the neighbourhood of Scituate and Marshfield come more frequently to Church and behave with decency and devotion and bring their children to baptism and submit to Mr. Thompson's instructions, to which the Society's bounty of Bibles and Common Prayer Books [in 1753] has not a little contributed," and that his labours among them were "attended with greater success than ever" [42]. At Stoughton and Dedham the Rev. W. CLARK reclaimed several Indians whose frequent attendance and devout behaviour at church became a subject of remark [43]. These instances suffice to show that the heathen were not neglected by the Society and that the work among them was not in vain.

During the American Revolution numerous and pitiable accounts were received by the Society of the sufferings of their Missionaries. The Rev. S. PETERS of Hebron "left his Mission to avoid the fury of an outrageous multitude, who after the most inhuman treatment of him, still threatened his life" [45]. Several others were driven from their posts. The Rev. J. Wiswall of Falmouth, after being taken prisoner, "greatly insulted and abused, and in danger of being shot to death"—being actually fired at by "the mob"—made his escape to Boston, having lost all his property and his real estate. His wife and family were permitted to follow him, "with only two days' provision," "her wearing apparel, and bedding"; but a few days after reaching Boston she and his only daughter died [46]. The Rev. R. COSSIT of Haverhill and Claremont received frequent insults, and was "confined as a prisoner in the town of Claremont" nearly four years. Yet he "constantly kept up Publick Service, without omitting even the Prayers for the King and the Royal Family," and "his congregation and communicants" increased, though "cruelly persecuted by fines for refusing to fight against their King." In many other places where he used to officiate the Church people "totally dwindled away," some escaping to the King's army for protection, "some being banished," and many dying [47].

The Rev. J. W. WEEKS of Marblehead, his wife, and eight helpless children, were "obliged to seek shelter in a wilderness, the horrors of which they had never seen or felt before;" and which were added to "by the snapping of a loaded gun at Mr. Bailey and him while walking in the garden." No innocency of intentions and no peaceableness of

conduct could bring him security from the wild undistinguishing rage of party, and being "exposed to most dreadful consequences" by refusing to take the oath of abjuration, he made his escape to England, leaving his famil, dependent on the pity of friends for support [48].

The Rev. R. MANSFIELD of Derby &c. was forced to fly from his Mission (leaving his wife and nine children behind), "in order to escape outrage and violence, imprisonment and death." Out of 130 families attending his two churches, 110 remained loyal, as did, almost to a man, the congregations of Messrs. James Scovil and Beach [49].

The Rev. W. CLARKE of Dedham, whose natural bodily infirmities should have secured him from molestation, seems to have been "singled out as an object for oppression and cruel usage." "The Dissenting Minister of the Parish, who had always received the most civil and obliging treatment from him, with some others, stirred up the violence of the mob so suddenly" that "about midnight Mr. Clarke "was assaulted by a large number of them, his house ransacked, and himself used with indignity and insult." Soon after, he was arrested, "carried to a publick House and shut up in a separate room for ¾ of an hour, to view the Picture of Oliver Cromwell," then hurried to Boston, where, after a trial conducted "in a manner nearly resembling the Romish Inquisition," and in which "he was denied counsel and not permitted to know what was alledged against him," he was "condemned to Banishment and confiscation of Estate." This sentence was so far relaxed that he was allowed to remain a prisoner in his parish. As such "he drank deep of the cup of affliction and endured complicated misery" for nearly a year, when he took refuge at Newport, Rhode Island [50].

At Fairfield the Rev. JOHN SAYRE and his congregations were "greatly oppressed merely on account of their attachment to their Church and King." . . . Many of them were "imprisoned on the most frivolous pretences and their imprisonment aggravated with many circumstances of cruelty." The enlargement of North Fairfield Church was stopped "by the many abuses" which it "shared in common with the other churches in the Mission. Shooting bullets through them, breaking the windows, stripping off the hangings, carrying off the leads . . . and the most beastly defilements, make but a part of the insults which were offered to them." His house was "beset by more than 200 armed horsemen," and for some days he was not allowed to leave his premises. Next he was

"advertized as an enemy to his country for refusing to sign an Association which obliged it's subscribers to oppose the King with life and fortune and to withdraw all offices even of justice, humanity, and charity, from every recusant. In consequence of this advertizement all persons were forbidden to hold any kind of correspondence, or to have any manner of dealing with him, on pain of bringing themselves into the same predicament. This order was posted up in every store, mill, mechanical shop, and public house in the county, and was repeatedly published in the newspapers; but, through the goodness of God they wanted for nothing, the people under cover of the night, and, as it were by stealth, supplying them with plenty of the comforts and necessaries of life."

He was then banished for a time. When General Tryon drove off the enemy and set fire to the town, although a guard was sent to protect the parsonage it was destroyed, and Mr. Sayre with his wife and eight children were left "destitute of house and raiment" [51].

By the operation of the British troops the church and a great part of Norwalk parish were also "laid in ashes," and the Rev. J. LEAMING lost everything except the clothes he was wearing. [52]. General Tryon informed the Society in August 1779 that he had rescued these "two very worthy clergymen, who were galled with the Tyranny of the Rebels" [53]. In Mr. Leaming's case the mob "took his picture, defaced and nailed it to a sign-post with the head downwards." By the treatment he received during imprisonment—when he was denied a bed—he contracted a disease which made him a cripple for life. Great as were his sufferings, Mr. Leaming stated (in 1780) that "the Rulers of Connecticut . . . treated the Clergy of the Church of England with more lenity than any other Government on the Continent" [54].

For "assisting some loyalists to escape from confinement" the Rev. R. VIETS of Simsbury (Conn.) was taken in 1776 and confined "a close prisoner in Hartford gaol"—for a time "in irons" [55]. Eventually he was released. During his long imprisonment "almost all his fellow prisoners" (some hundreds in numbers), being "of the Church," he prayed with them "twice a day, and preached twice on each Sunday. To those three of them who were put to death for their loyalty he was suffered to administer the Sacrament . . . which they received with great devotion." [L., Oct. 29, 1784 [56].]

The Rev. J. BAILEY of Pownalborough for three years underwent "the most severe and cruel treatment." Twice he was "assaulted by a furious mob," who on one occasion "stripped him naked"; four times he was "hauled before an unfeeling committee," and "sentenced to heavy bonds"; thrice he was "driven from his family and obliged to preserve a precarious freedom by roving about the country" (in the provinces of Maine, Hampshire, and Massachusetts), "through unfrequented paths, concealing himself under the cover of darkness and in disguised appearance." Two attempts were made to "shoot him." In his absence his family "suffered beyond measure for the necessaries of life." But as long as they had anything to bestow, his people assisted him—often "at the risque of their freedom and property," it being accounted "highly criminal to prevent a friend to Great Britain from starving." When at last he and his family escaped they arrived at Halifax in 1779 in a state of utter destitution. [*See* p. 115.] During his wanderings "he travelled through a multitude of places, where he preached in private houses and baptized a great number of children" [57].

The Rev. M. GRAVES of New London, having undergone "a continued scene of persecutions, afflictions, and trials, almost even unto death, for his religious principles and unshaken loyalty," took shelter in New York; but only to die. The like fate befell the Rev. E. WINSLOW of Braintree; and the Rev. J. LEAMING of Norwalk narrowly escaped with his life to New York [58].

Mr. Winslow reported in 1776 that "all the Churches in Connecticut and Rhode Island were shut up, except Trinity Church, where the prayers for the King are omitted" [59]. But in 1781 the Society was able to announce that the Church rather increased than diminished in New England, and that the condition of the Clergy was not so distressing as it had been; especially in Massachusetts and New Hampshire there

had been a great increase of the Church people, even where they had no ministry [60]. And from Simsbury in Connecticut the Rev. R. VIETS reported in 1784 that the losses of his congregation "by deaths emigrations &c." were "pretty nearly balanced by the accession of new Conformists." Although some ignorant people were being "seduced from the Church by enthusiasm," yet more joined themselves to her, "from a full conviction that the doctrines regulations, and worship of the Church are more consistent with reason, Scripture and the true spirit of devotion, than those of any other Church upon earth" [61].

STATISTICS.—In New England, now divided into the States of Massachusetts, Connecticut, New Hampshire, Maine, Vermont and Rhode Island (area 66,465 sq. miles), where the Society (1702–85) assisted in maintaining 88 Missionaries and planting 78 Central Stations (as detailed on pp. 852–4), there are now 4,010,529 inhabitants, of whom about 881,000 are Church Members and 76,359 Communicants, under the care of 573 Clergymen and 6 Bishops. [*See also* the Table on pp. 86–7, and p. 852.]

References (Chapter IX.)—[1] App. Jo. **A**, pp. 14–20. [2] Jo., V. 1, Feb. 27, 1702. [3] Jo., V. 16, p. 150; R. 1764, pp. 52–3. [4] R. 1706, pp. 10, 11. [5] Keith's printed Journal, p. 2. [6] App. Jo. **A**, pp. 324–5. [7] Jo., V. 1, Jan. 15, 1703. [8] **A** MSS., V. 2, No. 113. [9] Jo., V. 6, p. 58; **A** MSS., V. 24, p. 137. [10] **A** MSS., V. 2, No. 165. [11] **A** MSS., V. 3, No. 76. [12] **A** MSS., V. 3, No. 168. [13] **A** MSS., V. 7, No. 158. [14] Jo., V. 3, Oct. 15, 1714, Mar. 18, 1715, Mar. 6, 1716, Jan. 11, 1717; **A** MSS., V. 11, pp. 393, 403. [15] *See* list, pp. 852–4, of this book, and Jo., V. 1, Jan. 18 and Feb. 1, 1706. [16] **A** MSS., V. 7, pp. 350, 356. [17, 18] **A** MSS., V. 19, p. 466: *see also* Dr. Johnson's Letter, Mar. 30, 1745, **B** MSS., V. 13, p. 102. [19] **B** MSS., V. 11, p. 36. [20] **B** MSS., V. 11, pp. 45–6. [21] **B** MSS., V. 9, p. 13. [22] **B** MSS., V. 11, p. 43; R. 1744, p. 43. [23] R. 1747, pp. 53–4. [24] Jo., V. 15, p. 303; R. 1761, pp. 41–2. [25] **B** MSS., V. 11, No. 30; V. 13, No. 89; Dr. Cutler, June 30, 1743; Dec. 26, 1744. [26] **B** MSS., V. 23, No. 30. [27] Do. No. 403. [28] **B** MSS., V. 23, p. 273; R. 1742, p. 42; R. [illegible], p. 51). [29] Jo., V. 15, p. 321; Jo., V. 19, pp. 69, 184, 332, 369, 416, 433, 441–2; R. 1746, p. 40; R. 1772, p. 23; R. 1773, pp. 25–7. [30] Jo., V. 15, p. 306; Jo., V. 19, p. 278; R. 1762, p. 51; R. 1772, p. 20. [31] Jo., V. 15, p. 277; R. 1762, p. 56. [32] Jo., V. 15, p. 321; R. 1762, pp. 52–3. [33] Jo., V. 15, pp. 233–4, 275, 338; R. 1762, pp. 49, 50; Jo., V. 24, pp. 99, 100, 103. [34] **A** MSS., V. 23, p. 125; Jo., V. 5, p. 273; Jo., V. 10, p. 194; R. 1730, p. 94; R. 1746, p. 41. [35] **A** MSS., V. 24, pp. 157–8. [36] R. 1749, p. 54; **B** MSS., V. 18, p. 26. [37] Jo., V. 17, pp. 26, 245–6; R. 1766, pp. 50–1. [38] **B** MSS., V. 19, p. 49. [39] Jo., V. 9, pp. 120, 191; Jo., V. 10, p. 318; R. 1742, p. 42; R. 1743, p. 44; R. 1747, p. 52. [40] **B** MSS., V. 23, p. 145; Jo., V. 16, pp. 329–30, 363, 486–7; R. 1765, pp. 22, 26–7; R. 1766, pp. 53–4. [41] Jo., V. 8, pp. 124, 236; Jo., V. 10, p. 29; R. 1738, p. 42; R. 1739, p. 48; R. 1740, p. 56; R. 1744, p. 44. [42] Jo., V. 11, p. 241; Jo., V. 12, pp. 293, 320, 373–4, 396; R. 1750, p. 45; R. 1753, p. 50; R. 1755, p. 38. [43] Jo., V. 18, p. 281; R. 1769, pp. 22. [44] **B** MSS., V. 13, p. 205. [45] R. 1774, p. 29; Jo., V. 20, p. 270. [46] Jo., V. 20, pp. 417–20, 445; R. 1775, p. 37. [47] Jo., V. 21, pp. 436–9; R. 1778, pp. 46–7. [48] Jo., V. 20, pp. 435–6, 447–50; R. 1775, p. 37; R. 1778, pp. 47–8. [49] **B** MSS., V. 23, p. 278; R. 1777, p. 41. [50] Jo., V. 21, pp. 378–90; R. 1778, pp. 49, 50. [51] Jo., V. 22, pp. 81–9. [52] Jo., V. 22, p. 91. [53] Jo., V. 22, p. 35. [54] Jo., V. 22, pp. 141–2. [55] **B** MSS., V. 2, p. 190; R. 1777, p. 47. [56] Jo., V. 24, p. 94. [57] Jo., V. 22, pp. 26–34; R. 1779, pp. 46–50. [58] Jo., V. 22, pp. 51–2, 125; R. 1779, p. 50; R. 1780, p. 38. [59] R. 1777, p. 40; Jo., V. 21, pp. 183–5. [60] R. 1781, p. 43. [61] Jo., V. 24, p. 93.

CHAPTER X.

NEW JERSEY.

NEW JERSEY was first settled in 1624 by Danes. They were soon followed by Swedes and Dutch; but in 1664 the country was acquired by the English and granted to the Duke of York [see page 57], who transferred it to Lord Berkeley and Sir George Carteret. By them it was divided into two districts, "East and West Jersies"; and in 1702 surrendered to Queen Anne, when the name of New Jersey (after Lord Carteret, ex-Governor of the Isle of Jersey) was resumed for the whole country.*

The earliest English settlers were Quakers and Anabaptists; and it was by two members of those persuasions that an attempt "to setle a maintenance . . . for ministers" in 1697 was defeated [1].

IN 1701 Colonel Morris represented to the Society that "the youth of the whole Province" of East Jersey were "very debauch'd and very ignorant, and the Sabbath Day seems there to be set apart for Ryotting and Drunkenness. In a word a General Ignorance and immorality runs through the whole Province." The inhabitants of Middletowne he described as "perhaps the most ignorant and wicked people in the world; their meetings on Sundays is at the publick house where they get their fill of rum and go to fighting, and running of races which are practices much in use that day all the Province over."† At Perth Amboy "a shift" had been "made . . . to patch up an old ruinous house, and make a Church of it, and when all the Churchmen in the Province" of East Jersey were "gott together" they made up "about twelve Communicants." In West Jersey the people were "generally speaking . . . a hotch potch of all religions," but the Quakers appeared to be the only body possessing places of worship. The youth of this province also were "very debaucht . . . and very ignorant" [2]. The population of the two provinces numbered about 11,000, and, according to Keith, "except in two or three towns," there was "no place of any public worship of any sort," but people lived "very mean like Indians" [3].

In February 1702 the Society came to a resolution that three Missionaries should be sent to the Jerseys "with all convenient speed," and that the Governor should be asked "to divide the Governments into parishes and to lay out glebe lands in each parish" [4]. On October 2 in the same year KEITH and TALBOT (in their tour through America) reached New Jersey. The next day, Sunday, Keith preached at Amboy:—

> "The auditory was small. My text [said he] was Tit. 2, 11–12. But such as were there were well affected; some of them, of my former acquaintance, and others who had been formerly Quakers but were come over to the Church, particularly Miles Foster, and John Barclay (Brother to Robert Barclay, who published the Apology for the Quakers); the place has very few inhabitants" [5].

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* It was also sometimes called Nova Cæsaria [6].

† In 1702 Col. Morris added that the majority of the inhabitants of East Jersey, "generally speaking," could "not with truth be call'd Christians" [7].

Both KEITH and TALBOT preached often at Burlington, then the capital of West Jersey, and containing 200 families. The result was the people agreed to conform to the Church of England, and wrote in 1704 to the Society :—

"We desire to adore the goodness of God for moving the hearts of the Lords Spirituall, Nobles and Gentry, to enter into a Society for Propagating the Gospell in Foreign Parts, the Benefit of w[illegible]. we have already experienced and hope further to enjoy. . . . These encou[illegible]ents caused us some time since to joyn in a subscription to build a church he[illegible] tho' not as yett near finish'd have heard many good Sermons in it from the Reverend Mr. Keith and the Rev. Mr. Jno. Talbot whom next to Mr. Keith wee have a very great esteem for and do all in humility beseech your Lordships he may receive orders from you to settle with us. . . . Our circumstances at present are so that wee cannot without the assistance of your Ldps. maintain a Minr. . . ." [8].

After itinerating in America a year longer than Keith, Talbot settled at Burlington, and soon had a large congregation, where before had been "little else but Quakerism or Heathenism" [9]. Here too assembled the Clergy (in 1705) to agree on a memorial to the Society for a Bishop [10]; and here was made ready in 1713 a house for the expected Bishop. [*See* p. 744.] Visiting England in 1706, the bearer of the memorial on the Episcopate, Talbot had an opportunity of supporting in person the cause which he so ably advocated in his writings. Renewing his engagement with the Society, he returned to Burlington early in 1708. [*See also* p. 745.] The Church there became well established, the members thereof being incorporated by Governor Lord Cornbury and receiving gifts of Communion plate and furniture from Queen Anne (1708), and a parsonage and glebe provided from bequests of Bishop Frampton of Gloucester (£100) and Mr. Thomas Leicester (250 acres of land). (N.B. The proprietors of land in the Colonies had had an example set them by Mr. Serjeant Hook, a useful member of the Society, who, having purchased 3,750 acres of land in West Jersey, gave one-tenth as a glebe to the Church in those parts [11].) Extending his labours in every direction, Talbot stirred up in other congregations a desire for the ministrations of the Church—a desire so earnest that places of worship were erected before there was even a prospect of having a resident pastor; and the steadfastness with which the Church was sought after and adhered to in New Jersey was remarkable. Thus at Hopewell a Church begun by voluntary contributions about 1704 remained vacant for ten years, saving when a Missionary happened to pass that way; yet the people fell not away, but continuing in one mind, gladly joined in the services whenever opportunity offered [12].

Similar earnestness again is shown in the following appeal :—

"The humble Address of the Inhabitants of Salem in West Indies, New Jersey, and parts adjacent, members of ye Church of England; To the Honourable Society . . . &c. :—

"Very Venble. Gentlemen, A poor unhappy people settled by God's Providence, to procure by laborious Industry a Subsistance for our Familys, make bold to apply ourselves to God, thro' that very pious and charitable Society, his happy Instruments to dispense His Blessings in these remote Parts; that as His Goodness hath vouchsafed us a moderate Support for our Bodys, his holy Spirit may Influence you to provide us with Spiritual Food for our Souls: In this Case our

Indigence is excessive, and our Destitution deplorable, having never been so bless'd, as to have a Person settled among us, to dispence the August ordinances of Religion; insomuch that even the Name of it is almost lost among us; the Virtue and ernegy of it over Men's Lives, almost expireing, we won't say forgotten, for that implies previous Knowledge of it. But how should People know, having learned so little of God, and his Worship? And how can they learn without a Teacher? Our condicon is truly lamentable, and deserving Christian Compassion. And to whom can we apply ourselves, but to that Venerable Corporation, whose Zeal for the Propagation of the Gospel of Jesus Christ, hath preserved so many in these Colonys, from Irreligion Profaneness, and Infidelity? We beseech you therefore, in the Name of our Common Lord and Master, and gratious Redeemer, and for the sake of the Gospel (just ready to die among us) to make us Partakers of that Bounty to these Parts; and according to the motto engraven on your Seal, *Transeuntes adjuvate nos* (*penè Infideles*)—Be pleased to send us some Reverend Clergyman, according to your Wisdom, who may inform our Judgments, by preaching to us the Truths of the Gospel; and recover us all, Aged and Young, out of the miserable corruptions, consequent to a gross Ignorance of it; to whom we promise all Encouragement according to our Abilities, and all due Respect and Obedience to his Office, Instructions and Person. The Lord in Mercy look upon us, and excite you, according to your Wonted Piety, to have a compassionate Regard of our Case, and we pray the Great God to prosper all your pious Undertakings, to promote His Glory and the Good of his Church, especialy in this destitute Place of the Pilgrimage of your most dutiful and obedt. Servants, &c." (Signed by 27 persons.) [13].

This and many similar prayers from other places were granted, and, by the Missionaries and the books sent over by the Society, many who were in error were shown the light of the Truth and returned into the way of righteousness.

Placed at Elizabeth Town in 1705, in the midst of "a vast number of Deists, Sabbatarians, and Eutychians, as also of Independents, Anabaptists and Quakers," the Rev. J. BROOK, from these "absurdities" "brought a considerable number of them to embrace our most pure and holy religion" [14]; and the congregation wrote in 1717 that they had "a firm and through perswasion of mind"; that "the Church of Christ" had been "in its purity planted and settled" amongst them by means of the Society [15]. The influence of Elizabeth Town and its Missionaries spread, and so welcome were the ministrations of the Church that the Rev. E. VAUGHAN baptized 620 persons within two years, 64 being adults [16]. Dying in 1747, after nearly forty years' service, Mr. Vaughan bequeathed his glebe of nine acres and his house to the "pious and venerable Society for the use of the Church of England Minister at Elizabethtown and his successors for ever" [17].

His successor was the Rev. Dr. CHANDLER, who, educated in Dissent, conformed to the Church and became distinguished for the services he rendered as Evangelist and author, and as a champion of Episcopacy. That he should be able to recover from Dissent many families who had fallen away because of neglect, is not a matter of surprise seeing that Dissenters themselves were glad to seek in the Church refuge from the distraction of sects. Thus "at Amwell above 200 Presbyterians and some families of Anabaptists constantly attended Divine Service at the Church" opened in 1753, "and a great number of them, seeing the peace and charity" which reigned among the Church congregations "and the troubles and dissensions among that of the Dissenters" "contributed towards the finishing the Church" building under the

Society's Missionary, the Rev. M. Houdin, himself formerly a Roman Catholic priest [18]. Sixteen years later the Dissenters assisted in repairing the church, and on the death of their Minister in 1769 (viz. Mr. Kirkpatrick, a Presbyterian, "of good sense, benevolent disposition, and catholic spirit," whose people were "not any way tinctured with that rigid severity in religious matters so peculiar to some Dissenters") they constantly attended church, as did many persons of various denominations at Elizabeth Town, New Brunswick, and in Sussex County, and other parts. At Maidenhead, while there was no Church building, the Dissenters' Meeting House was placed at the disposal of the Rev. A. TREADWELL (in 1763) for Church Service [19].

The Mission of New Brunswick included "a great number of negroes," but this does not appear to have been the case generally in New Jersey. The Missionary spirit was not, however, wanting, as the baptism of black children and adults from time to time testified [20].

One of the Evangelists, the Rev. T. THOMPSON, became (in 1752) the first Missionary of the Church of England to Africa. [*See* p. 255.] In 1774 Dr. Chandler of Elizabeth Town reported :—

"The Church in this province makes a more respectable appearance, than i ever did, till very lately: Thanks to the venerable Society, without whose charitable interposition, there would not have been one episcopal congregation among us. They have now no less than *Eleven* Missionaries in this District; none of whom are blameable in their conduct, and some of them are eminently useful. Instead of the small buildings, out of repair, in which our congregations used to assemble 20 years ago, we have now several that make a handsome appearance, both for size and decent ornament, particularly at Burlington, Shrewsbury, New Brunswick, and Newark, and all the rest are in good repair: and the congregations in general appear to be as much improved, as the Churches they assemble in" [21].

Ere two years had elapsed all the Churches in New Jersey were shut up, some being desecrated, and pastor and flock were persecuted and scattered. The existence of discontent had long been observed, and though unswerving in loyalty to the mother country, Dr. Chandler did not fail to remonstrate against the folly of her rulers in dealing with the Colonies. In 1766 he wrote :—

"If the Interest of the Church of England in America had been made a National concern from the Beginning, by this time a general submission in the Colonies, to the Mother Country, in everything not sinful, might have been expected. . . . and who can be certain that the present rebellious Disposition of the Colonies is not intended by Providence as a punishment for that neglect? . . . the Nation whether sensible of it or not, is under great obligations to that very worthy Society."

That the Government might become "more sensible" of the Society's services, "and at Length co-operate with them . . . as the most probable means of restoring the mutual happiness of Great Britain and her colonies," was his "dayly prayer" [22].

It pleased God that this prayer should not be granted, and long it was before His Church in America was enabled "joyfully to serve" Him "in all godly quietness." At Newark the Church building was used as a "hospital for the Rebells," who removed the Seats and erected "a large stack of chimneys in the centre of it." The Rev. I. BROWNE underwent "a long course of injuries and vexations," and in 1777 was "obliged to fly to New York," leaving his family "in the hands of the

rebels," who sold his "little property" and sent his "infirm wife to him destitute of everything but some wearing apparell." [23].

Nevertheless, though "driven from their homes, their property seiz'd, plunder'd, and sold and themselves consequently reduced to the most extreme poverty," the members of the Church "in daily suffering for the sake of truth" and preserving "a good conscience toward God" rendered to Him "true and laudable service" [24].

STATISTICS.—In New Jersey (area, 7,815 sq. miles), where (1702–88) the Society assisted in maintaining 44 Missionaries and planting 27 Central Stations (as detailed on p. 854), there are now 1,131,116 inhabitants, of whom about 149,000 are Church Members and 29,821 Communicants, under the care of 209 Clergymen and 2 Bishops. [*See also* the Table on pp. 86–7, and p. 854.]

References (Chapter X.)—[1] App. Jo. **A**, pp. 1–11. [2] Do., pp. 4–9, 17. [3] Do., p. 29. [4] Jo., V. 1, Feb. 27, 1702. [5] Keith's Journal, pp. 50–1. [6] App. Jo. **B**, No. 56. [7] **A** MSS., V. 1, No. 45. [8] Do., No. 183. [9] Keith's Journal, p. 80. [10] **A** MSS., V. 2, No. 142; and p. 744 of this book. [11] Jo., V. 1, Oct. 15, 1703; R. 1706, p. 88. [12] Jo., Sep. 20, 1717; **A** MSS., V. 2, Nos. 23–4, 142; App. Jo. **B**, Nos. 56, 121; **A** MSS., V. 4, No. 52; Humphreys' Historical Account of the Society, pp. 186–7; R. 1706, p. 65; R. 1720, p. 50; R. 1721, p. 41. [13] **A** MSS., V. 16, pp. 201–2. [14] **A** MSS., V. 5, No. 77. [15] **A** MSS., V. 12, p. 396. [16] Jo., V. 5, pp. 313–14; R. 1731, p. 51. [17] Jo., V. 11, p. 24. [18] Jo., V. 12, p. 333; R. 1754, p. 66. [19] Jo., V. 16, pp. 32, 161; Jo., V. 18, pp. 290, 497; Jo., V. 19, p. 348; Jo., V. 20, pp. 309–10; R. 1763, p. 66; R. 1769, p. 28; R. 1770, p. 28; R. 1772, p. 29; R. 1774, p. 40. [20] Jo., V. 5, p. 105; Jo., V. 10, pp. 179, 262. Jo., V. 11, p. 62; Jo., V. 13, pp. 31, 260; Jo., V. 15, pp. 114, 134, 171, 192, 217; Jo., V. 16, pp. 138, 272, 302; Jo., V. 19, pp. 164, 218–19, 397; Jo., V. 20, pp. 190, 310, 369, 480; Jo., V. 21, pp. 81, 197; Jo., V. 22, p. 178; R. 1726, p. 41; R. 1746, pp. 51–2; R. 1748, p. 45; R. 1756, p. 50; R. 1762, pp. 69–70; R. 1763, p. 84; R. 1764, pp. 76–7; R. 1766, p. 62; R. 1772, p. 29; R. 1773, p. 36; R. 1774, pp. 39, 40; R. 1780, p. 43. [21] **B** MSS., V. 24, p. 100. [22] Do., p. 90. [23] Jo., V. 21, pp. 196–7, 278–9; R. 1776, p. 73; **B** MSS., V. 24, p. 56. [24] **B** MSS., V. 24, p. 61.

CHAPTER XI.

NEW YORK.

NEW YORK was first settled in 1610 by the Dutch. The original Colony of "Nova Belgia," or "New Netherlands" as it was called, included East and West Jersey; and owing to the guarantee of religious toleration, it became a refuge for the persecuted Protestants of France, Belgium, Germany, Bohemia, and Piedmont. The war with Holland in 1664 changed it to a British Possession, which being granted to the Duke of York took its present name.

The religious state of the Colonists towards the close of the 17th century may be gathered from a letter addressed to the Society by Colonel Heathcote in 1704, regarding the County of West Chester. When he first came there, about 12 years before, "I found it," said he, "the most rude and Heathenish Country I ever saw in my whole Life, which called themselves Christians, there being not so much as the least marks or Footsteps of Religion of any Sort. *Sundays* being the only Time sett apart by them for all manner of vain Sports and lewd Diversions, and they were grown to such a Degree of Rudeness that it was intollerable, and having then the comand of the Militia, I sent an order to all the Captains, requiring them to call their Men under Arms, and to acquaint them, that in Case they would not in every Town agree amongst themselves to appoint Readers and pass the Sabbath in the best Manner they could, till such Times as they could be better provided, that they should every Sunday call their Companies under arms, and spend the Day in Exercise; whereupon it was unanimously agreed on thro' the county, to make Choice of Readers; which they accordingly did, and continued in those Methods for some Time" [1]. No attempt towards a settlement of the Church appears to have been made until 1693, when because "Profaneness and Licentiousness had overspread the Province from want of a settled Ministry throughout the same, it was ordained by Act of Assembly that Six Protestant Ministers should be appointed therein" [2]. But this Act began not to operate till 1697, when a church was built in the city of New York and the Vestry appointed thereto a Mr. VESEY (then with them) conditionally on his obtaining ordination in England. This he did, and for 50 years continued Rector of Trinity Church, during much of which time he was also the Bishop of London's Commissary for the Province.

In 1701 the population of the Province numbered 25,000. They were distributed "in Twenty Five towns; about Ten of them Dutch, the rest English" [3]. Long Island was "a great place" with "many Inhabitants." The Dutch were Calvinists and had some "Calvinistical Congregations," "The English some of them Independents but many of them no Religion, but like wild Indians." There appeared to be "no Church of England in all Long Island, nor in all that great Continent of New York Province, except at New York town" [4].

IN February 1702 the Society, after considering a representation made by Mr. Vesey, decided "that six Missionaries should be sent to New York," and on March 20 the Rev. PATRICK GORDON was appointed to Jamaica, Long Island [5]. Leaving England with Keith, in April 1702 [*see* p. 10], he reached his parish, but "took sick the day before he designed to preach, and so continued til his death . . . about eight days after" [6]. The island did not long lack for preaching, for the two travelling Missionaries came there in September 1702. At Hampsted (or Hempsted) where KEITH officiated on Sunday, September 27, there was "such a Multitude of People that the church could not hold them, so that many stood without at the doors and windows to hear, who were generally well affected and greatly desired that a Church of England Minister should be settled among them." Among those baptized by Keith were a Justice of Peace and his three children and another family, at Oyster Bay. Here had "scarce been any profession

of the Christian Religion"; but there were many of "Case's crew who set up a new sort of Quakerism . . . among other vile principles they condemned marriage, and said it was of the Devil," and that "they were the Children of the Resurrection." In New York Keith first preached on September 30, 1702, at "the weekly Fast which was appointed by the Government by reason of the great mortality. . . . Above five hundred died in the space of a few weeks, and that very week about seventy" [7].

The second Missionary of the Society to New York Province was the Rev. J. BARTOW, who was stationed in the West Chester district in 1702, where at that time there were not ten Churchmen. Two years later he reported: "I have . . . been instrumental of making many Proselyts to our holy Religion who are very constant and devout in, and at their attendance on Divine Service; those who were enemies at my first coming are now zealous professors of the ordinances of our Church" [8].

At East Chester the people were generally Presbyterians, and had (in 1700) organised a parish of their own; but when Mr. Bartow came among them "they were so well satisfied with the Liturgy and doctrine of the Church, that they forsook their Minister," and conformed [9]. The Dutch also thronged to hear him at Yonkers, where service was held in a private house or in a barn [10].

Success also attended the labours of the Rev. J. THOMAS at Hempsted and Oyster Bay, in Long Island, 1704–24. In this district the people had been "wholly unacquainted with the Blessed Sacrament for five and fifty years together." As they had "lived so long in the disuse of it" Mr. Thomas "struggled with great difficulties to make them sensible of the want and necessity of it"; but in 1709 he had "five and thirty of them in full communion with the Church who [once] were intirely ignorant that Communion was a duty" and "the most numerous of any country congregacion within this or the neighbouring colonies" [11]. To remove the miserable ignorance of the people and children both here and in Staten Island, where the Rev. E. MACKENZIE was placed in 1704, the Society established schools and distributed books, with excellent results. [*See* pp. 769, 798.] Most of the inhabitants of Staten Island were Dutch and French, and the English consisted chiefly of Quakers and Anabaptists. Mr. Mackenzie, however, met with encouragement from all: the French, who had a minister and church of their own, allowed him the use of their building until an English church was built, and the Dutch, though at first prejudiced against our Liturgy, soon learned to esteem it on receiving Prayer Books from the Society in their own language. Some of them allowed their children to be instructed in the Church Catechism, as did the French, and all but a few of the English Dissenters [12].

In 1713 the Church members in Richmond County returned their thanks to the Society for sending Mr. Mackenzie to them, stating that

"the most implacable adversaries of our Church profess a personal respect for him and joyne with us in giveing him the best of characters, his unblameable life affoording no occasion of disparagemt. to his function, nor discredit to his doctrine. . . Upon his first induction to this place, there were not above four or five

in the whole county, that ever knew anything of our Excellent Liturgy and form of Worship, and many knew little more of Religion, than the com'on notion of a Deity, and as their ignorance was great and gross, so was their practice irregular and barbarous. But now, by the blessing of God attending his labours, our Church increases, a considerable Reformation is wrought and something of the face of Christianity is to be seen amongst us" [13]. [*See also* thanks for School, p. 769 of his book.]

Hitherto Mr. Mackenzie had officiated in the French Church "upon sufferance," but now his people, with assistance from neighbouring counties, provided "a pretty handsom church"* and a parsonage and glebe [14].

The inhabitants of Rye were still more forward in promoting the settling of the Church of England. Until the advent of the Rev. G. MUIRSON in 1705 there were few Church members, but he soon gathered "a very great congregation" from "a people made up almost of all Perswasions" [15]. In 1706 he reported thus to the Society:—

"I have baptized about 200 young and old, but most adult persons, and am in hopes of initiating many more into the Church of Christ, after I have examined, taught, and find them qualifyed. This is a large parish, the towns are far distant. The people were some Quakers, some Anabap., but chiefly Presbyterians and Independents. They were violently set against our Church, but now (blessed be God!) they comply heartily; for I have now above forty communicants, and only six when I first administred that holy sacrament . . . . I find that catechising on the week days in the remote towns, and frequent visiting, is of great service; and I am sure that I have made twice more proselytes by proceeding after that method than by public preaching. Every fourth Sunday I preach at Bedford. . . . In that town there are about 120 persons unbaptized; and notwithstanding all the means I have used, I cou'd not perswade them of the necessity of that holy ordinance till of late . . . some of them begin to conform" [16].

In his short but useful Ministry (1704–8), and while still in charge of Rye, Mr. Muirson did much towards founding the Church in Connecticut. [*See* pp. 48–4.]

At New Rochelle the Society in 1709 met the wishes of a settlement of French Protestants for conformity with the Church of England by adopting their Minister, the Rev. D. BONDET, and instructing him to use the English Liturgy; whereupon the people generally conformed and provided a new church, a house and glebe. Mr. Bondet (1709–21) had a large congregation, which increased under his successor, the Rev. P. STOUPE (1723–60) [17].

Like results attended the ministrations to the Dutch in their own language at Albany. This place formed an important centre, being the chief trading station with the Indians, and supplied with a strong fort and a garrison of from 200 to 300 soldiers for the security of the province from the ravages of the French and Indians. The inhabitants (nearly 4,000) were mainly Dutch, who had their own Minister; but on his returning to Europe the Society, in 1709, appointed the Rev. T. BARCLAY (the English Chaplain at the fort) to be its Missionary there [18].

For seven years he had the use of the Lutheran Chapel, and so effective were his ministrations that a considerable number of the

* Opened in summer of 1712.

Dutch conformed, and when a new building became necessary all parties seemed glad to unite in contributing to its erection. The town of Albany raised £200, every inhabitant of Schenectady (a village 20 miles distant) gave something—"one very poor man excepted"; from the garrison at Albany came noble benefactions—the "poor soldiers" of "two Independent companies" subscribing £100, besides their officers' gifts; three Dutch ministers in Long Island and New York added their contributions, and the Church was opened on Nov. 25, 1716. Mr. Barclay described it as "by far the finest structure in America," the "best built tho' not the largest" [19]. A different spirit was shown by the Independents (from New England), who formed the majority of the inhabitants of Jamaica in Long Island. The successor of Mr. GORDON, the Rev. W. URQUHART, died (about 1709) after about four years' ministry, and when the Rev. T. POYER was sent to occupy the Mission in 1710, he found the Independents in possession of the Parsonage and glebe, which they refused to surrender* [20]. Six months before his death in 1731 Mr.

* During the consideration of this case the Earl of Clarendon (formerly Lord Cornbury) with the King's permission, communicated to the Society the Royal instructions given him in 1703 as Governor of New York and New Jersey [20a]. The following extract will be of interest, especially as Clauses 60 and 63 continued (almost word for word) to be included in the Instructions sent out to Colonial Governors until far on into the present century, "the Bishop of the Diocese" being substituted for "the Bishop of London":—

"60. You shall take especial care that God Almighty be devoutly and duly serv'd throughout your Government. The Book of Common Prayer as by Law establish'd read each Sunday and Holy Day and the blessed Sacrament administer'd according to the rites of the Church of England. You shall be careful that the Churches already built there be well and orderly kept and that more be built as the Colony shall, by God's blessing be improved, and that besides a competent maintenance to be assign'd the Minister of each Orthodox Church, a convenient House be built, at the Common Charge for each minister, and a competent proportion of lands be assign'd him for a glebe and exercise of his industry and you are to take care that the parishes be so limited and settled as you shall find most convenient for the accomplishing this good work.

"61. You are not to prefer any Minister to any Ecclesiastical Benefice in that our Province without a certificate from the Right Reverend Father in God, the Bishop of London, of his being conformable to the doctrine and discipline of the Church of England, and of a good life and conversation. And if any person preferred already to a Benefice shall appear to you to give Scandal, either by his doctrine or in manners, you are to use the best means for the removal of him, and to supply the vacancy in such manner as we have directed.

"62. You are to give order forthwith (if the same be not already done) that every orthodox Minister within your government be one of the Vestry in his respective Parish, and that no Vestry be held without him, except in case of sickness, or that, after notice of a Vestry summoned, he omit to come.

"63. You are to enquire whether there be any Minister within your Government, who preaches and administers the Sacrament in any orthodox Church or Chapel without being in due orders, and to give an account thereof to the said Bishop of London.

"64. And to the end the ecclesiastical jurisdiction of the Bishop of London may take place in that Province so farr as conveniently may be, wee do think fit that you give all countenance and encouragement to the exercise of the same, excepting only the collating to benefices, granting Lycences for marriages, and probate of Wills, which wee have reserved to you our Governor and to the Commander in Cheif of our said Province for the time being.

"65. Wee do further direct that no Schoolmaster be henceforth permitted to come from England, and to keep Schoole, within our Province of New York, without the Lycence of the said Bishop of London, and that no other person now there, or that shall come from other parts, be admitted to keep schoole without your Lycence first obtained."

(NOTE.—Sections 74 and 75 provide for appeals from the New York Courts to the Governor and Council, and from the latter to the Privy Council.) [20b.]

Poyer represented to the Society that during his residence in Jamaica he

"has had great and almost continual contentions with the Independents in his Parish, has had several law suits with them for the salary settled by the country for the Minister of the Church of England, and also for some glebe lands, that by a late Tryal at Law he has lost them and the Church itself, which his congregation has had the possession of for 25 years" [21].

"Yet notwithstanding the emperious behaviour of these our enemies who stick not to call themselves the Established Church and us Dissenters we can" (wrote the Church Members to the Society in 1717) "with joy say that the Church here has increased very considerably both in its number of hearers and communicants by the singular care, pains and Industry of our present Laborious Minister Mr. Poyer who notwithstanding the many difficulties he has struggled with has never been in the least wanting in the due execution of his Ministerial function but rather on the contrary has strained himself in travelling through the parish beyond his strength and not seldom to the prejudice of his health which is notorious to all the inhabitants" [22].

The arrival of a body of "poor Palatines" in England from Germany in 1709 enlisted English sympathy, and the Government having afforded them a refuge in New York Province, the Society appointed Rev. J. F. HAEGER, a German, to minister to them. While in London they took up their quarters in Aldgate and St. Catherine's parishes, "a mixt body of Lutherans and Calvinists," in number about 500. In the summer of 1710 they reached New York, one ship having been "stav'd but the men preserv'd." Some of the Lutherans, finding their own form of worship in New York, naturally preferred it, but the conformity of a large number was established under Mr. Haeger, who reported in Oct. 1710 that he had 600 communicants, of whom 18 had been Papists until instructed by him [23]. The Rev. Joshua Kocherthal, who accompanied some of the Palatines, was voted £20 by the Society in 1714, in consideration of his great pains and poor circumstances—he also having disposed many of his people to conform to the Church of England—and for his encouragement for the future, it not being consistent with the Society's rules to make him a Missionary [24]. Another Lutheran pastor, Mr. J. J. Ehlig, was assisted in this way in 1726 [26].

The Society also supported for three years (1710–13), as Missionary to the Dutch congregation at Harlem, the Rev. H. BEYSE, a Dutch minister whom Colonel Morris had persuaded to accept episcopal ordination. The continuance of his salary was made dependent on the conformity of his congregation, and Colonel Morris (who had "perswaded the Dutch into a good opinion of the Church of England") reported in 1711 that Mr. Beyse "had gained the most considerable of the inhabitants" at Harlem. The Mission, however, failed of its object and was withdrawn in 1713 [27].

Many of the early Colonial Governors and other laymen were ever ready to promote the establishment of the Church in America, and the aid rendered to the Society by such men as Colonel Morris, Colonel Heathcote, Colonel Dudley, General Nicholson, Governor Hunter, Sir William Johnson, and Mr. St. George Talbot deserves grateful acknowledgment. Besides rendering valuable service in their official capacity, some of these gave freely of their own substance. General Nicholson's gifts extended to all the North American Colonies [28].

Sir W. Johnson's included one to the Society of 20,000 acres of land, subject to "His Majesty's grant" of the same, which does not appear to have been obtained. The land was situated about 30 miles from Schenectady, and was intended for the endowment of an episcopate [29]. Mr. Talbot contributed handsomely to the foundation of Churches in New York and Connecticut, and bequeathed "the greatest part of his Estate" to the Society, whose portion however was, by the opposition of the heirs at law, reduced to £1,300 cy. [30].

The character of the Society's Missionaries in New York was thus described by Lord Cornbury in 1705:—

"For those places where Ministers are setled, as New York, Jamaica,* Hempstead,* W. [West] Chester,* and Rye,* I must do the gentlemen who are setled there, the justice to say, that they have behaved themselves with great zeal, exemplary piety, and unwearied diligence, in discharge of their duty in their several pishes. [parishes], in which I hope the Church will by their Diligence, be encreased more and more every day" [31].

Colonel Heathcote's testimony is no less valuable:—

"I must do all the gentlemen that justice, which you have sent to this province as to declare, that a better clergy were never in any place, there being not one amongst them that has the least stain or blemish as to his life or conversation." [L., Nov. 9. 1705 [32].]

Governor Hunter wrote from New York in 1711:—

"Wee are happy in these provinces in a good sett of Missionarys, who generally labour hard in their functions and are men of good lives and ability" [34].

Planted by worthy men and carried on by worthy successors, the Missions so flourished and multiplied that in 1745 the Rev. Commissary VESEY was able to report to the Society that within his jurisdiction in New York and New Jersey there were twenty-two churches, "most of them . . . commonly filled with hearers." He then observed that when he came to New York as Rector of Trinity Church in 1697, at that time,

"besides this Church and the Chappel in the fort, one Church in Philadelphia and one other in Boston, I don't remember to have heard of one Building erected for the publick worship of God according to the Liturgy of the Church of England on this Northern Continent of America from Maryland (where the Church was establish't by a Law of that Province) to the Eastermost bounds of Nova Scotia, which I believe in length is 800 miles, and now most of these Provinces or Collonies have many Churches, which against all opposition increase and flourish under the miraculous influence of Heaven. I make no doubt it will give a vast pleasure to the Honble. Society to observe the wonderfull Blessing of God on their pious Cares and Endeavours to promote the Christian Religion in these remote and dark Corners of the World, and the great Success that by the concomitant power of the Holy Ghost, has attended the faithfull Labours of their Missionarys, in the Conversion of so many from vile Errors and wicked Practices to the Faith of Christ, and the Obedience to his Gospell" [35].

* [A Large Bible, Prayer Book, Book of Homilies, with Cloths, for the Pulpit and Communion Table, and a silver Chalice and Paten, were given by Queen Anne to each of the Churches at these places and to Staten Island Church in 1706 [33].]

From the fanatical preachers, so common in America, the Church in New York (as in other Colonies) gained rather than lost. The character of these "enthusiasts," as they were called, may be gathered from the fact that in Long Island "several of the Teachers . . . as well as hearers" were "found guilty of the foulest and immoral practices," and others of them wrought themselves "into the highest degree of madness." "These accidents, together with the good books sent over by the Society," "taught the people what true Christianity is and what it is not" [36]. Thus reported the Rev. T. COLGAN in 1741. Eighteen years later the island, which in the previous generation had been "the grand seat of Quakerism," had become "the seat of infidelity." "A transition how natural," wrote the future Bishop SEABURY:—

"Bred up in intire neglect of all religious principles, in Hatred to the Clergy, and in Contempt of the Sacraments, how hard is their Conversion! Especially as they disavow even the necessity of any redemption. . . . It is evident to the most superficial Observer, that, where there have been the greatest number of Quakers among the first settlers in this country, there Infidelity and a Disregard to all Religion have taken the deepest Root; and if they have not intirely corrupted the religious Principles of the other Inhabitants, they have at least very much weakened them, and made them look upon Religion with Indifference. This seems to me the Reason why it is so hard to bring the People of that parish [Hempsted] or this [Jamaica] to comply with the Sacraments of the Christian Church, or to think themselves under any Obligations of duty to attend the public Worship of God." [L., Rev. S. Seabury, Oct. 10, 1759, and June 28, 1765 [37].]

Among the European settlers, both here and generally in America, were many who, before the Society had established its Missions, were as far removed from God as the Negroes and Indians, and indeed whose lives proved a greater hindrance to the spread of the Gospel than those of their coloured brethren. That any race should be disqualified from having the message of salvation, because of the colour of their skin or any other reason, was ever repudiated by the Society. To the care of the Negroes and Indians in the Province of New York it devoted much labour.

The instruction of the Negro and Indian slaves, and so to prepare them for conversion, baptism, and communion, was a primary charge (oft repeated) to "every Missionary . . . and to all Schoolmasters" of the Society in America. [*See* Instructions, pp. 839, 845 [38].] In addition to the efforts of the Missionaries generally, special provision was made in the Province of New York by the employment of sixteen clergymen and thirteen lay-teachers mainly for the evangelisation of the slaves and the free Indians. For the former a "Catechising School" was opened in New York city in 1704, under the charge of Mr. ELIAS NEAU. Mr. Neau was a native of France, whose confession of the Protestant Faith had there brought him several years' confinement in prison, followed by seven years in "the gallies." When released he settled at New York as a trader. He showed much sympathy for the slaves, and in 1703 drew the Society's attention to the great number in New York "who were without God in the world, and of whose souls there was no manner of care taken," and proposed the appointment of a Catechist among them. This office the Society prevailed upon him to undertake, and having

received a licence from the Governor of New York "to catechise the Negroes and Indians and the children of the town" he left his position of an Elder in the French Church and entirely conformed to the Church of England, "not upon any worldly account, but through a principle of conscience and hearty approbation of the English Liturgy," part of which he had formerly learnt by heart in his dungeons. In the discharge of his office Mr. Neau at first went from house to house, but afterwards got leave for some of the slaves to attend him. At his request, to further the work, the Society procured for him a licence from the Bishop of London, and prepared the draft of "a Bill to be offered to Parliament for the more effectual conversion of the Negro and other Servants in the Plantations," obliging all owners of slaves "to cause their children to be baptized within 3 months after their birth and to permit them when come to years of discretion to be instructed in the Christian Religion on the Lord's Day by the Missionaries under whose ministry they live," but the owners' rights of property not to be affected * [39]. Mr. Neau's labours were much blessed. The Rev. W. VESEY commended him to the Society in 1706 as "a constant communicant of our Church, and a most zealous and prudent servant of Christ, in proselytising the miserable Negroes and Indians among them to the Christian Religion whereby he does great service to God and His Church" [41].

The outbreak of some negroes in New York in 1712 created a prejudice against the school, which was said to have been the main cause of the trouble, and for some days Mr. Neau could scarcely venture to show himself, so bitter was the feeling of the slaveowners. But on the trial of the conspirators it was found that only one of them belonged to the school, and he was unbaptized—and that the most criminal belonged to masters who were openly opposed to their Christian instruction.

Nevertheless Mr. Neau found it necessary to represent to the Clergy of New York "the struggle and oppositions" he met in exercising his office from "the generality" of the "Inhabitants," who were "strangely prejudiced with a horrid notion thinking that the Christian knowledge" would be "a mean to make their Slaves more cunning and apter to wickedness" than they were [42].

To remove these suspicions Governor Hunter visited the school, ordered all his slaves to attend it, and in a proclamation recommended the Clergy to urge on their congregations the duty of promoting the instruction of the negroes [43].

This caused a favourable reaction. Mr. Neau reported in 1714 "that if all the slaves and domesticks in New York are not instructed it is not his fault" [44] and by the Governor, the Council, Mayor, and Recorder of New York and the two Chief Justices the Society was informed that Mr. Neau had performed his work "to the great advancement of Religion in general and the particular benefit of the free Indians, Negro Slaves, and other Heathens in those parts, with indefatigable Zeal and Application' [45]. After Mr. Neau's death

* In 1710, and again in 1712, the Society endeavoured to secure the insertion in the African Company's Bill of clauses for instructing the Plantation Negroes in the Christian religion [40].

in 1722 his work was carried on for a time by Mr. HUDDLESTONE and the Rev. J. WETMORE.

On the removal of the latter the Rev. T. COLGAN was appointed in 1726 on the representation of the Rector, Churchwardens and Vestry of Trinity Church, setting forth the great need of a Catechist in that city, "there being about 1400 Negroe and Indian Slaves, a considerable number of which have been already instructed in the principles of Christianity by Mr. Neau . . . and have received baptism and are communicants in that Church" [46]. The Mission was continued under an ordained Missionary during the remainder of the Society's connection with the Colony. From 1732 to 1740 the Rev. R. CHARLTON baptized 219 (24 adults), and frequently afterwards the yearly baptisms numbered from 40 to 60 [47].

Great care was taken in preparing the slaves for baptism, and the spiritual knowledge of some of them was such as might have put to shame many persons who had had greater advantages [48]. The Rev. S. AUCHMUTY reported that "not one single Black" that had been "admitted by him to the Holy Communion" had "turned out bad or been, in any shape, a disgrace to our holy Profession" [49]. During his time (1747–64) the masters of the negroes became "more desirous than they used to be of having them instructed" and consequently his catechumens increased daily [50].

At New Windsor, before holding the appointment at New York, and at Staten Island after, Mr. Charlton did good service among the negroes [51]. Caste seemed to have been unknown in his congregation at Staten Island, for he found it not only practical but "most convenient to throw into one the classes of his white and black catechumens" [52].

The same plan seems to have been adopted by the Rev. J. SAYRE of Newburgh, who catechised children, white and black, in each of his four churches [53].

The Rev. T. BARCLAY who used his "utmost endeavours" to instruct the slaves of Albany, discovered in 1714 "a great forwardness" in them to embrace Christianity "and a readiness to receive instruction." Three times a week he received them at his own house, but some of the masters were so "perverse and ignorant that their consent to the instruction of slaves" could "not be gained by any intreaties." Among the strongest opponents at first were Major M. Schuyler and "his brother in law Petrus Vandroffen [Van Driessen], Minister to the Dutch congregation at Albany," but "some of the better sort" of the Dutch and others encouraged the work, and "by the blessing of God" Mr. Barclay "conquered the greatest difficulties" [54].

Thus was the way prepared for others, and in the congregation at Schenectady some 60 years later were still to be found several negro slaves, of whom 11 were "sober, serious communicants" [55].

The free Indians, as well as the Indian and negro slaves, were an object of the Society's attention from the first. The difficulties of their conversion were great, but neither their savage nature nor their wandering habits proved such a stumbling block as the bad lives of the Europeans. Already the seeds of death had been sown among the natives.

"As to the Indians, the natives of the country, they are a decaying people," wrote the Rev. G. Muirson of Rye in 1708. "We have not now in all this parish 20 Families, whereas not many years agoe there were several Hundreds. I have frequently conversed with some of them, and bin at their great meetings of *pawawing* as they call it. I have taken some pains to teach some of them but to no purpose, for they seem regardless of Instruction—and when I have told them of the evil consequences of their hard drinking &c. they replyed that Englishmen do the same: and that it is not so great a sin in an Indian as in an Englishman, because the Englishman's Religion forbids it, but an Indian's dos not, they further say they will not be Christians nor do they see the necessity for so being, because we do not live according to the precepts of our religion, in such ways do most of the Indians that I have conversed with either here or elsewhere express themselves: I am heartily sorry that we shou'd give them such a bad example and fill their mouths with such Objections against our blessed Religion" [56].

Happily there were many Indians in the province of New York who had received such impressions of the Christian religion as to be urgent in all their propositions and other conferences with the Governors, to have ministers among them to instruct them in the Christian faith. The French Jesuits had been endeavouring to make proselytes of them and had drawn over a considerable number to Canada, and there planted two castles near Mount Royal [Montreal], where priests were provided to instruct them, and soldiers to protect them in time of war [57]. Speaking in the name of the rest of the Sachems of the "Praying Indians of Canada," one of their chiefs thus addressed the Government Commissioners at Albany, N.Y., in 1700:—

"We are now come to Trade, and not to speak of Religion; Only thus much I must say, all the while I was here before I went to Canada, I never heard anything talk'd of Religion, or the least mention made of converting us to the Christian Faith; and we shall be glad to hear if at last you are so piously inclined to take some pains to instruct your Indians in the Christian Religion; I will not say but it may induce some to return to their Native Country. I wish it had been done sooner that you had had Ministers to instruct your Indians in the Christian Faith; I doubt whether any of us ever had deserted our native Country, but I must say I am solely beholden to the French of Canada for the light I have received to know there was a Saviour born for mankind; and now we are taught God is everywhere, and we can be instructed at Canada, Dowaganhae, or the uttermost Parts of the Earth as well as here" [58].

Moved by this and other representations received from the Earl of Bellamont (Governor of New York), the "Commissioners of Trade and Plantations" in England addressed Archbishop Tenison [59] and the Queen on the subject, with the result that an Order in Council was passed, viz.:—

"Att the Court att St. James's the third day of April 1703. Present the Queen's Most Excellent Maty. in Council. Upon reading this day at the Board a Representation from the Lords Comrs. of Trade & Plantations, dated the 2d of this month, relating to her Mats. Province of New York in America, setting forth, among other things, that as to the 5 Nations of Indians bordering upon New York, least the Intrigues of the French of Canada, and the influence their Priests, who frequently converse and sometimes inhabite with those Indians, should debauch them from her Mats. Allegiance, their Lordships are humbly of opinion that besides the usuall method of engaging the sd. Indians by Presents, another means to prevent the Influence of the French Missionaries upon them, and

thereby more effectually to secure their fidelity, would be, that two Protestant Ministers be appointed with a competent allowance to dwell amongst them in order to instruct them in the true religion & confirm them in their duty to Her Majesty; It is ordered by Her Maty. in Council, That it be as it is hereby referred to his Grace the Lord Archbishop of Canterbury, to take such care therein as may most effectually answer this service" [60].

The Order in Council was laid before the Society by the Archbishop, and confirmatory evidence was received from other sources, particularly from Mr. Robert Levington, Secretary for Indian Affairs in New York, who memorialised and interviewed the Society on the subject [61], and from the Rev. J. TALBOT, who reported from New York in Nov. 1702 that "even the Indians themselves have promised obedience to the faith," five of their Sachems or Kings having told Governor Lord Cornbury (at a Conference at Albany) that "they were glad to hear that the Sun shined in England again since King William's death"; they admired that we should have "a squaw sachem" or "woman king," but hoped she would "be a good mother and send them some to teach them Religion and establish traffic amongst them, that they might be able to purchase a coat and not to go to Church in bear skins"; and so they sent the Queen a present, to wit "ten bever skins to make her fine and one far [fur] muff to keep her warm"; and in signing the treaty they said "thunder and lightning should not break it on their part" [62]. It appearing that the Dutch ministers stationed at Albany from time to time had taken great pains in instructing the Mohawks, and had translated some forms and services &c., the Society sent "an honourable gratuity" to Mr. Lydius, "in consideration of his promoting the Christian Religion among the Indians," and expressed a desire that he should continue his endeavours [63]. Mr. Dellius, another Dutch minister, from Albany, being in Europe was invited to undertake a mission among the Five Nation Indians, but he "insisted upon such demands as were not within the Powers of the Society to grant" [64]. Eventually the Rev. THOROUGHGOOD MOOR, "with a firm courage and Resolution to answer the excellent designs of the Society" undertook the Mission, and arriving at New York in 1704 received all possible countenance and favour from the Governor, Lord Cornbury. But the Clergy of the province represented to the Society that

"it is most true the converting Heathens is a work laudable, Honourable and Glorious, and we doubt not but God will prosper it in the hands of our Good Brother Mr. Thorogood Moore, . . . but after all with submission we humbly supplicate that the children first be satisfied, and the lost sheep recovered who have gone astray among hereticks and Quakers who have denyed the Faith and are worse than Infidels and Indians that never knew it" [65].

Soon after Mr. Moor's arrival at Albany, 50 miles from the Mohawk settlement, two Indians came and one thus addressed him:—

"Father we are come to express our joy at your safe arrival and that you have escapt thedangers of a dreadful sea, which you have crost, I hear, to instruct us in Religion. It only grieves us that you are come in time of war, when it is uncertain whether you will live or die with us."

Four other Indians, including one of their Sachems, visited and en-

couraged him, but although courteously received at the settlement also, it soon became evident that his Mission would not be accepted. After waiting at Albany nearly a year and using "all the means he could think of, in order to get the good will of the Indians, till their unreasonable delays and frivolous excuses, with some other circumstances, were a sufficient Indication of their Resolution never to accept him, and therefore expecting either no answer at all or at last a positive denial . . . he thought it better to leave them" [66]. Mr. Moor had by this time made the discovery that "to begin with the Indians is preposterous; for it is from the behaviour of the Christians here, that they have had, and still have, their notions of Christianity, which God knows, hath been generally such that it hath made the Indians to hate our religion," and that "the Christians selling the Indians so much rum, is a sufficient bar, if there were no other, against their embracing Christianity" [67].

Mr. Moor withdrew to Burlington, New Jersey, for a time, and Lord Cornbury (1705) promised the Society that he would endeavour to secure him a favourable reception by the Indians, adding "he is certainly a very good man" [68]. Mr. Moor had a rather different opinion of Lord Cornbury, who carried his scandalous practices so far as to exhibit himself in women's clothes on the ramparts of New York. For this Mr. Moor declared that he "deserved to be excommunicated" and hesitated not to refuse to administer the Holy Communion to the Lieut.-Governor (a supporter of Lord Cornbury) "upon the account of some debauch and abominable swearing" [69].

Retaliation followed. Summoned by Lord Cornbury to New York, on some charge of irregularity, Mr. Moor refused to obey what seemed an illegal warrant, and was arrested and imprisoned in Fort Anne by the Governor. The supposed irregularity was the celebrating of the Blessed Sacrament as often as "once a fortnight," "which frequency he was pleased to forbid" [70]; but Mr. Neau reported to the Society that the Governor's action was occasioned by the denunciation of his profligate habits * [71]. Mr. Moor escaped after a short imprisonment and embarked for England in 1707, but the ship and all in her were never heard of again.

In 1709 the Rev. THOMAS BARCLAY was appointed Missionary at Albany with a direction to instruct the neighbouring Indians; they accepted his ministry, and he soon had fifty adherents [72].

Soon after Mr. Barclay's appointment four of the Iroquois Sachems came to England and presented an address to Queen Anne, in which they said:—

"Great Queen, Wee have undertaken a long and dangerous voyage which none of our Predecessors cou'd be prevailed upon to do: The motive that brought us was that we might have the honour to see and relate to our great Queen, what we thought absolutely necessary for the good of her and us her allies, which are on the other side the great water."

* Colonel Morris characterised Lord Cornbury at this time (1707) as "the greatest obstacle that either has or is likely to prevent the growth of the Church" in New York and New Jersey, "a man certainly the Reverse of all that is good"; "the scandal of his life" being such "that were he in a civilized heathen countrey, he wou'd by the publick Justice be made an example to deter others from his practices" [71*a*]. [About a year later he was, in fact, deposed.]

Then followed expressions of loyalty, and the presentation of "Belts of Wampum" "as a sure token of the sincerity of the Six Nations," and then, still speaking "in the Names of all," they added:—

"Since we were in Covenant with our great Queen's Children, we have had some Knowledge of the Saviour of the World, and have often been importuned by the French by Priests and Presents, but ever esteemed them as men of Falsehood, but if our great Queen wou'd send some to Instruct us, they shou'd find a most hearty welcome."

The address was referred to the Society on April 20, 1710, "to consider what may be the more proper ways of cultivating that good disposition these Indians seem to be in for receiving the Christian ffaith, and for sending thither fit persons for that purpose, and to report their opinion without loss of Time, that the same may be laid before Her Majesty." [Letter of the Earl of Sunderland [72*a*].]

Eight days later the following resolutions were agreed to by the Society:—

"1. That the design of propagating the Gospel in foreign parts does chiefly and principally relate to the conversion of heathens and infidels: and therefore that branch of it ought to be prosecuted preferably to all others.

"2. That in consequence thereof, immediate care be taken to send itinerant Missionaries to preach the Gospel amongst the Six Nations of the Indians, according to the primary intentions of the late King William of glorious memory.

"3. That a stop be put to the sending any more Missionaries among Christians, except to such places whose Ministers are or shall be dead, or removed; and unless it may consist with the funds of the Society to prosecute both designs." [*See* p. 8.]

Other resolutions were adopted with a view to sending two Missionaries to the Indians, providing translations in Mohawk, and stopping the sale of intoxicating liquors to the Indians—"this being the earnest request of the Sachems themselves"—and a Representation to the Queen was drawn up embodying the substance of the resolutions and urging the appointment of a Bishop for America.

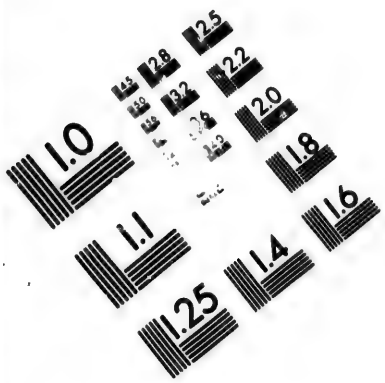
The Indian Sachems then had an interview with the Society, and the Bishop of Norwich informed them by their interpreter

"that this was the Society to which the Queen had referred the care of sending over Ministers to instruct their people in the Christian Religion and the Resolutions taken by the Sy. in relation to them were read and explained to them by the Interpreter, at which the Sachems profest great satisfaction and promised to take care of the Ministers sent to them and that they would not admit any Jesuites or other French Priests among them." It was thereupon "Ordered that 4 copies of the Bible in quarto with the Prayer Book bound handsomely in red Turkey Leather be presented in the Name of [the] Society to the Sachems" [73].

The Sachems returned their "humble thanks" for the Bibles, and on May 2, 1710, added the following letter:—

"To the Venble. Society for Propagation of the Gospel in fforeign parts.

"'Tis with great satisfaction that the Indian Sachems reflect upon the usage and answers they received from the chief Ministers of Christ's religion in our great Queen's dominions, when they ask't their assistance for the thorough conversion of their nations: 'Tis thence expected that such of them will ere long come over



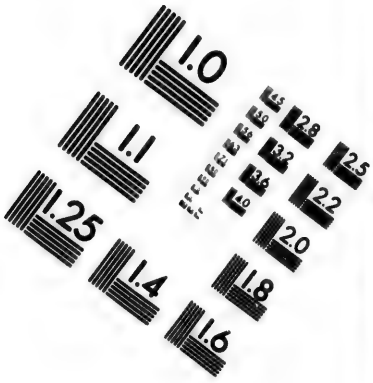
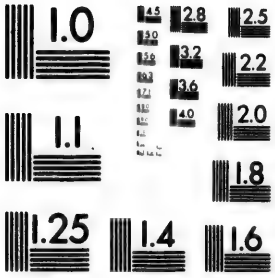
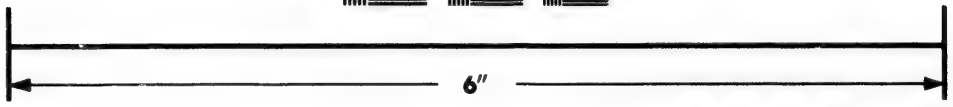
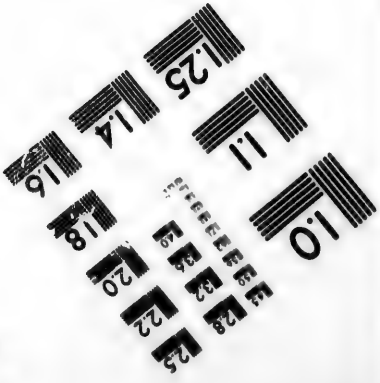


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and help to turn those of our subjects from Satan unto God as may by their great knowledge and pious practices convince the enemies to saving ffaith that the only true God is not amongst them. And may that Great God of Heaven succeed accordingly all the endeavours of our great Fathers for his honour and glory.

"This we desire to signify as our minds by Anadagarjouse and our Bror. Queder who have been always ready to assist us in all our concerns.

"The mark  of HENRIQUE & JOHN.

"The mark of  BRANT.

"The mark of  ETOWA CAUME. [74]

The Sachems wrote again before and after their return to America, to remind the Society of its promise to send two Missionaries [75]. For the "safety and conveniency of the Mission," the Queen (who warmly supported the Society's proposals) ordered the erection of a fort, a house, and a chapel. Towards the furnishing of the latter and of another among the Onontages, Her Majesty gave, among other things, Communion Plate, and the Archbishop twelve large octavo Bibles with tables containing the Lord's Prayer, the Creed, and Ten Commandments; to these the Society added "a Table of their Seal finely painted in proper colours, to be fixed likewise in the Chappel of the Mohawks" [76]. The Rev. W. ANDREWS, who possessed colonial experience and a knowledge of the Indian language, was selected by the Archbishop for the Mission, and set out in 1712 [77]. Meanwhile the fort and chapel among the Mohawks had been completed, and the Rev. T. BARCLAY opened the latter on October 5, 1712, preaching from St. Matthew xxi. 13, "it being the desire of the Sachems" that he should "preach against the profanation of their Chappel, some being so impious as to make a slaughter-house of it" [78]. In November 1712 Mr. Andrews was formally received "with all imaginable satisfaction" by the Indians, who promised him "all civill and kind usuage," and expressed their thankfulness that one had been sent "to lead them in the way to Heaven, they being in the dark, full of dismal fears and perplexities, not knowing what shall become of them after this life" [79]. The Indians built a school-house, but were unwilling for their children to be taught any other than their

own language, "for it had been observed that those who understood English or Dutch were generally the worst people," because it gave them an opportunity of learning the vices of the traders [80]. With the assistance of a Dutch minister, school-books and portions of the Prayer Book and of the Bible were provided in the Mohawk language [*see* p. 800], and for a time a good impression was made, Mr. Andrews baptizing fifty-one Indians in six months and having eighteen communicants [81]. He also had some success among the Onidans, who were settled 100 miles distant from the Mohawks; in visiting them he "lay several nights in the woods, and on a bear's skin"; the people "heard him gladly," and permitted him to baptize their children [82].

But the traders hindered the Mission, because Mr. Andrews exposed "their ill practices in bringing too much rum among these poor people," and "in cheating them abominably in the way of traffick" [83]. The Drink Act having expired, the Dutch sold spirits wholesale, and the result was a corresponding drunkenness, at which times the Indians became ungovernable; but when sober they were civil and orderly, and if then reproved their common answer was, "Why do you Christians sell us so much rum?" [84]. The Society adopted a Representation to the King for the suppression of the sale of rum to the Indians, it being what most of them desired, but the new restrictions were soon evaded [85]. The Indians now began to weary of instruction and went hunting, taking the boys with them; and some Jesuit emissaries from the French at Quebec and some unfriendly Tuscaroras from North Carolina came and stirred up jealousies against the English. From this time the Indians would only mock at Mr. Andrews' efforts, and at last absolutely forbad his visiting them, and left off attending chapel and school [86].

By Governor Hunter the Society was assured in 1718 that Mr. Andrews' want of success was not owing "to his want of care or attendance," but that from the first he was of opinion that the "method would not answer the ends and pious intentions" of the Society. The Mission was therefore suspended in 1719 [87].

From Mr. Andrews' accounts, the Indians were extremely poor; in winter they were unable for four or five months to "stir out for cold," and in summer they were "tormented with flies and muscatoes," and could not travel on foot "for fear of rattlesnakes" [88].

Their notions of a future state were that "those who live well, when they die go to Heaven," which they called "the other country, where is good eating and drinking &c. but those that live ill, when they die go to a poor barren country where they suffer hunger and the want of everything that is good." When they died they were buried with their bows and arrows, dishes and spoons "and all other things that they have necessary for their journey into the other country" [89].

When by continuance of the peace and by mutual intercourse with the English the Iroquois appeared to become more civilised, the Society appointed the Rev. J. MILN to Albany in 1727. The Indians at Fort Hunter, who formed part of his charge, received him "with much respect and civility," and he found them "very well disposed to receive the Gospel," some having been "pretty well instructed in the grounds of Christianity by Mr. Andrews" [90]. The result of his labours was

thus described by the Commanding Officer of Fort Hunter Garrison in 1735:—

"I have found the Mohawk Indians very much civilized which I take to be owing to the Industry and pains taken by the Rev. Mr. John Miln in teaching and instructing them in the Christian religion. . . . The number of Communicants increases daily. . . . The said Indians express the greatest satisfaction with Mr. Miln. . . . They are become as perempter in observing their rules as any Society of Christians commonly are. . . . They are very observing of the Sabbath, conveneing by themselves and singing Psalms on that day and frequently applying to me that Mr. Miln may be oftener among them." [Certificate of Walter Butler, October 26, 1735 [91].]

In April 1735 Mr. Henry Barclay, son of the second Missionary to the Indians, was appointed Catechist at Fort Hunter. Born and educated in America, he soon acquired a knowledge of the Indian language, which helped to make him an efficient and acceptable Missionary, and on his return from ordination in England in 1738 many of the Indians "shed tears for joy" [92]. Soon after, he reported "That there grew a daily reformation of manners among the Mohocks [Mohawks] and an increase of virtue proportionable to their knowledge; inasmuch that they compose a regular, sober congregation of 500 Christian Indians of whom 50 are very serious Communicants" [93]. At Albany in 1740 he preached to "a considerable number of the Six Indian Nations," in the presence of the Governor and several of the Council of the Province, and the Mohawks made their responses "in so decent and devout a manner as agreeably surprised all that were present" [94]. The Missionary's influence over the Mohawks was seen in "a great reformation," "especially in respect of drunkenness, a vice they were so intirely drowned in" that at first "he almost despaired of seeing an effectual reformation." By 1742 only two or three of the tribe remained unbaptized, and in their two towns were schools taught "with surprising success" by two natives, one of whom—Cornelius, a Sachem—also read prayers during Mr. Barclay's absence * [95].

The French nearly succeeded again in closing the Mission. In 1745 their emissaries alarmed the Indians in dead of the night with an account that "the white people were coming to cut them all in peices"; this "drove the poor creatures in a fright into the woods," whither Mr. Barclay sought them and endeavoured to persuade those he could find of the falsehood of the report; but "the five or six Indians who had been bribed to spread the report" stood to it, and said that Mr. Barclay, notwithstanding his seeming affection for them, was "the chief contriver of the Plot, and was in league with the Devil, who was the author of all the Books" which Mr. Barclay had given them. Few at the lower Indian town believed them, but those of the upper one were "all in a flame threatening to murder all the white inhabitants about them," and they sent expresses to all the Six Indian Tribes for assistance. Whereupon Mr. Barclay summoned the Commissioners for Indian affairs at Albany, who with great difficulty "laid the

* Mr. Barclay ministered also to a white congregation at Fort Hunter—in Dutch and English. In 1739–40 he records that his charge had much increased by new settlers, chiefly from Ireland, who proved "a very honest sober, industrious, and religious people" [96].

storm" [97]. In November 1745 the French Indians came to an open rupture with the English, and with a party of French "fell upon a Frontier settlement which they laid in ashes," taking about 100 prisoners. For some time after they kept the county of Albany in "a continual alarm by skulking parties," who frequently murdered or carried off the inhabitants, "treating them in the most Inhumane and Barbarous manner." During this trouble the Mohawks declined active co-operation with the English and kept up a correspondence with the enemy, but their loyalty soon revived, never again to be shaken [98].

Mr. Barclay was transferred to New York in 1746, but the Indian Mission was continued by a succession of able Missionaries—Revs. J. OGILVIE (1749–62), J. J. OEL (1750–77), T. BROWN (1760–66), H. MUNRO (1768–75), J. STUART (1770–78), besides lay teachers, English and Native. Among the latter was Abraham, a Sachem, "who being past war and hunting read prayers at the several Mohock Castles by turns" [99]. The advantage of the Mission to the English became apparent to all during the wars in which the country was involved, the Mohawks joining the British troops, and being "the only Indian nation" "who continued steadily in our interest."

During General Braddock's unfortunate expedition, a famous "half Indian King" distinguished himself greatly, and twelve of the Mohawk leaders—six of them regular communicants—fell in the action at Lake George [100]. In 1759–60 the Rev. J. OGILVIE attended the British expedition to Niagara, in which all the Mohawks and "almost all the Six Nations," co-operated—the Indian fighting men numbering 940. He "officiated constantly to the Mohawks and Oneidas who regularly attended Divine service." Twice in passing the Oneida town Mr. OGILVIE baptized several of that tribe, including three principal men and their wives, who had lived many years together, according to the Indian custom, and whose marriage immediately followed their baptism. General Amherst, who visited the Oneida town, "expressed a vast pleasure at the decency with which the service of our Church was performed by a grave Indian Sachem." During the expedition the General always gave public orders for service among the Indians [101].

On the other hand, intercourse with the Europeans brought the Indians great temptation, which, when not engaged in war, they were often unable to resist. The effects of strong liquors drove them mad at times, so that they burnt their huts, and threatened the lives of their families, and at one period there were 55 deaths within six months, chiefly from drink [102].

On the arrival of the Rev. J. STUART he was enabled, with the assistance of the Sachems, to stop the vice "in a great degree," and to effect a great improvement in their morals [103]. There were other encouragements. When at home the Mohawks regularly attended service daily, and when out hunting some would come 60 miles to communicate on Christmas Day [104].

The Schools too were appreciated; one of the natives taught 40 children daily, and Catechist BENNET had "a fine company of lively pretty children" under his care, who were "very ingenious and orderly," and whom he taught in Mohawk and English; and the parents were so

gratified that they sent their children for instruction from a distance of 30 miles. Mr. BENNET had some medical knowledge also, which he turned to good account [105].

Although the Missionaries' work had been mainly among the Mohawks, some Converts were made of the Oneidans and Tuscaroras, and the Society had frequent correspondence with Sir William Johnson (Government Superintendent of Indian Affairs in America) and several of the Clergy with a view to the conversion of all the native races, for which purpose a comprehensive scheme was submitted to the Government by the Rev. C. INGLIS. In 1770, while Dr. Cooper and Mr. Inglis were on a visit to Sir W. Johnson, they were surprised with a deputation of nine Indians from the lower Mohawk Castle, who "expressed their regard and admiration of Christianity as far as they could be supposed to be acquainted with it and a grateful sense of past favours from the Society and most earnestly intreated fresh Missionaries to be sent among them." Towards meeting their wishes the Society placed Missionaries and teachers at Schenectady, Fort Hunter, and Johnstown [106].

Efforts for a further extension were to a great extent fruitless in consequence of the political troubles. The Mohawks and others of the Six Nations, "rather than swerve from their allegiance" to Great Britain, elected to abandon their dwellings and property, and join the loyalist army [107]. Eventually they were obliged to take shelter in Canada, where for fifty years the Society ministered to them [pp. 139–40, 165–8].

While they remained at Fort Hunter the Rev. J. STUART "continued to officiate as usual, performing the public service intire, even after the declaration of Independence," notwithstanding that by so doing he "incurred the Penalty of High-Treason by the new Laws." But as soon as his protectors were fled he was made "a prisoner and ordered to depart the province" with his family, within four days, on peril of being "put into close confinement," and this merely on suspicion of being a "loyal subject of the King of Great Britain." He was, however, admitted to parole and confined for three years within the limits of the town of Schenectady, during which time his house was "frequently broken open by mobs," his "property plundered," and "every kind of indignity" offered to his person "by the lowest of the Populace." His church was also "plundered by the rebels," a "Barrel of Rum" was "placed in the reading desk," and the building was employed successively as a "tavern," a "stable," and "a Fort to protect a Set of as great Villains as ever disgraced humanity." At length his farm and the produce of it were taken from him "as forfeited to the State." As a last resource he proposed to open a Latin School for the support of his family, "but this Privilege was denied." With much difficulty he then obtained leave to remove to Canada, on condition of giving bail of £400, and either sending "a Rebel Colonel" in exchange or returning to Albany and surrendering himself a prisoner, whenever required [108].

The losses to which the loyalists were subjected during the war were manifold. The "King's troops" often plundered those whom they were sent to protect, while among the opposite party were some lost to all sense of humanity, who scrupled not to deprive "children and infants" "of their clothes"—even women in childbed had "the

sheets torn from their beds" [109]. The Clergy were specially marked out for persecution by the Revolutionists, and the death of several was hastened thereby. The Rev. L. BABCOCK of Philipsburg was detained in custody nearly six months, and then dismissed sick in February 1777, and ordered to remove within ten days. "He got home with difficulty, in a raging fever," and died a week after.

According to Dr. INGLIS and others, the Rev. E. AVERY of Rye was "murdered by the rebels" in "a most barbarous manner," on Nov. 8, 1776, "for not praying for the Congress," "his body having been shot thro', his throat cut, and his corpse thrown into the public highway," but Dr. SEABURY seemed to impute his death to insanity occasioned by the losses he had sustained [110].

Dr. SEABURY himself "experienced more uneasiness" than he could describe. On a charge of issuing pamphlets "in favour of Government," he was carried a prisoner into Connecticut by the self-styled "Sons of Liberty" in 1775, and on returning to his Mission he was for a month subjected to daily insults from "the rebel army" on their way to New York. After the declaration of independency, an Edict was published at New York "making it death" to support the King, or any of his adherents. Upon this he shut up his church, "fifty armed men" being sent into his neighbourhood. Most of his people declared they would not go to church till he was at liberty to pray for the king. On the arrival of the British troops at Staten Island, and of two ships of war in the Sound, the friends of Government were seized and the coast was guarded, and his situation became very critical. After the defeat of the rebels on Long Island a body of them fixed themselves within two miles of his house, but by "lodging abroad," with the help of his people, he avoided arrest. On September 1, 1776, it happened that the guard was withdrawn from a post on the coast, and the guard that was to replace it mistaking their route gave him an opportunity of effecting his escape to Long Island. "The very next day" his house "was surrounded and searched, and a guard placed at it for several nights, till Mrs. Seabury, wearied with their impertinence," told them that he was fled to the [British] army, where she did not doubt but he would be "very well pleased to give them a meeting." They then vented their rage on his church and his property, converting the former into an hospital, tearing off the covering and burning the pews, and doing great damage to the latter. It is just to add that none of the revolutionists residing in his own Mission ever offered him any insult or attempted to do him any injury; indeed he says "the New England rebels used frequently to observe, as an argument against me, that the nearer they came to West Chester, the fewer Friends they found to American Liberty: that is to Rebellion" [111].

In the trials to which the Church and country were subjected it was a satisfaction to the Society to be assured that "all their Missionaries" in the province, as well as the Clergy on the New York side of the Delaware and many on the other, "conducted themselves with great propriety and on many trying occasions with a Firmness and Steadiness that have done them Honour" [112]. Such was the testimony of Dr. Seabury (December 29, 1776)—afterwards the first American Bishop—to which it will be fitting and sufficient to add

the following particulars from a report of the Rev. C. INGLIS, dated New York, October 31, 1776:—

". . . *All* the Society's Missionaries . . . in New Jersey, New York, Connecticut, and so far as I can learn in the other New England Colonies, have proved themselves faithful, loyal subjects in these trying times, and have to the utmost of their power opposed the spirit of disaffection and rebellion which has involved this continent in the greatest calamities. . . All the other Clergy of our Church in the above Colonies, though not in the Society's service, have observed the same line of conduct; and although their joint endeavours could not wholly prevent the rebellion, yet they checked it considerably for some time." But since May 1775 "violences" had "gradually increased," and this, with the delay of reinforcements and the abandonment of the province by the King's troops, reduced the loyalists "to a most disagreeable and dangerous situation, particularly the Clergy, who were viewed with peculiar envy and malignity by the disaffected," "an abolition of the Church of England" being "one of the principal springs of the dissenting leaders' conduct. . . . The Clergy, amidst this scene of tumult and disorder, went on steadily with their duty; in their sermons, confining themselves to the doctrine of the Gospel, without touching on politics; using their influence to allay . . . heats and cherish a spirit of loyalty among their people. This conduct . . . gave great offence" to the "flaming patriots, who laid it down as a maxim 'that those who were not for them were against them.'" The Clergy were "everywhere threatened, often reviled . . . sometimes treated with brutal violence." Some were "carried prisoners by armed mobs into distant provinces . . . and much insulted, without any crime being alleged against them . . . some . . . flung into jail . . . for frivolous suspicions of plots, of which even their accusers afterwards acquitted them." Some were "pulled out of the reading-desk because they prayed for the King, and that before independency was declared." Others were fined for not appearing "at militia musters with their arms." Others "had their houses plundered." "Were every instance of this kind faithfully collected, it is probable that the sufferings of the American Clergy, would appear in many respects, not inferior to those of the English Clergy in the great rebellion of last [*i.e.* the 17th] century; and such a work would be no bad supplement to Walker's 'Sufferings of the Clergy.'"

The "declaration of independency" by the Congress in July 1776 "increased the embarrassments of the Clergy. To officiate publicly, and not pray for the King and royal family according to the liturgy, was against their duty and oath, as well as . . . their conscience; and yet to use the prayers . . . would have drawn inevitable destruction on them. The only course . . . to avoid both evils was to . . . shut up their Churches." This was done in most instances in the provinces mentioned. Mr. BEACH of Connecticut was said to have declared "that he would do his duty, preach and pray for the King, till the rebels cut out his tongue." The "Provincial Convention of Virginia" published "an edict" for the omission from the liturgy of "some of the collects for the King," and the substitution of the word "Commonwealth" for "King" in others. New York Province, "although the

most loyal and peaceable of any on the continent, by a strange fatality" became the scene of war and suffered most, especially the capital, in which Mr. Inglis was left in charge of the churches.

Soon after the arrival of the revolutionary forces in the city (April 1776), a message was brought to Mr. Inglis that "General Washington would be at church, and would be glad if the violent prayers for the King and royal family were omitted." The message was disregarded, and the sender—one of the "rebel generals"—was informed that it was in his power to shut up the churches but not to make "the clergy depart from their duty." This drew from him "an awkward apology for his conduct," which appeared to have been "not authorized by Washington." May 17 was "appointed by the congress as a day of public fasting, prayer and humiliation," and at the request of the Church members in New York Mr. Inglis preached, making "peace and repentance" his subject, and disclaiming "having anything to do with politics." Later on "violent threats were thrown out" against the Clergy "in case the King were any longer prayed for." One Sunday during service a company of "armed rebels" "marched into the church with drums beating and fifes playing, their guns loaded and bayonets fixed as if going to battle." The congregation were terrified, fearing a massacre, but Mr. Inglis took no notice and went on with the service, and after standing in the aisle for about fifteen minutes the soldiers complied with an invitation to be seated. On the closing of the churches the other Clergy left the city, but Mr. Inglis remained ministering to the sick, baptizing children, and burying the dead, and refusing to yield up possession of the keys of the buildings. During this period he was "in the utmost danger." In August he removed to Long Island, and after the defeat of the "rebels" there he returned to New York to find the city pillaged. The bells had been carried off, "partly to convert them into cannon, partly to prevent notice being given" of a meditated fire. On Wednesday, September 18, one of the churches was re-opened, "and joy was lighted up in every countenance on the restoration of our public worship." But while the congregation were congratulating themselves, several "rebels" were secreted in the houses, and on the following Saturday they set fire to the city, one-fourth of which was destroyed. The loss of Church property, estimated at £25,000, included Trinity Church, Rectory, and School, and about 200 houses. But "upon the whole the Church of England" in America had "lost none of its members by the rebellion as yet"—none, that is, whose departure could be "deemed a loss." On the contrary, its own members were "more firmly attached to it than ever." And "even the sober and more rational among dissenters" looked "with reverence and esteem on the part which Church people" acted.

Mr. Inglis concluded by urging that, on the suppression of the rebellion, measures should be taken for placing the American Church "on at least an equal footing with other denominations by granting it an episcopate, and thereby allowing it a full toleration" [113].

On the death of Dr. AUCHMUTY in 1777 Mr. INGLIS succeeded to the rectory of Trinity Church—"the best ecclesiastical preferment in North America"—a position which he was soon forced to abandon.

"Political principles and the side which people have taken" became "the only tests of merit or demerit in America," consequently "in the estimation of the New Rulers" he laboured "under an heavy load of guilt." The "specific crimes, besides loyalty, laid to his charge" were (1) the foregoing letter which he wrote to the Society; (2) "a sermon preached to some of the new corps, that same year, and published at the desire of General Tryon and the Field Officers who were present"; (3) "a visit he paid to a rebel prisoner," at the direction of the British Commander-in-Chief. The prisoner was confined on suspicion of a design to set fire to the city. After examining him Dr. Inglis believed him to be innocent and so reported, which saved the man's life, yet this was afterwards "alledged against the Doctor as a most heinous offence." "Ludicrous as these things may seem to men not intimately and practically acquainted with American politics," he felt they were "serious evils." "For these and these only" he was "attainted proscribed and banished and his estate . . . confiscated and actually sold: to say nothing of the violent threats thrown out against his life." Notwithstanding that "popular phrenzy" had "risen to such an height" as to confound "all the distinctions of right and wrong," he hesitated to remove because of "the injuries his congregations would sustain," but eventually his position became untenable, and in 1788 he applied to be admitted on the Society's list in Nova Scotia. The request was acceded to; but when he settled in that colony it was not simply as a Missionary but as the first Colonial Bishop [114].

STATISTICS.—In New York State (area, 49,170 sq. miles), where the Society (1702–85) assisted in maintaining 58 Missionaries and planting 23 Central Stations (as detailed on pp. 855–6), there are now 5,082,871 inhabitants, of whom about 656,000 are Church Members and 131,251 Communicants, under the care of 882 Clergymen and 5 Bishops. [*See also* the Table on pp. 86–7 and p. 855.]

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CHAPTER XII.

SUMMARY OF RESULTS OF THE SOCIETY'S WORK IN THE UNITED STATES.

At the commencement of the American War the Society was helping to support 77 Missionaries in the United States. But as the rebellion progressed nearly all of them were forced to retire from their Missions, many of them penniless, and for the relief of the distressed among them and the other Clergy a fund was raised in England [1]. Eventually a few took the oath of allegiance to the Republic. Of the remainder some were provided with army chaplaincies, others with Missions in Nova Scotia, New Brunswick, and Canada. Some returned to England, a few of whom, entirely disabled, received a compassionate allowance from the Society. The severance of the American Colonies from the mother country, while it almost destroyed the Church in the "United States," set her free to obtain that gift of the episcopate so long denied. As soon as the peace was made (1783), Dr. Samuel Seabury, elected Bishop by the Clergy of Connecticut, went to England for consecration, which he at length obtained from the Bishops of the Scottish Church at Aberdeen, on November 14, 1784. [*See* pp. 749–50.] On February 4, 1787, Drs. White and Provoost were consecrated Bishops of Pennsylvania and New York respectively, in Lambeth Palace Chapel, and on September 19, 1790 (in the same place), Dr. Madison, Bishop of Virginia. The episcopate thus established has so grown that in the United States there are now 69 Bishoprics, with a total of 4,261 Clergy; and Missions have been sent out by the American Church to Greece, West Africa, China, Japan, Haiti and Mexico—the last five under episcopal leadership.

In withdrawing from the Mission field in the United States in 1785 the Society arranged for the continuance of the salaries of the Missionaries then officiating there, up to Michaelmas in that year, and undertook to provide to the utmost of its power for such as elected "to repair into any of the King's dominions in America." In making this announcement it was stated that

> "The Society . . . regret the unhappy events which confine their labours to the Colonies remaining under His Majesty's Sovereignty. It is so far from their thoughts to alienate their affections from their brethren of the Church of England, now under another Government, that they look back with comfort at the good they have done, for many years past, in propagating our holy religion, as it is professed by the Established Church of England; and it is their earnest wish and prayer that their zeal may continue to bring forth the fruit they aimed at, of pure religion and virtue; and that the true members of our Church, under whatever civil Government they live, may not cease to be kindly affectioned towards us" [2].

The subsequent proceedings of the American Church show how nobly it has striven to fulfil this wish and prayer, and in the growth of that Church and its undying expressions of gratitude the Society find ample reward for its labours and encouragement to fresh

conquests. At the first "General Convention" of the American Church (which was held in Christ Church, Philadelphia, Sept. 27–Oct. 5, 1785), an address to the Archbishops and Bishops of the Church of England was adopted, asking them to consecrate Bishops for America, and conveying the following acknowledgment:—

"All the Bishops of England, with other distinguished characters, as well ecclesiastical as civil, have concurred in forming and carrying on the benevolent views of the Society for Propagating the Gospel in Foreign Parts; a Society to whom, under God, the prosperity of our Church is, in an eminent degree, to be ascribed. It is our earnest wish to be permitted to make, through your lordships, this just acknowledgment to that venerable Society; a tribute of gratitude which we rather take this opportunity of paying, as while they thought it necessary to withdraw pecuniary assistance from our Ministers, they have endeared their past favours by a benevolent declaration, that it is far from their thought to alienate their affections from their brethren now under another government; with the pious wish that their former exertions may still continue to bring forth the fruits they aimed at of pure religion and virtue. Our hearts are penetrated with the most lively gratitude by these generous sentiments; the long succession of former benefits passes in review before us; we pray that our Church may be a lasting monument of the usefulness of so worthy a body; and that her sons may never cease to be kindly affectioned to the members of that Church, the Fathers of which have so tenderly watched over her infancy" [8].

In the Preface to the American Prayer Book the "nursing care and protection" of the Society is also recognised, and from generation to generation gratitude flows, warmth of expression seeming to increase rather than diminish as time goes on.

On the occasion of the Society's third jubilee, the President, Archbishop Sumner [L., March 28, 1851] submitted to the American Bishops

"whether, in a time of controversy and division, the close communion which binds the Churches of America and England in one would not be strikingly manifested to the world, if every one of their dioceses were to take part in commemorating the foundation of the oldest Missionary Society of the Reformed Church, a Society which, from its first small beginnings in New England, has extended its operations into all parts of the world, from the Ganges to Lake Huron and from New Zealand to Labrador. Such a joint Commemoration, besides manifesting the rapid growth and wide extension of our Church, would serve to keep alive and diffuse a Missionary spirit and so be the means, under the Divine blessing, of enlarging the borders of the Redeemer's Kingdom."

No gift was desired, but only "Christian sympathy and the communion of prayer" [4]. The American Bishops cordially responded to the invitation, and their answers (and others), so full of gratitude to the Society and of brotherly feeling to the Church at large, occupy 28 pages of the Annual Report for 1851 [5].

At the jubilee celebration in New York City (June 16, 1851), Trinity Church was "crowded to its utmost capacity, and more than 2,000 persons went away from the doors unable to find an entrance." The offerings amounted to $3,232 for Diocesan Missions, and at the same time the vestry made a noble gift towards the endowment of the Missionary Bishopric at Cape Palmas, West Africa [6].

At the request of the Society, made "with a view to a fuller and more complete intercommunion between the distant portions of the Church," two of the American Bishops were delegated to take part in the concluding services of the jubilee year [7]. The Bishop of Western New York preached at St. James's, Piccadilly, on June 15,

1852, and the Bishop of Michigan in St. Paul's Cathedral on the following day, this being the first occasion on which the anniversary sermon was delivered by an American Bishop. In return the Society by invitation sent delegates to the meeting of the Board of Missions held in New York during the session of the General Convention in October 1852. The delegates (Bishop SPENCER (formerly of Madras), Archdeacon J. SINCLAIR of Middlesex, the Rev. E. HAWKINS, Secretary of the Society, and the Rev. H. CASWALL, Vicar of Figheldean) were instructed that the principal objects of the Society in sending them on this "honourable mission" were (1) "to show its appreciation of the readiness with which the American Bishops sent the deputation to England"; (2) "to strengthen and improve . . . the intimate relations which already happily exist between the mother and daughter Churches, and which are the proper fruit of their essential unity"; (3) "to receive and communicate information and suggestions on the best mode of conducting missionary operations" [8].

The delegates were blessed beyond their hopes in their undertaking. They were "invariably welcomed by our American brethren." The General Convention declared that they would "aim in all proper ways to strengthen the intimate relations" between the two Churches, and that they "devoutly recognise the hand of God in planting and nurturing through the Society" the Church in their country and "thankfully acknowledge the debt of gratitude" [9]. The action taken by the Society on the report of the delegation was—

(1) To arrange for an exchange of publications.

*(2) To express its hope that in all cases of the establishment of Missions and the appointment of Bishops in territories independent of the British Crown, a full and friendly communication may be kept up between the English Church Missionary Societies and the American Board of Missions.

(3) To obtain the drawing up by the President of suitable forms of prayer "for an increase of labourers in the Lord's vineyard," and "for a blessing on Missionaries and their labours." (These prayers were extensively circulated by the two principal Missionary Societies of the Church, and by the representatives of other Communions also.)

(4) To undertake the preparation of a manual for the instruction and guidance of its Missionaries in heathen lands.

*(5) To refer to the Archbishop of Canterbury the question of the ancient Churches of the East.

(6) To express its gratification at the success attending "the weekly collections in Church for Missionary and other charitable purposes in America," but to leave to the English Church the adoption of such measures as they may deem most expedient and effectual for raising funds on the Society's behalf.

(7) To prepare a plan for securing the introduction† of Church emigrants to Clergy in their new homes [10].

It has been the privilege of the Society to be the chief instrument not only of planting branches of the mother Church in foreign parts, but also of drawing them together in closer communion. And although the hope expressed by the Bishop of Vermont was not

* 2 and 5 were thus modified after conference of the Society with the C.M.S.

† The need of this will be seen by a perusal of pp. 818–9.

realised for some years, it should not escape notice that it was the celebration of the Society's Jubilee which occasioned the first suggestion of a Lambeth Conference [*see* pp. 761–2]. After the first Conference (in 1867), in which the American Church was largely represented, a wish was expressed by many members of the Society to enrol the Bishops of that Church among the vice-presidents of the Society. This was found to be impracticable, and consequently the Society instituted in 1868 an order of Associates in which persons who are not British subjects could be included. The Associates are not members of the Corporation, but hold an honorary position, with liberty to attend the Board meetings but without the right of voting, and annually from 1869 to the present time the Bishops of the Church in the United States "in communion with the Church of England" have been elected to the office—the appointment (as the House of Bishops declared at the General Convention of 1871) being gratefully accepted "with unfeigned satisfaction" [11].

On three occasions since its withdrawal from the United States field the Society has shown its sympathy with the American Church by pecuniary gifts. At the reception of the two Episcopal delegates by the Society in 1852 a sum of £500 was voted out of the Jubilee Fund in aid of a plan set on foot by the Corporation of St. George the Martyr, New York, "for the erection and endowment of a free hospital, with a chapel, for the temporal and spiritual benefit" of the Church emigrants from England arriving at New York. Owing to delay in carrying out the plan the grant was not paid until 1862, and the terms were then so modified that the money was "equally divided between the Anglo-American Church of St. George the Martyr and St. Luke's Hospital, New York" [12].

In 1870 the Society opened a special fund in aid of Bishop Tuttle's Mission to the Mormons at Salt Lake City, where there were 50,000 English people, of whom 15,000 were baptized members of the Church, and in 1871 it supplemented the contributions thus raised by a grant of £50 towards the completion of a church and provision of school accommodation [13].

Similarly, in 1874, the Society granted £100 towards providing ministrations for some artisans, members of the mother Church, in Portland and other towns in the Diocese of Maine. The offering was made to Bishop Neely "as a token of brotherly and Christian recognition" [14], and this feeling has been reciprocated on every opportunity that has offered. The 171st anniversary of the Society, held in St. Paul's Cathedral on July 4, 1872, was distinguished by its being made the occasion for the public reception and first use of an *alms-basin*, presented by the American Church to the Church of England, as "a slight token of the love and gratitude which" (they said) "we can never cease to cherish towards the heads and all the members of that branch of the Church Catholic from which we are descended, and to which we have been 'indebted,' first, for a long continuance of nursing care and protection, and in later years for manifold tokens of sympathy and affectionate regard." The gift originated from a visit paid to the General Convention in the previous

October by Bishop Selwyn of Lichfield, who now tendered it, and in accepting it the Archbishop of Canterbury said:—

"I receive this offering of love from our sister Church beyond the Atlantic, and I beg all of you who are here present, and all Christian people, to unite in your prayers to Almighty God that the richest blessing of His Holy Spirit may descend upon our brethren who thus express to us their Christian love; that for ages to come these two Churches, and these two great nations, united in one worship of one Lord, in one Faith, as they are sprung from one blood, may be the instruments, under the protection of our gracious Redeemer, of spreading His Gospel throughout the world and securing the blessings of Christian civilisation for the human race" [15].

At the 150th anniversary of St. John's Church, Providence (1873), Bishop Clark of Rhode Island said that not less than $18,000 or $20,000 were contributed by the Society to that parish alone, and not much less than $100,000 on the whole to the churches in Rhode Island. The seed so freely cast "seemed to yield a very inadequate return, and the wonder is that the hand of the sower did not fail and the faith and patience of our friends . . . become exhausted." But "in these latter days an ample harvest has been reaped." (The offering on this occasion, £100, was given to the Society.) Within the previous ten years (1863–73) St. John's Parish (besides gifts to colleges and other institutions) contributed $97,652 to Church work, incluing $20,268 to Foreign Missions [16].

In connection with the assembling of the Bishops for the Lambeth Conference in 1878 a Missionary Conference was held by the Society in London on June 28, on which occasion Bishop Littlejohn of Long Island said:—

"*For nearly the whole of the eighteenth century this Society furnished the only point of contact, the only bond of sympathy, between the Church of England and her children scattered over the waste places of the New World.* The Church herself, as all of us now remember with sorrow, was not only indifferent to their wants, but, under a malign State influence, was positively hostile to the adoption of all practical measures calculated to meet them. *It is, therefore, with joy and gratitude that we, the representatives of the American Church, greet the venerable Society on this occasion as the first builder of our ecclesiastical foundations, and lay at her feet the golden sheaves of the harvest from her planting.* And whatever the tribute to be paid her by the most prosperous of the colonial Churches to-day it cannot exceed in thankful love and earnest goodwill that which we are here to offer. Verily in that comparatively narrow coast belt along the Atlantic, which, in the eighteenth century bounded the Christian endeavours of this Society, the little one has become a thousand, and the small one a strong nation. . . . And this, thank God, is the return we make this day for the seed sown by this Society beside some waters in the New World more than a century ago. It speaks its own moral, and with an emphasis which not even the most eloquent tongue could rival. . . . May God speed the work of this Society in the future as in the past. The greatest, the most enduring, the most fruitful of all Missionary organisations of Reformed Christendom, may it continue to be in the years to come, as in those which are gone, the workshop of Churches, the treasury of needy souls all over the world, a chosen instrument of the Holy Spirit, for upbuilding and guiding the Missions of the Holy Catholic Church in all lands and among all peoples which as yet know not God and Jesus Christ whom He has sent to be the Saviour of the world" [17].

In this year the American Bishops were formally thanked by the Society for "the hearty sympathy" which they had shown with its work during their sojourn in England, "and for the valuable services which they have rendered to its cause" [18].

In 1882 the Diocesan Convocation of Central Pennsylvania decided that a Church being erected at Douglassville should be recognised as a memorial of the Society's "loving care" [19]. [*See also* Resolution of New York Diocesan Convention, 1872 [20].]

The Centenary of the American Episcopate being an event which could not pass without the Society's congratulations, the following resolution was adopted in 1883 :—

"That the Society . . . mindful of the privilege which it has enjoyed since its incorporation in the year 1701, of sending clergymen to minister in America, has great pleasure in congratulating the Protestant Episcopal Church of the United States on the approaching completion of a century since the consecration of Dr. Seabury to the office of a Bishop, and the Society hopes that the work of that Church, which has been so signally blest during the intervening years, may grow and prosper and continue to receive that highest blessing from God which has hitherto been vouchsafed to it" [21].

The resolution was conveyed to America by Bishop Thorold of Rochester, with a covering letter from the President (Archbishop Benson), and the General Convention acknowledged it in these terms :—

"At the close of the first century of our existence as a National Church, we acknowledge with deep and unfeigned gratitude that whatever this Church has been in the past, is now, or will be in the future, is largely due, under God, to the long-continued nursing care and protection of the venerable Society.

"In expressing this conviction we seem to ourselves to be speaking not only for those who are now assembled in the great Missionary Council of this Church, but for many generations who have passed from their earthly labours to the rest of Paradise. We cannot forget that if the Church of England has become the mother of Churches, even as England herself has become the Mother of nations, the generous and unwearied efforts of the Body which you now represent have been chiefly instrumental in producing these wonderful results.

"That the venerable Society may continue to receive the abundant blessing of our Heavenly Father, and may bring forth more and more fruit to the Glory of God, and the spread of the Kingdom of His dear Son, is the sincere and earnest prayer of every Churchman in the United States" [22].

References (Chapter XII.)—[1] Jo., V. 21, p. 207; Jo., V. 23, p. 147; R. 1779, p. 61 [2] R. 1784, pp. 52–5; Jo., V. 24, pp. 81–2. [3] Journal of American Church General Convention, 1785. [4] K MSS., V. 36, pp. 1, 2. [5] R. 1851, pp. 85–107; K MSS., V. 36, pp. 1, 2. [6] R. 1852, pp. 47–8. [7] Jo., V. 46, pp. 258–60, 290–5, 297–302; R. 1852, pp. 48, 73–5. [8] Jo., V. 46, pp. 371–2, 390–3; R. 1852, pp. 28–30, 75; R. 1853, p. 33. [9] Jo., V. 46, pp. 413–14; R. 1854, p. 22. [10] Jo., V. 46, pp. 418–28, 430–2; R. 1854, pp. 23–4. [11] K MSS., V. 36, p. 71–2, 100–1; Jo., V. 50, pp. 63, 83, 97, 112, 224. [12] J ., V. 46, pp. 302–3; Jo., V. 48, pp. 214, 275–6; K MSS., V. 36, pp. 59–62. [13] Jo., V. 51, pp. 19–20, 105; K MSS., V. 36, pp. 93, 97–9; Applications Committee Report, 1871, p. 183. [14] Jo., V. 52, p. 189; K MSS., V. 36, pp. 109–11. [15] M.F. 1872, pp. 249–51. [16] M.F. 1873, p. 215. [17] M.F. 1878, pp. 413–14. [18] Jo., V. 53, p. 176. [19] K MSS., V. 36, p. 121; R. 1882, pp. 97–8. [20] M.F. 1873, p. 28. [21] Standing Committee Book, V. 41, p. 296. [22] K MSS., V. 36, pp. 132–3; Jo., V. 54, p. 228

(1) The Field and Period	(2) Races ministered to, and their Religions	(3) Languages used by the Missionaries	(4) No. of Ordained Missionaries employed (European & Colonial)
SOUTH CAROLINA 1702–83	Colonists (Christian and non-Christian) ..	English, French, German	54
	Negroes (Heathen and Christian)	English	
	Indians: Yammonsees, Cushoes, Catawas (Heathen and Christian)	English	
NORTH CAROLINA 1708–83	Colonists (Christian and non-Christian)	English	33
	Negroes (Heathen and Christian)	English	
	Indians: Attamuskeets, Roanokes, Hatteras (Heathen and Christian) ..	English &c.	
GEORGIA 1733–83	Colonists (Christian and non-Christian) ..	English, French, Italian, German	13
	Negroes (Heathen and Christian)	English	
	Indians: Chickasaws (Heathen and Christian) ..		
PENNSYLVANIA (including Delaware) 1702–83	Colonists (Christian and non-Christian) ..	English, Welsh	47
	Negroes (Heathen and Christian)	English	
NEW ENGLAND (Massachusetts, Connecticut, Rhode Island, New Hampshire, Maine, Vermont, Naragansett) 1702–85	Colonists (Christian and non-Christian) ..	English	83
	Negroes (Heathen and Christian)		
	Indians: Many tribes, Naragansetts, &c. (Heathen and Christian)	Naragansett dialect and Mohawk	
NEW JERSEY .. 1702–83	Colonists (Christian and non-Christian)	English	44
	Negroes (Heathen and Christian)	English	
NEW YORK .. 1702–85	Colonists (Christian and non-Christian) ..	English, Dutch, French	58
	Negroes (Heathen and Christian)	English	
	Iroquois or Six Nation Indians: Mohawks (chiefly), Oneidas, Onondages, Tuscaroras, Cayugas, Sennekas (Heathen and Christian)	Mohawk and English	
VIRGINIA	Colonists (Christian)	English	2
MARYLAND	Colonists (Christian)	English	5
OTHER PARTS OF THE UN. STATES	.. ..	—	—
TOTAL‡ ..	6 European Colonial races, Negroes, and over 14 Indian tribes	8	‡309

‡ After allowing for repetitions and transfers.

(5) No. of Central Stations assisted	(6) Society's Expenditure	Comparative Statement of the Anglican (now American) Church generally							
		1701				1892			
		Church Members	Clergy	Dioceses	Local Missionary effort.	Church Members	Clergy	Dioceses	Local Missionary effort
15	£227,454	*500	2	—		†25,000	51	1	Domestic Missions to the Indians, Negroes, and Chinese, in the United States, and Foreign Missions to Greece, West Africa, China, Japan, Haiti, and Mexico
22		*500	1	—		†42,000	92	2	
4		—	—	—		†29,000	38	1	
24		*700	2	—		†300,000	456	4	
78		*700	2	—		†381,000	573	6	
27		*400	—	—		†149,000	209	2	
23		*1,000	1	—		†656,000	832	5	
2		*20,000	25	—		†110,000	182	2	
5		*20,000	17	—		†154,000	218	2	
—		—	—	—		†1,356,000	1610	44	
200	£227,454	*43,600	50	—		†3,211,000	4261	‡69	

* Approximate estimate based on information contained in the Society's library.
† Approximate estimate based on the number of Communicants.
‡ In addition there are six Foreign Bishoprics, see p. 757.

CHAPTER XIII.

BRITISH NORTH AMERICA (INTRODUCTION).

THIS designation includes Newfoundland, Bermuda, and the Canadian Dominion—the provinces of which are Nova Scotia, Prince Edward Island, New Brunswick, Quebec, Ontario, Manitoba, North-West Territories, and British Columbia. Before 1867 Canada embraced only the two provinces of Lower Canada, or Quebec, and Upper Canada, or Ontario; but in that year began the union of the various Colonies, and by 1880 the whole of them, excepting Newfoundland and Bermuda, had been consolidated into "the Dominion of Canada." In each case a share of the Society's attention has been accorded almost as soon as needed; but, excepting in Newfoundland and Nova Scotia, there was little British colonisation until at the close of the American Revolution. For many years after withdrawal from the United States the first seven Colonies named above, excepting Bermuda, constituted the chief field of the Society's operations, which, as will be shown, have been extended from the Atlantic to the Pacific.

CHAPTER XIV.

NEWFOUNDLAND (WITH NORTHERN LABRADOR).

NEWFOUNDLAND.—The island was discovered by John and Sebastian Cabot (acting under a Commission from Henry VII.) in 1497. First seen on the festival of St. John the Baptist (June 24), the site of the future capital was designated St. John's; but the island itself, called *Prima Vista* by the Venetians, took and retained the English name of Newfoundland. Nearer to Europe than any other part of America, the report of its prolific fisheries soon attracted attention, and the Portuguese, Spanish, and French resorted thither as early as 1500. Unsuccessful attempts to colonise the island were made by Sir Walter Raleigh and Sir Humphrey Gilbert in the reign of Queen Elizabeth, and by others; but in 1628 Sir G. Calvert, afterwards Lord Baltimore, obtained the grant of a large tract of land in the south-east of the island, with a view to forming a Roman Catholic settlement. Colonists were sent from Ireland in 1634, and from England twenty years later. The French established themselves at Placentia about 1620, and for a long period there was strife between them and the English settlers. At one time Placentia was besieged by the English (1692); at others (1694 and 1708) St. John's was captured by the French. By the Peace of Utrecht the exclusive sovereignty of the island was in 1713 ceded to Great Britain, subject to certain fishery rights reserved to France, who also retained, and by the Treaty of Paris (1763) has continued in possession of, the small islands of St. Pierre and Miquelon.

In 1701 the English settlements in Newfoundland contained a fixed population of 7,000, and in the summer about 17,000 people. For their spiritual welfare no provision existed beyond that afforded by the Rev. JOHN JACKSON, who, shortly before the Society was founded, had been sent to St. John's, the only place where there was any public exercise of religion [1].

IN April 1703 the Society took into consideration "the deplorable condition of Mr. JACKSON," "a painful minister in Newfoundland," who "had gone upon a Mission into those parts with a wife and 8 children

upon the encouragement of a private subscription of £50 p. an. for 3 years," which had come to an end. On May 21 he was adopted as a Missionary by the Society, £30 being voted him "by way of benevolence," and £50 per annum for three years as salary [2]. For lack of subsistence he was recalled by the Bishop of London in 1705. While returning he was shipwrecked and lost all his effects, and in his half-starved condition he experienced fresh acts of benevolence from the Society until, by its representations,* the Queen gave him a living in England in 1709 [3].

Soon after Mr. Jackson's recall the Rev. JACOB RICE† was sent to succeed him by the Bishop of London, and Mr. Brown, with some other merchants trading to Newfoundland, memorialised the Society for three additional Missionaries, "promising that the people of the country" should "do something for them" [4]. But the Society did not renew its connection with the island until 1726, when it began to assist the Rev. HENRY JONES, a clergyman already settled at Bonavista, where the people were "poor and unable to maintain their minister," and where he had established a school "for the instruction of all the poor children." In 1730 he reported that "the case of their church" was nearly finished, and "that a gentleman of London" had given them "a neat set of vessells for the Communion, and a handsome stone ffont." By 1734 his congregation was "in a flourishing condition." Since his settlement he had baptized 114 persons, 17 at Trinity. His ministrations were extended in 1728 to "a neighbouring harbour about 14 leagues from Bonavista," where the people were "very desirous of a Minister of the Church of England" [5].

The inhabitants of Trinity Bay having expressed a similar desire and undertaken to build a church and contribute £30 a year, the Society added a like sum, and sent the Rev. R. KILLPATRICK there in 1730 [6]. Failing to obtain sufficient local support, he was transferred to New Windsor, New York, in 1732, but only to experience greater poverty, and to return in 1734 with gladness to Trinity Bay, where the generality of the people were "zealous and notwithstanding the great coldness of the winter," attended "the publick worship" [7].

In 1737 they "gratefully and humbly" thanked the Society "for their great favour in sending a Missionary to be their spiritual Director according to the usage of the Church of England," and entreated an increased allowance for Mr. Killpatrick (then visiting England), "that together with their small contributions he may be able to subsist his family among them." This request was supported by Commodore Temple West, who "in one word, the most comprehensive of all others," characterised Mr. Killpatrick as "a good Christian" [10].

* In reporting on his case, the Committee of the Society "were of opinion that the said Mr. Jackson is an object of the Society's favour and compassion, and that he having been in Her Matie.'s service, as well by sea, as in the plantations, and having therein suffered many unreasonable hardships, and being a man of good desert he is worthy to be recomended to the favour of the Lord Keeper" [8].

† Mr. Rice passed the Society's usual examination, but neglected to comply with certain conditions necessary to secure him appointment on its list of Missionaries [9]. His successor was the Rev. J. Fordyce, who laboured at St. John's from 1730 to 1736 when for lack of subsistence he received a gratuity of £30 from the Society for his past services, and was appointed to South Carolina [9*a*].

Aided by a gratuity of £10, Mr. Killpatrick went back to continue, to his death in 1741, his work at Trinity and at Old Perlican, 80 miles distant, where in 1735 he had begun service "with near 200 hearers" [11].

His successor, the Rev. H. NES (who ten years before had officiated at Trinity) found there in 1742 "a large and regular congregation" [12]. In the summer there would be 600 people gathered there, "all of whom sometimes attended the church" [13] —a habit which was kept up. "Poor people! they declare themselves overjoy'd at my coming," wrote the Rev. J. BALFOUR in 1764; "they all in General attend Church, even the Roman Catholics: But I cannot say, how much they are to be depended upon." In the winter men, women, and children used to retire into the woods and "reside in little Hutts until seasonable weather," and of the few families remaining in the harbour scarce any of them would condescend to board the Missionary, even for ready money, lest his "presence should check some favourite vice." Nevertheless they built him "a Good Convenient new House" in the next year at a cost of £180 sterling [14]. Some parts of the bay were "lawless and barbarous" (such as Scylly Cove); and at Hart's Content Mr. Balfour baptized a woman aged 27 "who was so ignorant that she knew not who made the world, much less who redeemed it," until he taught her [15].

On one occasion (in 1769), while returning from visiting his flock, Mr. Balfour was "attacted by a German Surgeon" and a merchant's clerk. "I received several blows," he said, "This I did not in the least resent, but bore patiently, as our order must not be strikers." A few months later the Governor visited the Bay, and Mr. Balfour was offered "every satisfactio.." he "chuse to desire." "To advance the Beauty of Forgiveness" he "chose to make it up, upon promise of Good Behaviour for the Future." However, the Governor obliged the offenders to ask Mr. Balfour's pardon "very submissively, and to pay each a small fine . . . to teach them better manners; and very handsomely give them to know that they ought to be extremely thankfull for being so easily acquitted" [16].

Gradually Mr. Balfour "civilized a great many of the middle-rank, and brought several of them off, from their heathenish ways, to a sense of themselves," so that in 1772 his congregation included nearly forty faithful communicants [17]. But it was still necessary for him to be "delicate in burying anybody . . . without knowing how they die." Once he "stopped a corpse to be looked upon by the people at the funeral, in the Churchyard, where violent marks of murder were discovered." He took care that the man "should not be buried, nor stole away, that prosecution might not be stopped. The neighbourhood upon inquest brought in the verdict, a horrible and cruel murder." For this the man's wife was convicted at St. John's and condemned to be executed. The appointment of civil magistrates* followed with good results [18]. The Rev. J. CLINCH, in making a circuit of the Bay in

* Several of the Newfoundland Missionaries had the office of magistrate added to their duties, *e.g.*, the Rev. E. Langman of St. John's in 1754, the Rev. S. Cole of Ferryland and Bay Bulls in 1792, and the Rev. L. Anspach for Conception Bay in 1802. The first-named was appointed in place of "Mr. Wm. Keene, the Chief Justice," who was 'murdered for the sake of his money" by ten "Irish Roman Catholicks" [18*a*].

1793, reported "a spirit of Christianity" prevailing "through the whole"; in most of the settlements some well-disposed person read the Church Service twice every Sunday to the inhabitants assembled at some house, and at Scylly Cove a neat church had been erected by the people [19]. The Society was moved by the representations of the Rev. THOMAS WALBANK and the inhabitants of St. John's to re-establish Church ministrations in the capital city in 1744. Mr. Walbank was a chaplain to H.M.S. *Sutherland*, and while at St. John's in 1742 he ministered for four months to a congregation of 500 people in "a large church built of Firr and spruce wood by the inhabitants in the year 1720." The building was well furnished, and a poor fisherman of Petty Harbour had recently given "a decent silver Patten and Chalice with gold." For many years the New England traders had been "endeavouring to persuade the parishioners of St. John's to apply to the Presbytery there for *dissenting teachers*, but they influenc'd by a great love for the *Liturgy and Doctrine of the Church of England*," had "rejected all their proposals and chose rather to continue in ignorance than to be instructed by Presbyterian Preachers." On their petitioning the Society for "an orthodox Episcopal clergyman," and guaranteeing £40 a year and a house for him, the Rev. W. PEASELEY was transferred there from Bonavista. One of his first objects on arrival (1744) was to provide a school, for want of which a large number of children attended a papist one [20]. His congregation, already numerous, continued to increase daily, insomuch that the church could "scarce contain them," and they behaved "with much decency and devotion." "One of the Modern Methodists" took upon him "to pray and preach publickly" at St. John's in 1746, but gained not one follower [21]. Through the labours of Mr. PEASELEY (1743–9) and Mr. LANGMAN (1752–82) "the face of religion" became very much altered for the better, the people in general regularly attending service twice on Sundays [22].

By "the surrender of the garrison and all the inhabitants of St. John's, prisoners of war to the King of France" in 1762, Mr. LANGMAN and his people were reduced to great distress. During the French occupation (which lasted from June 27 to September 16) most of "the Protestant families" were sent out of the place—the death of Mr. Langman's wife and his own illness preventing his removal, but not the plundering of his house—and the offices of religion were performed by four Romish priests [23, 24]. The French made a second attempt on the coast, under Admiral Richerie, in 1796. Landing at Bay Bulls, they proceeded through the woods half-way to Petty Harbour. Discouraged at the impracticable character of the country, they then returned, and burned the Church and the Roman Catholic Chapel, with every house in the harbour except a log hut. The owners of this, a family named Nowlan, "owed the preservation of their cabin to the commiseration excited in the French marine by the sight of their infant twins, whom Nowlan held on his knee, when they broke in and put the affrighted mother to flight" [25]. Under the Rev. J. HARRIS, a new Church was opened at St. John's on October 19, 1800, the Society contributing £500 and King George III. 200 guineas towards its erection. The Society's contribution was considered by the people "as so unexampled an act of liberality" that they knew

not "how to express" their gratitude "through the channel of a letter" [26].

Still more noteworthy instances of Royal favour were shown in the case of Placentia. At this place the Rev. R. KILLPATRICK was detained three months on his return to Trinity Bay in 1784, and having preached six Sundays and baptized 10 children, he reported that the people of Placentia were "very much in want of a Minister," "being regardless of all religion and a great many of them wholly abandoned to atheism and Infidelity" [27].

In 1786 the Society received a petition from the principal inhabitants, recommended by Prince William Henry (afterwards William IV.) then Surrogate to the Governor of Newfoundland, setting forth the distressed condition of Placentia for want of a clergyman, and promising "all the assistance in their power" for his support. The movement was mainly due to the personal exertions of the Prince, who contributed 50 guineas towards building a church,* and "visited and exhorted the people from house to house." Two years later, having left the Colony, he sent out a handsome set of Communion plate for use in the Church. The Rev. J. HARRIS, who was then placed in charge, found not more than 120 Protestants in the district; nearly all the people (2,000 in winter and 3,000 in summer) being Roman Catholics. During nearly forty years' vacancy of the Mission in the next century the church fell into decay, but on the representation of the Society in 1846 it was restored by the munificence of Queen Adelaide, on the assurance that the "regular performance of Divine Service in the Church . . . and other religious ministrations in this district" would be secured for the future [28].

To Harbour Grace and Carbonear the Rev. L. COUGHLAN was appointed in 1766 on the petition of the inhabitants, who had engaged to maintain him, but were unable to do so. Many of the Irish, who were "all Papists," attended church when he preached in Irish; though for so doing numbers who went "annually to Ireland to confession" were put "under heavy penance." He also established a school, and baptized in one year no less than 68 adults; and by 1769 vice had been reduced and he had a large congregation and 160 communicants [30]. Under the Rev. J. BALFOUR the last number increased to 200 in 1777 [31]. But the generality of the inhabitants of this and his former Mission of Trinity Bay were, he said, "a barbarous, perfidious, cruel people and divided into many sectaries" [32]. On visiting Carbonear on New Year's Day 1778, "with an intent to perform Divine Service to a congregation of 200 people, he found the door of the Church shut purposely against him. He sent for the key which was not delivered and so he withdrew, restraining the people from doing violence to the Church on his account" [33]. Again, in January 1785, whilst he was officiating in the same church, "one Clements Noel pointed to John Stretton, who thereupon suddenly mounted the pulpit behind Mr. Balfour; who for fear of a riot, thought it best quietly to leave the place, though much hurt" by the "insult . . . offered to the whole Church of England" [34]. "Ill treatment"

* "With respect to the consecration [? dedication] of the Church when built," the President of the Society promised to "send over a proper form for Mr. Harris to use" [29].

marked the remainder of his ministry, which was brought to an end in 1792 by the compassion of the Society [35]. His successors (Rev. G. J. JENNER, 1795–9 [36] and Rev. L. ANSPACH, 1802–12) met with more favour, and the latter was privileged to witness a reformation denied to others. He too found the people degraded; for the children, of whom there were 3,000, were "most of them accustomed from their infancy to cursing and swearing . . . and to vice of every kind" [37]. But three years later (1806) he could not "speak too highly of the kindness" he received "from every class of inhabitants" in his Mission, "and of their attention to religious duties" [38]. In 1810, a year after Mr. Balfour's death, he wrote of Bay de Verd:—

"It is pleasing to observe the change which has taken place of late in most parts of that extensive district including a population of at least 10,000 souls. . . Where the Lord's Day was spent in profanation and vice, the Gospel scarcely known, and the education of children greatly neglected, the people now meet in an orderly manner, and schools are opened for the instruction of children in reading the Church Catechism . . . improvements which could not have taken place but for the liberal assistance from the Society. The unprecedented demand for the *purchase* of Bibles and Prayer Books . . which now prevails from every part of the Bay is a proof that Providence has wrought a blessed change" [39].

In the discharge of their arduous and perilous duties the Missionaries did not lack sympathy and support* from the Society, but their number was too few to grapple with the work before them. At Placentia, St. Mary's, Fortune Bay, and Trepassey there were in 1784 many English settlers who had "never heard the word of God preached among them for 30 years past," and the northern part of Trinity Bay to Cape St. John's was "equally destitute of the opportunities of public worship" [41]. In one part or another the same state of things continued to prevail far into the present century. The Rev. J. HARRIS of St. John's, visiting Lamelm (? Lamaline) in 1807, baptized 75 persons, "one-third of whom were adults and many of them very old." He was "the first clergyman the majority of them ever saw and the only one who had ever been in that place" [42]. On his way to Twillingate in 1817 the Rev. J. LEIGH visited Fogo, "where he found a small Church, and the Service regularly performed by an old man aged 78," who had a salary of £15 from Government. "Mr. Leigh was the first clergyman that ever appeared on the island. The Children had been baptized by this venerable man and it was not deemed adviseable to re-baptize them" [43]. Lay agents had long been employed by the Society with good effect in Newfoundland, and in 1821 it adopted measures for the appointment of Catechists or Schoolmasters in the outharbours, for conducting schools and reading service and sermons on Sundays [44].

But an organisation without a head must necessarily be feeble, and especially was this the case in Newfoundland. Until 1827 the Anglican Church there had been entirely without episcopal ministrations, and up to 1821 (when the Society secured the appointment of an Ecclesiastical Commissary, the Rev. J. LEIGH) it had been "altogether

* During the period 1788–99 the salaries of the Missionaries were thrice increased, until in the latter year the allowance to each man was £100 per annum. In 1821 it became necessary to raise this sum to £250 per annum, except in the case of St. John's [40]. The average annual allowance from the Society now is about £70.

deprived even of the very forms of Church Government" [45]. In 1827 Bishop J. INGLIS of Nova Scotia visited the island, which two years before had been constituted part of his See [46]. He was received "with every possible mark of respect," and among his "earliest visitors" was the Roman Catholic Bishop, Dr. Scallan. Newfoundland then contained over 70,000 inhabitants, of whom one-half were Roman Catholics, and "the larger part of the remainder" "members of the Established Church." A large portion of the people were of English descent, and it was "only owing to the want of timely means for their instruction in the faith of their forefathers that a number of these" had "united themselves with the Church of Rome." So little regard had been paid to the internal improvement of the island, that in every part of it the paths were, until a short time previous to the Bishop's visit, "in the same wretched state in which they were more than a century" before, and "the people seemed totally ignorant of the facility with which they could improve them." But the English Clergy were doing much to smooth the way to church. Archdeacon COSTER, by his personal influence and regular superintendence, had "induced his congregation to make three miles of excellent road at Bonavista." Others did the same, and the Bishop obtained a promise from the different settlements in Trinity Bay that, under the Rev. W. BULLOCK'S direction, "a good bridle-road" should be made "to connect all the places" that "could be visited by a Clergyman."* But while ancient paths remained for improvement, an ancient race to which those paths might once have led had almost entirely passed away.

The "Bœothick, or red, or wild Indians" had made the banks of the Exploits River their retreat, and on his visit the Bishop saw many of their traces. When Cabot first landed in Newfoundland he took away three of "this unhappy tribe," and from that day they had always "had reason to lament the discovery of their island by Europeans." English and French, and Micmacs and Mountainers, and Labradors and Esquimaux shot at the Bœothick as they shot at the deer.

The several attempts made towards their civilisation had proved utterly fruitless, except perhaps in the case of a young woman who with her sister and mother had been found in a starving condition by a party of furriers and brought into Exploits in 1823. Since the death of her mother and sister Mr. Peyton, the principal magistrate of the district, had retained Shanawdithit in his family. A Mr. Cormack was now (1827) "engaged in a search for the remnant of the race," but it was feared that Shanawdithit was "the only survivor of her tribe." The Bishop arranged for her instruction with a view to baptism and confirmation.

As regards the settlers, it was found that "in all places where a school had been established for any time, the good effect was prominent."

* How well this movement was followed up will be seen from the report of Archdeacon Wix in 1880: "On the road to Torbay, I was several days employed, before the setting-in of the winter, in company with a Roman Catholic clergyman, with nearly 100 of our united flocks, who most cordially gave several days of gratuitous labour to the repair of bridges, the draining of swamps, and other necessary improvements in the rugged path between that place and the capital. We may believe, that one of the greatest inducements to their undertaking this labour was the superior facility which it would afford their clergy for visiting them" [48].

Many settlements unsupplied with clergy had indeed been saved or rescued from degeneration by the employment of schoolmasters. Thus the once lawless and barbarous Scylly Cove was now "a very neat little settlement," whose inhabitants with few exceptions were members of the Church. Since 1777 Mr. J. Thomas had laboured here with results visible in adjoining stations also.

On August 24 the Bishop landed at Halifax, "after an absence of three months during which, with constant fatigue and occasional peril," he had "traversed nearly 5,000 miles," consecrated 18 churches and 20 burial grounds, and confirmed 2,865 persons, in the discharge of which duties he had "much comfort and encouragement" [47]. It was, however, evident that a Bishop of Nova Scotia could do little to supply the wants of the Church in Newfoundland. On the other hand, the Roman Catholics had their Bishops and priests, who were zealous in intruding into the English Missions. Consequently it was to the Society "a melancholy consideration that in a Protestant population of many thousands" there were "not more than nine clergymen of the Church of England," that these were mainly dependent for their scanty support upon the contributions of the benevolent in this country, while it was "in evidence that a great majority of the people would gladly avail themselves of their ministrations, await with anxiety their approach," and in the absence of such were "not unfrequently driven in despair to seek for religious consolation in the superstitious observances of a Popish priesthood" [49].

In the more remote parts no religious ministrations whatever were available beyond what the people themselves supplied. Such Archdeacon Wix found to be the case in visiting the long-neglected Southern Coast in 1830 and 1835. In some of the settlements, as at Cornelius Island and Richard's Harbour, two men* had long been in the habit of reading Divine Service to their neighbours regularly on Sundays. In other places, as in Bay St. George, "there were acts of profligacy practised . . . at which the Micmac Indians" expressed to the Archdeacon "their horror and disgust," and he "met with more feminine delicacy . . . in the wigwams of the Micmac and Canokok Indians than in the tilts of many of our own people" [50].

The chief obstacle to the progress of the Anglican Church in the island was removed by the division of the unmanageable Diocese of Nova Scotia in 1839, when the Rev. A. G. Spencer became the first Bishop of the See of Newfoundland including the Bermudas [51]. At the outset the small number of his Clergy, the poverty of the settlers, the rigour of the climate, all combined to cast a shade over the state and prospects of Religion in his diocese. Little could be expected from Colonial resources. Whatever was to be done could be only by means of funds from the mother country, and there was no probability of obtaining these except through the Society. In this emergency the Society, instead of insisting, as on ordinary occasions, upon local provision being made towards the support of a Missionary, offered to allow stipends of £200 a year to clergymen willing to proceed to Newfoundland, also adequate salaries to such persons as the Bishop might

* John Hardy, a former parishioner of "the Rev. Mr. Jolliffe of Poole," had done this for nearly 40 years in Newfoundland.

select in the island. The services of eight additional clergymen were secured immediately [52], and such was the progress during Bishop SPENCER'S episcopate that in 1844 there were in Newfoundland 27 clergymen (nearly a threefold increase), 65 churches and other places of worship, and 30,000 Church members. A further advance had been made by the division of the island into deaneries, the multiplication of parochial schools, and the foundation of a Theological Training Institution and a Diocesan Church Society—the object of the latter being to extend the Church and ultimately to establish it on the basis of self-support. One merchant contributed liberally "to the building of five churches in his vicinity and promised to complete a tower and steeple for the church at Twillingate at the cost of £700 from his private funds." A planter of the same place "bequeathed his whole substance amounting to £2,000" to the parent Society (S.P.G.), to whose ministers he . . . felt himself indebted during fifty years for all the comforts of our blessed religion" * [53].

On Bishop SPENCER'S translation to the See of Jamaica he was succeeded (in 1844) by Bishop EDWARD FEILD. Previous to his leaving England the Rev. R. EDEN, afterwards Primus of Scotland, presented him with a Church ship. In the *Hawk* the Bishop passed several months yearly, visiting the settlements along the coast, binding up the broken, bringing again the outcasts, seeking the lost, and in every way proving himself a shepherd to his flock. In places possessing no building suitable for the purpose, the vessel was used for Divine Service, thus becoming in the fullest sense of the word a "Church ship." †

In recording his first impressions of the Diocese the Bishop said: "Never, I suppose, could there be a country where our Blessed Lord's words more truly and affectingly apply—'the harvest is truly plenteous, but the labourers are few.' . . . Never did any country more emphatically adopt your Scriptural motto, *Transiens adjuva nos*" [55].

On the Western and Southern Coasts the religious condition of the people was "distressing in the extreme"—thousands of Church people were scattered "as sheep without a shepherd," and the Bishop was "continually solicited, even with tears, to provide some remedy or relief for this wretched destitution of all Christian privileges and means of grace."

Measures were at once adopted by him with a view to raising the necessary funds by local effort, and every Church member in the Colony was urged to contribute 5*s*. a year to the General Church Fund [56].

In tendering the S.P.G. "a renewed expression of . . . gratitude for the many invaluable benefits" conferred by it "during nearly a century and a half, upon the Church in Newfoundland," the Diocesan Church Society in 1849 expressed their belief that there was "hardly a church

* A similar bequest was made at Twillingate in 1830 by "a boat's master," who after providing for placing the Ten Commandments and the Creed in the Church there, left the rest of his property to the Society "as the most likely to spend his money . . . to the glory of God" [54].

† The *Hawk* was superseded in 1868 by the *Star*; and the latter, which was wrecked on the West Coast of Newfoundland in August 1871, was replaced by the *Lavrock* (72 tons), presented by Lieut. Curling, then of the Royal Engineers, but who subsequently served for many years as a Soldier of the Cross in Newfoundland.

or parsonage-house in the Colony, towards the erection of which the venerable Society has not contributed" [57].

In 1848 the Bishop made a visit to Labrador, the Northern part of which, commencing at Blanc Sablon, is included in the Diocese of Newfoundland, and the southern in the Diocese of Quebec. His voyage, which extended to Sandwich Bay, was one of discovery, no Bishop or clergyman of the English Church having "ever been along this coast before," yet the inhabitants were "almost all professed members of our Church and of English descent." Included among them were many "Anglo-Esquimaux,"* also three distinct Indian tribes—Micmacs, Mountaineers, and Esquimaux. The first two tribes were mostly Roman Catholics, but the Esquimaux owed their instruction and conversion to the Moravian Missionaries.† The Bishop did not know "whether to be most pleased or perplexed by the earnest anxious desire of the people to have a Clergyman among them."

During his visit several Esquimaux‡ were "admitted into the Church and married" [58].

On his return from Labrador the Bishop appealed to the Society for help in stationing three Missionaries there, each of whom "would have to visit nearly 100 miles of coast, and be the shepherd of scattered flocks." The Society at once guaranteed a grant for five years. In acknowledgment thereof the Bishop said (Nov. 23, 1848):

> "The Society's promise of assistance is, as I suppose it usually is, the first to cheer and encourage me. I have as yet received no reply from the merchants and persons more directly interested in, and more responsible for, the wellbeing and welldoing of the inhabitants and fishers of that desolate shore. The Church by her handmaid is the first to care for and the first to help them. But now where are the . . . Missionaries to make of good effect, with God's blessing, the Society's liberality?" [61.]

Two men were soon forthcoming, the Rev. A. GIFFORD being placed at Forteau in 1849, where he laboured 10 years, and the Rev. H. P. DISNEY at Battle Harbour in 1850. Their first year's labours showed results by no means small. Mr. Gifford wrote: "There is a degree of simplicity and boldness in the increasing devotion of some of my people, which human expectation could never have presumed upon in so short a time nor human endeavours ever deserve." In the summer Mr. Disney sailed or rowed in a whaleboat many hundred miles, and daily was "incessantly occupied with teaching and preaching, visiting the sick, dispensing medicines, &c." The number of Englishmen married to Esquimaux women was "very considerable," and this had prepared the way for spreading Christianity among the natives. The Esquimaux women and children who had been baptized during the Bishop's visit in 1848 were "anxious to receive instruction," and

* "In the race of mixed blood, or Anglo-Esquimaux, the Indian characteristics very much disappear, and the children are both lively and comely" [59].

† The Moravian Mission in Labrador dates from 1770. In 1850 it could reckon 4 chief stations, with 1,200 native converts and 500 communicants [60].

‡ It may be noted here that about 1851 an Esquimaux was brought from Baffin's Bay to England by Captain Ommaney, and, by the liberality of the Admiralty, placed at St. Augustine's College, Canterbury. In Oct. 1855 Kallihirua was transferred to the Theological Institution at St. John's, Newfoundland, where he died on the 14th of the following June. "We miss him greatly" (the Bishop wrote), "he was so gentle, kind, and submissive; so regular in his devotions, that he spoke by his actions what he could not express by his tongue" [65].

at St. Francis Harbour Mr. Disney "had a large school, chiefly Esquimaux" [62].

In 1853 the Bishop "saw and heard" ample proofs of the zealous labours of these Missionaries. He was "assured everywhere that a great change" had "been produced in the lives and habits of the people," and the condition and prospects of the Mission were such as to inspire thankfulness and hope. On this occasion what was believed to be "the only church on the coast of the Labrador" was consecrated at St. Francis Harbour under the name of St. John the Baptist. The Rev. G. HUTCHINSON came with the Bishop to carry on (for fourteen years as it proved) the work begun by Mr. Disney among the poor English and Esquimaux fishermen [63]. In 1859 the Society established a third mission on the Labrador coast, viz., at Sandwich Bay [64].

Up to at least the middle of the present century the natives and other inhabitants of Newfoundland had not considered it worth their while to prosecute the fishery to any extent on the so-called French shore, or to settle there—the operations of the French fishermen, being assisted by their Government, were on such a scale as to exclude competition. Nevertheless English families migrated there from time to time and scattered themselves widely in remote settlements. Between 1848 and 1858 the Bishop had visited at intervals of four years most of the settlements, which could only be done from the sea in a boat, and that during less than six months in the year. In St. George's Bay a Missionary of the Society had been stationed some time, and in consequence there had been a "great . . . improvement in the residents." But it was not till the end of 1857 that the Bishop learnt that in the White Bay district there was a large population professing themselves members of the Church of England. His first visit to them in 1859 disclosed a "sad state of religious destitution." "Poor people!" (he wrote) "the fair faces of the children would have moved the admiration of a Gregory and the destitute, forsaken condition of all would move the compassion of anyone who believed they have souls to be saved." Some families "had never before seen a clergyman and never been in any place of worship." At Bear Cove during the administration of baptism

"sad and strange were the discoveries made by the question whether the child or person (for some were 15, 16, and 18 years of age) had been baptized or not; of all it was answered they had been baptized; but some, it appeared, could not tell by whom, some by fishermen, several by a woman—the only person in the settlement (and she a native) who could read correctly. One woman (married) was baptized, hypothetically, with her infant. Twenty-one in all were admitted, the majority with hypothetical baptism. Both of the women who came to be married had infants in their arms; one of them had three children. Not one person in the whole settlement could read correctly, except the woman before mentioned; her husband (a native of Bay of Islands), a little. He had, however, been employed to marry one of our present couples, which he confessed to me with some shame and confusion of face, saying, 'he had picked the words out of the book as well as he could make them out,' but he did not baptize, because 'that reading was too hard'; in fact, he could scarcely read at all, he left the baptisms therefore to his wife. . . . He inquired also whether he ought to be christened, having been baptized only by a fisherman, though as he said, with godfathers and a godmother. Here was confusion worse confounded; and shame covered my face, while I endeavoured to satisfy him and myself on these complicated points. The poor

man was evidently in earnest, and I gladly did all in my power to relieve his mind, and place him and his in a more satisfactory state. But how sad that one who had baptized and married others, should himself apply to be baptized and married, being now the father of six children!"

At Sea Cove a father brought three children to be received, all of whom had been baptized by lay hands. Two of them, he said, "had been very well baptized," *i.e.* "by a man who could read well." When asked, in the service, "By whom was this child baptized?" he answered, "By one Joseph Bird, and a fine reader he was." "This Bird," says the Bishop, "who on account of his fine reading, had been employed to baptize many children in the bay, was a servant in a fisherman's family" * [66].

To the service of the poor inhabitants of this remote country the Rev. R. TEMPLE devoted himself for about fourteen years (1864–77), at first "living with the fishermen in the various settlements, eating and drinking such things as they" could "give him" [68–9]. In 1866 he wrote: "No married Clergyman could subsist upon the present income: neither could I establish a residence or continue housekeeping above a month or two in the year." The Society enabled him to procure a decked boat, in which he visited every cove and harbour in the bay. From February to December he had "no settled home"; all these months he continued moving "week by week, residing with the various families and supported by them in turn." Every man able to fish contributed according to his means, and some were "even willing to deny themselves necessaries in order to increase" Mr. Temple's comfort [70]. His work was abundantly blessed, and within three years the people generally had become "zealous for the worship of God"—few of them willingly suffering "their places to be vacant at the daily service" whenever it was possible to hold it [71].

In the Bay of Islands, a locality almost as unhappily circumstanced as White Bay, the Rev. ULRIC RULE, in the same spirit of self-sacrifice, rendered similar service for eight years (1865–73) [72].

How grateful the people were for the ministrations of the Church will appear from such incidents as the following, related by the Rev. J. MORETON on visiting Plate Cove in 1857:—

"I could not . . . have timed my visit better; for it so happened that *all* the men had just come in from the fishing-ground. An hour after I had service in one of the houses, and christened two children. There are but four *Protestant* families residing in this settlement; but I had been for some time anxious to pay them a visit to encourage them, having heard that during the winter one of the poor *women* had read the morning and evening prayer every Sunday; also prayers every Friday evening during Lent—she being the only person in the little community who could read—and the place being four miles distant from Red Cliff, it was impossible for these poor people to walk down to Church. . . It was impossible at this time to *walk* to Indian Arm for swamps; and though it was the height of the fishing, one man from each of the four houses was spared to row me to the latter place, while the rest went to split and salt their fish, which they had delayed on account of prayers. And so grateful were they, that they further offered,

* Both in Newfoundland and Labrador lay baptism was frequently resorted to when there was no prospect of the services of a clergyman being forthcoming. In some parts it was quite a custom to take children to the clerk of some fishing establishment or the captain of a vessel. Sometimes a father would baptize his own children; and in 1849 the Bishop met with one instance of baptism performed by a midwife [67].

should it blow too hard next evening for me to get down to Open Hole direct from Indian Arm, to make a crew again to convey me there" [73].

Another Missionary, the Rev. T. GOODE of Channel, wrote:—

"Fancy a crew of four hands rowing against wind and tide forty miles—a night and a day—for the Clergyman to bury the dead! I have seen this more than once done here; and I have gone with them when I thought we were risking our lives" [74].

Though it was impossible to supply the wants of this poor diocese unaided by the Society, the Bishop was modest in his demands, ever seeking to relieve its funds as soon as possible [75]. As a result of his efforts the local contributions of the people in Newfoundland for Church purposes, which in 1844 "were wretchedly small" (not more than £500 a year), had reached £2,530 per annum in 1864, while in the same period the number of Missionaries was increased from twenty-four to forty-six, of whom sixteen were supported without any help from the Society.

The progress made during Bishop FEILD'S episcopate was thus summarised in an address presented to him in October 1875 by the Church in St. John's City on his departure for Bermuda:—

"Thirty-one years have passed since you assumed the spiritual supervision of this diocese, and none of us can be unmindful of the vast benefits you have been instrumental in conferring upon our Church during that long period; your own consistent life of self-denial and sympathy has done much to support and cheer your clergy amidst their many toils and privations.

"When you entered upon your Episcopate our Ecclesiastical System was unorganized and feeble. Now, Synodical order and unity prevail.

"Then, we had only about twelve clergymen in the colony; now, upwards of fifty are labouring therein, whilst Churches and Parsonages have been multiplied in a like proportion.

"A College for the Education of Candidates for the Ministry has, by your exertions, been adequately and permanently endowed.

"Separate Seminaries for Boys and Girls have been established, and are in successful operation.

"Distinct Orphanages for destitute children of both sexes have been founded under your auspices, and are effectively conducted.

"Our beautiful Cathedral was designed and partially built under your care, and the necessary funds for its completion are in process of collection.

"A Coadjutor Bishopric has been created solely through your disinterested assistance and the services of a divine* eminent for his piety, and conspicuous for his abilities, have been secured for that important office.

"For the future support of the Episcopate, an endowment has been provided, and many a desolate settlement on our rugged shores has, year after year, been solely indebted for the ministrations of religion, to the visitations made by you and your Coadjutor in the Church Ship.

"That the Almighty has permitted you to be His instrument in effecting so much good and for so long a time, that He has preserved you through so many labours and dangers, and (until recently) has upheld you in health and strength, has been a cause to us of wonder, and of gratitude to God.

"We sincerely hope that a temporary sojourn in a more genial climate than that of a Newfoundland winter may prove beneficial to your impaired health, and we pray that you may be permitted to return from Bermuda in renewed vigour, and long be spared to your grateful flock" [76].

* Bishop Kelly, who held the office of Coadjutor Bishop from 1867 to 1876, and of Bishop from 1876 to 1877, when he resigned, and was succeeded in 1878 by Dr. L. Jones, the present Bishop. In both instances the Society, at the request of the Diocesan Synod, assisted in the selection of the Bishop.

It pleased God that this hope should not be realised. On June 8, 1876, at Bermuda, Bishop FEILD passed to his rest [77].

"The mention of Dr. Feild" (said the Diocesan Synod) "reminds us of the special debt we owe to your Society in relation to that holy man, whose righteous life and ceaseless labours have caused his name to be honoured by all people of every denomination, and his memory to be held in veneration by every Churchman in the diocese. Towards his annual income your Society largely contributed and . . . your sympathy . . . cheered him in his difficulties and encouraged him in his labours" (*Synod Address*, 1877) [77*a*].

At this time the Society was assisting in the support of 36 Missionaries in Newfoundland at an annual expenditure of about £4,000. Without this assistance, the Synod declared, "the work of our Church would be paralyzed" [78]. The completion of the episcopal endowment—to which the Society had given £2,000 in 1870—now rendered the Bishops of Newfoundland no longer dependent for their support on an annual subsidy of £500 which, up to 1877, had been contributed by the Society [79]. [Since then much has been done towards rendering the diocese self-supporting, the Society's grant for 1893 being £2,800.] The Missions planted and fostered by the Society in Newfoundland have effected a great reformation in the land. Places "sunk in heathen darkness" have become Christian communities [80], and the influence of the Church of England on the Colonists generally may be gathered from the fact that in 1880 thousands of persons belonging to the various religious bodies in St. John's joined in hauling stone for the completion of the cathedral. Roman Catholics and Dissenters vied with English Churchmen in helping forward the work [81].

By a fire which broke out in the city of St. John's on July 8, 1892, the diocese suffered the loss of its cathedral and several churches. Towards relieving the distress and repairing the losses, the Society opened a special fund [which, up to December 1892, had realised £5,448] [82].

STATISTICS.—In Newfoundland (area, 42,000 sq. miles) and Northern Labrador, where the Society (1703–1892*) has assisted in maintaining 194 Missionaries and planting 73 Central Stations (as detailed on pp. 856–9), there are now 197,385 inhabitants, of whom 69,000 are Church Members and 10,855 Communicants, under the care of 46 Clergymen and a Bishop. [*See* p. 763; *see also* the Table, pp. 192–3].

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* From 1849 to 1892 in the case of North Labrador.

R. 1745, p. 43; R. 1746, p. 43. [22] Jo., V. 13, p. 212; R. 1756, p. 41. [23, 24] Jo., V. 15, pp. 249, 319–20; R. 1762, pp. 38–9. [25] R. 1880, p. 72. [26] Jo., V. 26, pp. 334–5; Jo., V. 27, pp. 2, 240–5, 324, 374; Jo., V. 28, p. 136: R. 1795, p. 87; R. 1800, p. 29. [27] Jo., V. 6, p. 191; R. 1734, pp. 62–3. [28] Jo., V. 14, pp. 370–2; Jo., V. 25, pp. 127–9, 212, 308, 332; R. 1786, p. 11; R. 1789, p. 36; M.R 1855, pp. 37–8; R. 1846, p. 64; Q.P., Jan. 1844, p. 3; Q.P., April 1846, pp. 2–6; Jo., V. 45, pp. 222–3. [29] Jo., V. 25, p. 129. [30] Jo., V. 17, pp. 209–10, 418; Jo., V. 18, pp. 276–8; B MSS., V. 6, pp. 166, 170, 175, 179; R. 1767, pp. 43–4; R. 1769, p. 18. [31] Jo., V. 21, p. 268. [32] M.R. 1855, p. 35. [33] Jo., V. 21, pp. 292–3. [34] Jo., V. 24, pp. 215–17. [35] Jo., V. 25, pp. 331, 447–8. [36] R. 1797, pp. 33–4; R. 1798, p. 44. [37] Jo., V. 28, p. 436; R. 1803, pp. 35–6. [38] Jo., V. 29, p. 221. [39] Jo., V. 30, p. 69. [40] Jo., V. 25, p. 76; R. 1788, p. 10; Jo., V. 27, pp. 287, 401; R. 1797, p. 33; R. 1799, p. 32; Jo., V. 33, pp. 124–5; R. 1821, p. 57. [41] R. 1784, pp. 36–8. [42] R. 1807, p. 33. [43] R. 1817, pp. 47–8. [44] R. 1821, pp. 55–7. [45] R. 1821, p. 58. [46] R. 1827, p. 62; App. Jo. C, p. 279. [47] R. 1827, pp. 62–104. [48] R. 1830, p. 73. [49] R. 1831, pp. 46–7. [50] R. 1830, p. 83; R. 1836, pp. 30–3, 87–91. [51] R. 1840, p. 46; App. Jo. C, p. 279. [52] R. 1840, pp. 48–9. [53] R. 1842, pp. 47–8; R. 1843, pp. 16, 34–5; M.R. 1855, pp. 41–2. [54] R. 1831, p. 27. [55] R. 1844, p. 62. [56] Bishop Feild's Journal, 1845, pp. 20, 22, 35. [57] K MSS., V. 9, pp. 407–8; R. 1850, p. 49. [58, 59] Church in the Colonies, No. 19, pp. 1–32; do., No. 21, p. 68; Q.P., Oct. 1850, pp. 1–6. [60] Q.P., Oct. 1850, pp. 2, 3. [61] K MSS., V. 9, p. 360; R. 1849, p. 74. [62] Church in the Colonies, No. 26, pp. 1–20. [63] Church in the Colonies, No. 30, pp. 4–34. [64] Jo., V. 47, pp. 370–1: *see also* R. 1891, pp. 145–6. [65] R. 1856, p. 62; Jo., V. 47, p. 191. [66] Church in the Colonies, No. 30, pp. 1–36. [67] Do. 1849, pp. 45, 49, 55, 68; do. 1859, pp. 1–40. [68–9] Bishop Feild's Journal, 1865; Jo., V. 49, pp. 15–16; M.F. 1866, p. 21. [70] R. 1866, p. 58. [71] R. 1867, pp. 45–6. [72] Church in the Colonies, No. 37, pp. 6, 7; Jo., V. 49, pp. 15–6; R. 1865, p. 48. [73] R. 1857, p. 60. [74] R. 1870, pp. 34–5. [75] R. 1852, pp. 53–4. [75*a*] Bishop Feild's Plea, 1864. [76] M.F. 1876, pp. 177–8. [77] M.F. 1876, p. 217. [77*a*] M.F. 1877, pp. 366–7. [78] M.F. 1877, p. 367. [79] Jo., V. 50, p. 402; R. 1876, p. 131; Applications Committee Report, 1877, p. 2. [80] Q.P., Jan. 1844, p. 2; R. 1865, p. 50, and "A Sowing Time on the Rugged Shores of Newfoundland," by Rev. J. S. Mountain. [81] R. 1880, p. 90. [82] M.F. 1892, pp. 309, 321–30, 355, 395; R. 1892, Cash Account, p. 14.

CHAPTER XV.

BERMUDA.

The Bermudas or Somers Islands, situated in the Western Atlantic Ocean, 580 miles from North Carolina, 730 from Halifax, and 800 from the nearest West Indies, consist of about 100 small islands, some 16 only being inhabited. The group was discovered in 1515 by Juan Bermude, a Spaniard, but no settlement was formed there until 1609, when Sir George Somers was wrecked on one of its sunken reefs, while conveying English colonists to Virginia. This led to the Virginia Company obtaining a concession of the islands from James I., but soon afterwards they sold them for £2,000 to "The Company of the City of London for the Plantation of the Somers Islands." Representative government was introduced into the Colony in 1620; but in 1684 the Charter of the new body of adventurers was cancelled, and since then the Governors have invariably been appointed by the Crown.

In 17[illegible] Mission Library and books for his parishioners were vote[illegible] e Society to the Rev. T. Lloyd on his being appointed to Ber[illegible] the Bishop of London [1]. Assistance towards the support of a clergyman was solicited in the same year (by the Bishop of London) [2], and again in 1714 (by or on behalf of the Rev. — King) [3] and in 1715, but not granted. On the third occasion the application was made by the President and Council of Bermuda, who "believing that nothing keeps the Memorials of God and Religion in a

degenerate age more than the Publick Worship, and ordinance of God's Duty administered, and, seriously considering the ill consequences to any people for want of the same," heartily offered their "present case to [the] Venerable Society" "for their serious consideration and assistance." In the islands were "nine Churches, which not being far distant from one another it was thought that three Ministers could supply them all, and therefore by an Act of Assembly" provision was made for such number (viz., £40 per annum, with house and glebe lands worth another £30), but there being "but one Minister in the Island the Rev. Andrew Auchinleck,"* they asked the Society to encourage Missionaries to Bermuda as in other parts of America, adding that they would "always think it an honour to receive their commands and in all things joyfully concur for promoting religion and virtue." The petition was supported by Mr. Auchinleck, who stated that he had "for some years past been obliged to [make] many tirearsome journeys in the island," and had "constantly read prayers and preaced in several Churches in this island to people that had been brought up under Dissenting Teachers . . . particularly under one Mr. John Fowles who had been teacher bette [better] then 30 years, yet in a little time" Mr. Auchinleck "found them ready to conform," and he now had "good congregations," which in numbers "daily increased" [4]. The opinion of the Society at the time was that it was "not consistent" with its "rules" "to send any Missionary to Bermuda" [5], and up to 1822 it continued to regard the colony as able to provide for its own spiritual wants. In 1821 the Rev. A. G. SPENCER, having removed to Bermuda from Newfoundland in search of health, was employed in one of the vacant parishes by the Governor, on whose representation of "the deplorable situation of the islands . . . and the inadequacy of the provision made for the Clergy," the Society in 1822 extended its aid to the Bermudas for the support of Mr. Spencer and of the Rev. GEORGE COSTAR, "who had for years struggled through the many difficulties of his charge with exemplary attention to its duties" [6]. In 1823 an allowance was made for a schoolmaster [7]. On his transfer to Newfoundland in 1824 Mr. Costar left in his two districts congregations "numerous and attentive," and in Devonshire parish the number of communicants was "nearly equal to the third part of the white population." His work among the negroes was disappointing. Their masters willingly assented to their attending church on a week-day, and at first "considerable numbers" came; "but when the novelty had passed away it was not possible to form any congregation" [8].

A few years later the Church obtained a great and lasting influence over the coloured population. The Rev. A. G. SPENCER and the Bishop of Nova Scotia, both Missionaries of the Society, were foremost in effecting this change. When the Bishop visited the islands in 1826 the population numbered 10,612, of whom 4,688 were white, 722 free negroes, and 5,242 slaves. "A very large proportion of the inhabitants" were "members of the Established Church," but although a small glebe had been allotted to each parish many years before, the whole provision for the Clergy was so

* A clergyman who had been appointed by the Society to S Carolina in 1705, but who had changed his destination.

insufficient that "the Churches were very badly supplied . . . four and even six of them" had "been committed to the care of a single Clergyman for many years together." "During the administration of Sir William Lumley . . . an Act was passed by the Colonial Legislature forming 8 parishes into 4 livings, and allotting from the public treasury $600" (= £135) "to each of 4 Clergymen . . . in those parishes and a like sum for the ninth parish, that of St. George." With "other advantages, arising from glebe, subscriptions and fees," the salary was made up to £200 for each clergyman. Each parish was provided with a "respectable Church" built of stone and whitened, and surrounded by beautiful Churchyards "inclosed with walls as white as snow, adorned with cedar trees and some of them covered with roses and geraniums." Where he found only three Clergymen (Messrs. SPENCER, LOUGH, and HOARE) the Bishop left six, and the Sunday before his leaving Bermuda "divine service was performed in every Church in those islands, a circumstance almost unknown there." In each church also Confirmation was administered—to over 1,200 in the whole, "many of whom were seventy years old, and some more than 80 and among them were more than 100 blacks." Throughout the Colony "the zeal of the Clergy and the excellent disposition of the people excited his admiration." No Bishop had ever been seen before on the islands, and "the inhabitants seemed ready to welcome such a visitor with primitive affection."*

The negroes, of whom about 1,200 had been baptized, were "domestic rather than plantation slaves and treated very kindly by their masters." They required religious instruction, and were "anxious to receive it in connexion with the Established Church," to which their masters belonged, and there was "a readiness on the part of the Masters to acquiesce and even to co-operate in any reasonable method of affording it." As a step in this direction the Bishop "laid the foundation of ten temporary schools," and authorised the employment of a catechist in every district, and made representations to Government on the subject [9]. Within a year fourteen schools were at work—seven being for the coloured children—and it was then thought that the Bermudas were "adequately supplied with means of religious instruction." Under the superintendence of Archdeacon Spencer the schools "assumed a conspicuous feature in the religious concerns of the diocese" [10].

On his second visit to the Bermudas (in 1830) the Bishop was struck with the great advance which the Church had made. "The Society," he said, had "been successful in the introduction of the National system of education"; and, although four years before there was "not a coloured person in the islands receiving regular instruction" in connection with the Church, more than 700 of those people, of various ages, were now in the enjoyment of that blessing. "The moral influence of this instruction" had "checked the prevailing vice among the people of colour by inducing them to desire the benefits of legal marriage" recently extended to them by the Colonial Legislature, and "the little pilfering which was common in every part of the islands"

* The Bermudas were constituted a part of the See of "Nova Scotia" in 1825 [9a].

had "greatly diminished." Persons who "formerly considered it as a thing of course that a large portion of their poultry would be stolen from them" had in the last three years "not lost a fowl."

Referring to a confirmation of negroes at Warwick, the Bishop says of one of the candidates: "At an early hour" Archdeacon Spencer "manumitted a slave who had been for some time under his instruction. Soon afterwards he baptized him; at ten o'clock he married him; and at eleven the same person was confirmed." At Pembroke on Ascension Day "nearly 200 communicants attended at the altar," and the Bishop delivered a Charge to the Clergy, twelve being present —a fourfold increase. Such a number had never been in the islands before.

So eagerly were the ministrations of the Church sought after by the negroes that a general enlargement of the buildings was called for. At one place nine-tenths of those who attended service "were without accommodation," and "if Church room be not provided for the people of colour" (wrote the Bishop) "all our labours in their behalf will lead to their early separation from the Established Church" [11].

The granting of "immediate and complete emancipation" to the slaves of Bermuda, "without the intervention of the offered apprenticeship" (the course generally adopted in the West Indies), called for additional exertions for dispensing religious instruction to the coloured population.

By means of the Negro Education Fund [*see* p. 195] the Society "readily attended to the call, and greatly assisted the benevolent object." Aid from this source began in 1835 [12], and two years later Archdeacon Spencer reported that "the best effects have been produced by the Society's grants," and "that the local Legislature has been extremely liberal . . . in aiding the several parishes to enlarge their Churches for the coloured parishioners" [13].

By the subdivision of the Diocese of Nova Scotia in 1839 Bermuda became attached to the See of Newfoundland,* then founded and placed under charge of Archdeacon Spencer as first Bishop, to whose support the Society continued to contribute [14]. Between this time and his translation to the See of Jamaica in 1843 "the labours of the exemplary clergy of these islands" (Bermudas) were signally blessed, the candidates for confirmation having "increased in more than a double ratio"; and three Romanists "intelligently embraced the doctrines of the Church of England mainly through the instrumentality of Dr. Tucker" [15]. It is noteworthy that in 1826, when the first Bishop visited Bermuda, there were said to be "only 2 Roman Catholics in the islands" [16].

The Bermudians continued to be "very liberal in their support of the Church and its institutions," and probably did "as much in this way in proportion to their means as any colony" [17]. Referring to the erection of four new churches in the islands in 1849,

* In 1851 the Society obtained for Bishop Feild a legal opinion as to his powers and jurisdiction as Bishop in Bermuda [14*a*]. Five years later the Bishop recommended the separation of Bermuda from the Diocese of Newfoundland and its union with the Bahamas, so as to form a new Colonial See, and offered to resign the £200 salary which he received annually from Bermuda. The Society regarded such an arrangement as "highly desirable," and communicated with the Colonial Office on the subject, but the union did not take place, though the See of Nassau was founded in 1861 [14*b*].

Bishop Feild stated that though "the whole white population of Bermuda does not exceed 5,000 . . . they have built nine handsome churches, without any foreign aid," and "each of the nine parishes has to maintain its own church and to enlarge it when necessary." At this Visitation the Bishop "was particularly pleased with the increased intelligence and interest displayed by the coloured population," and added, "the schools built by the Society for the Propagation of the Gospel for the coloured population, at the time of emancipation have proved an inestimable blessing" [18].

The Rev. Dr. MURRAY, who had witnessed the transition of the negroes from a state of slavery to one of freedom and responsibility, reported in 1850, after 25 years' experience, that the result of the Society's efforts in Bermuda had been "very remarkable." Time was "when not one in a thousand could write his name or read it if . . . written." Now there was not one per cent. of those born since 1830, and of a fit age to be taught, but what were able to read and write, &c. Where the marriage tie had been so generally disregarded that there were probably not a dozen couples "united in lawful wedlock," the reverse was now the case. And a "meagre," "unintelligent," and apparently "fruitless" attendance at Divine Service had given way to crowded congregations, who joined "in the Liturgy and psalmody with understanding and apparent affection," "the great mass of the coloured people" being "steadfastly attached to the Church" and furnishing hundreds of constant communicants in place of the "very few" of former years. In everything that regards moral or religious purpose the coloured people of Bermuda "might compare not disadvantageously with any people of the same origin in any part of the world" [19].

The work and claims of the Society have obtained general and lasting recognition in Bermuda. Every parish there joined in celebrating the last jubilee [20], and a substantial contribution to the Society's funds is still made annually [21].

In 1856 the Rev. Dr. Tucker of St. George's voluntarily resigned his Missionary salary from the Society, as he had provided a church, school, and parsonage on a destitute island in his parish [22].

On the death of the Rev. J. F. LIGHTBOURN in 1870 the entire support of the Church was left to local resources.

STATISTICS.—In the Bermudas (area, 19 sq. miles), where the Society (1822–70) assisted in maintaining 12 Missionaries and planting 9 Central Stations (as detailed on p. 860), there are now 15,013 inhabitants, of whom 10,627 are Church Members, under the care of 5 Clergymen and the Bishop of Newfoundland. [*See also* the Table on pp. 192–3.]

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CHAPTER XVI.

NOVA SCOTIA, CAPE BRETON, AND PRINCE EDWARD ISLAND.

Nova Scotia was discovered by the Cabots, under the English King Henry VII., in 1497. The French began to colonise it in 1598, but their settlements in La Cadie, or Acadie as they called the country, were mostly destroyed in 1613 by an English ship from Virginia. In 1621 the territory was assigned by James I. to Sir William Alexander, and received the name of Nova Scotia, which included the province now known as New Brunswick. Possession for the English was obtained about 1628–9 by David Kirk, a Huguenot refugee, who captured Port Royal* (the capital); but in 1632 the colony was restored to France. During the last half of the 17th century it passed through several changes of government—English and French; but in 1713 it was finally surrendered to Great Britain by the Peace of Utrecht. In 1758 the two islands of Cape Breton and St. John (now Prince Edward Island), which also had been settled by the French, and the former of which had been held by the English from 1745 to 1747, both became permanently British possessions. During the wars the presence of the French Acadians in Nova Scotia was considered dangerous to English interests, and in consequence thousands of them were expelled in 1755. After the peace many of the exiles returned to the colony. The success of the English led to the Micmac Indians "burying the hatchet" and formally accepting in 1761 George III. (instead of the French King) "as their Father and Friend." Previously to this they had committed fearful barbarities upon the colonists of Nova Scotia, and in the French Governor's house at St. John were found many English scalps hung as trophies.

In January 1711 Colonel Nicholson laid before the Society an address "from the gentlemen that compose the Council of War at Annapolis Royal in Nova Scotia praying that Ministers may be sent over to convert the Indians in the said country." The address, with "several other papers and letters concerning the same business," were "refer'd to the Committee" for "opinion" [1], and in the following year a Mission among the Indians in New York Province was renewed [*see* pp. 67–70]; but nothing further is recorded of Nova Scotia until 1727, when the Rev. Richard Watts, then about to go to Annapolis as a Chaplain to the Forces, prayed the Society for "an allowance for teaching the poor children there." The Society voted him £10 a year—which was doubled in 1731—and sent a supply of Bibles, Prayer Books, and tracts for his school, which was opened at Easter 1728, and in which he taught fifty children. At his own charge he built in 1737 a "school house for the good of the publick and especially for the poorer sort," in Annapolis, "and appointed it for that use for ever with other necessary conveniences." Two years later, the chaplaincy having determined, he removed to New Bristol, in New England [2].

While at Annapolis Mr. Watts in 1729 reported that the people at Canso "were generally bent to address the Society for a Minister," and he offered his services to the Society for that place, "there being no other Minister of the Church of England in that whole Province or Government [Nova Scotia] besides himself." The Society awaited a communication from the people themselves, but nothing came until 1736, when Mr. Edward How, a Canso merchant, petitioned for an allowance for a school, "great numbers of poor people," chiefly fisher-

* Afterwards Annapolis Royal, in honour of Queen Anne.

men, soldiers, and labourers, "being very desirous of having their children taught and instructed in the principles of Christian religion," a work which no one had been found to undertake until the arrival of the Rev. JAMES PEDEN, "Deputy-Chaplain to the Forces there," in October 1735. Mr. Peden had taken fifty poor children under his care, and for his encouragement the Society granted £10 a year, which was continued up to the end of 1748, when, as he had given "a very insufficient account of the state of the school," the allowance was withdrawn [3].

The circumstances under which the Society's connection was renewed with Nova Scotia are set forth in the following letter from the Commissioners of Trade and Plantations to the Society:—

"Whitehall, April 6th 1749.

"Sir,—His Majesty having given directions that a number of persons should be sent to the Province of Nova Scotia, in North America: I am directed by my Lords Commissioners for Trade and Plantations to desire you will acquaint the Society for Propagating the Gospel in Foreign Parts, that it is proposed to settle the said persons in six Townships, and that a particular spot will be set a Part in each of them, for building a Church, and 400 acres of land adjacent thereto granted in perpetuity, Free from the payment of any Quit Rent, to a Minister, and his successors, and 200 in like manner to a Schoolmaster: Their Lordships therefore recommend to the Society to Name a Minister and Schoolmaster for each of the said Townships, hoping that they will give such encouragements to them as the Society shall think proper, untill their lands can be so far cultivated as to afford a sufficient support.

"I am further to acquaint you that each Clergyman who shall be sent with the Persons who are to Form this first settlement, will have a grant of 200 acres of land, and each Schoolmaster 100 acres in Propriety to them and their heirs, as also 30 acres over and above their said respective quotas, for every Person of which their Families shall consist; that they will likewise be subsisted during their passage, and for twelve months after their arrival, and furnish'd with Arms, Ammunition, and Materials for Husbandry, Building their houses, &c., in like manner as the other setlers.

"Their Lordships think proper that the Society should be inform'd that (except the Garrison of Annapolis) all the inhabitants of the Said Province, amounting to 20,000, are French Roman Catholicks, and that there are a great number of Priests resident among them, who act under the Directions of the French Bishop of Quebec.

"At the same time their Lordships would recommend it to the consideration of the Society, whether it may not be advisable to choose some amongst others, of the Ministers and Schoolmasters to be sent, who by speaking the French language may be particularly usefull in cultivating a sense of the true Protestant religion among the said inhabitants, and educating their children in the Principles thereof.

"I am Sir your most obedient humble servant

"JOHN POWNALL, Sollr. and Clk. of the Reports." [4].

It afforded the Society "much satisfaction to observe" that the Commissioners . . . "shew'd so just and necessary Regard for introducing and supporting true Religion among the People to be settled" in Nova Scotia, "at the same time that they were consulting in so great a Degree the civil and commercial Interests of that Colony and of Great Britain." To further "the pious and laudable intention" a special meeting was held on April 7, attended by the two Archbishops and ten Suffragan Bishops, at which the Society undertook to supply (as settlements were formed) six clergymen and six schoolmasters—including some able to speak French—and to provide them with "the

highest salary* allow'd" by it, as well as gratuities* "to facilitate the first settlement," and (with the S.P.C.K.) "proper books."

The Commissioners were asked "to consider this assistance . . . in its true light as an approbation and an encouragement only of this excellent design," it being "the very best" the Society's circumstances allowed, and "indeed . . . beyond" its "ability, for besides this large, new expence for the support of Religion in this new settlement, the constant, annual, necessary charge in providing for Divine Worship and usefull instruction, that the people in the numerous and extensive Colonies of America may not sink into Atheism, or be Perverted to Popery," already exceeded "considerably £3,500 a year, while the certain annual Income" was not "so much as £1,000."

It was assumed that the "Chaplain setled already at Annapolis Royal" was "resident and constantly" performed "his duty there," and the hope was expressed that early care would be taken by the Government "to build churches and to erect comfortable houses for the Missionaries," and to assist them in clearing and cultivating their glebes.

With reference to the "great danger" the new settlement was "like to be in," "of being perverted to Popery by the number of French Papists, the Vigilancy of their Priests and the activity of the Bishop of Quebeck," the Society submitted for the Commissioners' consideration "whether the barrier against this bad religion and bad government would not be rendered stronger by making some Provisional allotment of a number of acres towards the supporting a Bishop of the Church of England there, when the importance of this hopefull and growing colony shall require and the wisdom of the Government shall think fit to place one in that country." Also "whether it might not be of considerable service to the Publick" if the Commissioners were "to assist the application that the Society made some time since to the Government for the appointing of Bishops . . . in our Colonies in America in such places as shall be thought most proper" [5].

It was not until most of the American Colonies had been lost to England that the Government thought fit to appoint a Bishop for any of them; but when that time came Nova Scotia was selected as the seat of the first Bishopric. [*See* p. 751.]

Within a fortnight of the receipt of the Commissioners' letter the Rev. WILLIAM TUTTY, the Rev. WILLIAM ANWYL, and a schoolmaster had been appointed by the Society to accompany the first settlers from England [6]. The necessity of this provision will appear from the following abstract of a letter from Mr. Tutty, "dated from Chebucto Harbour in Nova Scotia Sept. 29th 1749 acquainting that on the 21st of June they arrived safe on that Harbour . . . he was on board the Beaufort man-of-war with the Governor thro' the kind recommendation of the . . . Bishop of Lincoln." They had "met with many difficulties arising chiefly from the Perverseness of the present settlers, which thro' the wise conduct of the very worthy Governor, with the assistance of Hugh Davidson Esq., the Secretary, and of Richard Bulkeley Esq., the Aid-de-Camp," were "in a great measure sur-

* At that time £70 salary and £50 gratuity in the case of each Missionary, and £15 salary and £10 gratuity in the case of each schoolmaster.

mounted," and the Colony was "so far advanc'd" that Mr. Tutty hoped "neither French treachery nor Indian cruelty," nor, "worse than both, even the Perverseness of the Setlers themselves" would "be able to prevail against it. The old Inhabitants, both the French and Indians," were "Bigotted Papists, and under the absolute Dominion of their Priests"; they acknowledged "obedience to our King of Great Britain," but it was "a mere verbal acknowledgement," to judge "by their present Prevarication, and past behaviour, and the effect of Fear alone; The Indians of the Pen Insula came frequently with their Wives and Children" among the settlers on their arrival, "traded with them, and seem'd not in the least dissatisfied with their settling in the Country; But they disappear'd all at once, on a summons to Chiginecto from their Priest" who endeavoured "to stir them up to Arms, and appear'd as he did in the late War at the Head of them about Minar; but as an officer with 100 men" were posted there no great danger was "to be apprehended on that side." Of the new settlers from "Old England," the "lower sort" were "in general a sett of most abandon'd wretches . . . so deeply sunk into almost all kinds of Immorality" as to "scarce retain the shadow of religion"; there were "indeed a few good men amongst them," and the officers behaved "with great decency" in general, and seldom failed "to join in the Publick Worship."

The "settlers from New England" made "great Pretentions to Religion," and were "justly scandaliz'd at the barefac'd immorality of the others"; but if they were "to be judged from their commercial dealings, the externals of religion" were "much more prevalent with them than the essence of it." This, Mr. Tutty said, was "the true disposition of the Inhabitants of Nova Scotia," and in order to amend it, to begin with the "Old Inhabitants," he proposed "that some French Bibles or Testaments at least, with a plain comment upon them, should be sent over to be distributed among the French," who would "gladly read them, if not prevented by their Priests; and if some French Protestants were induced to come over with an able Missionary of the same Nation . . . a few years would make a great alteration for the better, both in their Religion and Loyalty." To further this scheme Mr. Tutty recommended to the Society "the Rev. Mr. MOREAU, some time since Secular Priest and Parochial Minister in France, which he quitted for the sake of a good conscience, and came over and join'd himself to the Church of England, and after some . . . time, married and embark'd with the new setlers for Nova Scotia." For the Indians nothing could be done for the present, as they had just "commenc'd hostilities" against the Colony "in a base barbarous manner," and were "running blindly upon their own destruction." "As to the new setlers," Mr. Tutty would "oppose himself to stop the torrent of Immorality thro' God's Assistance with all his might." The Governor ordered him to "beg . . . that some more Missionaries might be sent them." "Good Schoolmasters" were also "much wanted," the "chief hope" of the Colony being "among the rising generation." The number of inhabitants "in the town of Halifax" exceeded 15,000, "excluding the soldiery." Since his arrival Mr. Tutty had baptized 20 infants, but "the Blessed Sacrament" had not been administered because Divine Service had "hitherto been per-

form'd in the open air," but as soon as "the Governour's dining room" was finished, it was "purpos'd to make use of that" till a church was erected; one was being framed at Boston "capable of holding 900 persons."

The Society at once laid out £50 "in purchasing French Bibles and other proper books" * for the Colonists, and submitted to the Commissioners of Trade &c. a representation of its "present low circumstances," with an abstract of Mr. Tutty's letter [7]. The Commissioners replied, March 5, 1750, "that having had last year so great an instance of the goodwill of the Society, towards the Infant Settlement of Nova Scotia," they would "be far from pressing them beyond what the cause of Religion" might "require and the circumstances of the Society . . . admit." They also had sent a large supply of Bibles* to the Colony, and it was design'd that the next settlement should "consist chiefly of Foreign Protestants" [8]. Meanwhile Mr. Tutty reported (Dec. 5, 1749) that if the new Colony went on "with such success as it has begun it must infallibly in a few years eclipse all the other Colonys in North America." On Sept. 2, 1750, St. Paul's, Halifax, the first English Church in Nova Scotia, was opened; the inhabitants of that town then numbered 4,000 (exclusive of the military), and Mr. Tutty had 50 regular communicants. During the next year the population rose to 6,000, over one-half being professed members of the Church of England, and between 300 and 400 actual communicants. These included many Germans, formerly Lutherans and Calvinists, whose conformity having been promoted by a Swiss Minister, Mr. Burger, that gentleman was ordained and appointed to their charge in 1751. In that year Mr. Tutty wrote: "The Colony in general is much amended, and the behaviour of the worst among them is less profligate and abandoned." Between Churchmen and Dissenters there was "a perfect harmony," and "the most bigotted" among the latter seldom failed to attend Church "every Sunday morning" [9].

Mr. ANWYL's conduct being unsatisfactory, the Society decided to recall him, but he died in February 1750, before the decision was taken [10]. In his place the Rev. J. B. MOREAU was appointed to minister to a settlement of French and Swiss Protestants, which he began to do on September 9, 1750, in the French language [11]. In 1752 his congregation was increased to 1,000 (800 adults) by the arrival from Montbelliard of "500 Protestants of the Confession of Augsburgh," who conformed to the Church, receiving with the "greatest satisfaction" copies of the Book of Common Prayer in French—"kissing his hand and the books for joy" [12]. Most of the French and Germans, with a few English, in all 1,600 persons, under Mr. Moreau's charge, removed to Lunenburgh in 1754. There every Sunday they assembled themselves together for service "in the open parade," and more than 200 of the French and Germans were "regular communicants" [13].

* The S.P.C.K. co-operated with the Society in providing books on this occasion [8a]. The French Bibles sent by the Commissioners, "having the Geneva form of prayer annex'd to them," almost occasioned a schism among the Conformists; but the Swiss leaders "having examined the English Liturgy with great attention . . . thought it in all respects preferable to any human composition and . . . determined constantly to use it"; and they succeeded in removing "the Prejudices of their weak Brethren in most instances [8b].

Over his flock Mr. Moreau exercised a "godly discipline." On Easter Day 1757 he "put to publick Penance one of the Congregation who had been one of the Chiefs in a Conspiracy . . . against the Government." "After an humble prostration of himself in the Church the Penitent rose up and humbly asked pardon of God, of the King and of his Christian brethren." After an exhortation from the pulpit to a sincere repentance and amendment of life, he was re-admitted to the Holy Communion, 149 others communicating at the same service [14].

Ministrations in Lunenburgh and Halifax* were continued in three languages for many years, and notwithstanding the great difficulties arising from the diversities of language and creed, the Rev. P. Bryzelius in 1770 and the Rev. P. De La Roche in 1775 numbered 120 German, 50 French, and 30 English-speaking persons among their communicants" [15].

Mr. De La Roche rendered good service also by "publishing weekly in the *Gazette* a Practical Commentary on the New Testament" "for the benefit of the unlearned" in the Province [15*a*]. Besides serving his three European congregations, Mr. Moreau so extended his operations that in 1764 he could report the "success of his labours in bringing over the Indian savages to our holy religion having baptized several of their children." These Indians behaved "with great decency in religious ceremonies." Most of them understood French, and had been under the influence of the Roman Catholic Priests, who had taught them the "grossest absurdities" [16].

The Rev. J. Bennet, an itinerant Missionary, also made some good impressions on the Indians. He had several long conferences with them, and was "instrumental in keeping the Savages quiet" in the interests of the English [17].

The Rev. T. Wood of Halifax and Annapolis Royal &c. obtained considerable influence over the Indians. In August 1762 there died at Halifax M. Maillard, a Roman Catholic Priest, Vicar-General of Quebec, and "Missionary to the French and Indians," "who stood in so much awe of him that it was judged necessary to allow him a salary from our Government." The day before his death, "at his own request Mr. Wood performed the Office for the Visitation of the Sick according to our form [Anglican] in the French Language in the presence of all the French whom Monsr. Maillard ordered to attend for that purpose." At his funeral Mr. Wood "performed the Office of burial according to our form, in French, in the presence of almost all the gentlemen of Halifax and a very numerous assembly of French and Indians" [18]. The respect shown to Mr. Wood by M. Maillard had so good an effect on the Indians that they expressed a desire "to join in the service of the Church of England in the French tongue, with which they were so well pleased that they . . . begged" for a monthly service. The use of "the sign of the Cross" in the English baptismal service gave the Indians and the French Neutrals particular satisfaction. As most of the Indians in the Province understood their own language only, Mr. Wood devoted from three to four

* By 1799 the Germans at Halifax had been "so intermixed and intermarried with the other inhabitants" that all of them spoke English much better than they did German [15*b*].

hours daily to acquiring it, and with such success that in 1767 he was able to officiate in Mickmack, which he first did publicly in July of that year in St. Paul's, Halifax, in the presence of the Governor, most of the army and navy officers, and the inhabitants.

"On this occasion the *Indians* sung an Anthem before and after Service. Before the Service begun, an *Indian* Chief came forward from the rest, and kneeling down . . . prayed that the Almighty God woulld bless His Majesty King *George* the Third, their lawful King and Governor, and all the Royal Family: he prayed also for . . . the Governor, and for Prosperity to His Majesty's Province. He then rose up, and Mr. *Wood* . . . explained his Prayer in *English* to the whole Congregation. Upon which his Excellency turned to the Indians and bowed to them. When Service was ended the *Indians* thanked God, the Governor, and Mr. Wood, for the opportunity they had of hearing Prayers again in their own Language."

Soon after, Mr. Wood officiated at the marriage of the daughter of Thoma, the hereditary king of the Mickmacks, and entertained the Indians at his own house. By the next year he had made good progress in a Mickmack translation of the Prayer Book and a Mickmack Grammar [19].

Mr. Wood's labours among the Europeans at Annapolis and Granville were no less successful. He first visited those places in 1762, and a year later he found "more than 800 souls, without either Church or Minister, whose joy was universal and almost inconceivable at the hopes he gave them of being appointed their Missionary" [20]. In an appeal for an additional clergyman the inhabitants of the two places said in 1770:—

"We . . . having been educated and brought up (at least the greater number of us) in the Congregational way of Worship, before we came to settle in Nova Scotia, and therefore we should have chosen to have a Minister of that form of Worship, settled among us: but the Rev. Mr. Wood by his preaching and performing the other Offices of his Holy function occasionally amongst us in the several districts of this County hath removed our former prejudices that we had against the forms of Worship of the Church of England as by Law established, and hath won us unto a good Opinion thereof; inasmuch as he hath removed all our scruples of receiving the Holy Sacrament of the Lord's Supper in that form of administering it, at least many of us are communicants with him and we trust and believe many more will soon be added."

This representation was addressed to their former pastor, the Rev. W. CLARK, who also had conformed and was then a Missionary of the Society at Dedham, Massachusetts [21]. (His transfer was not, however, effected.) In the next few years Mr. Wood "baptized several whole Families" of Dissenters [22].

The same spirit manifested itself elsewhere. In the Cumberland district under the Rev. J. Eagleson the number of Dissenters who regularly attended the Church service in 1773 nearly equalled the full Church members [23]. After three years' work in the Windsor Mission (1776–9) where he had "found the lower orders of the people nearly to a man Presbyterians or Fanatics," the Rev. W. ELLIS reported:—"The Dissenting interest declines beyond my expectation; all bitterness is entirely over, and although some still profess themselves Dissenters, they are often at Church, and which is more, send their children regularly to Catechism" [24]. So much indeed was the Church of England respected in the province that in the General Assembly Dissenters joined in passing a law for her establishment and

for finishing the parish church of St. Paul's, Halifax, which in 1762 was "frequented by all denominations," among whom harmony universally "prevailed" [25]. This was partly due to the ministry of the Rev. J. BREYNTON, who in 1770, out of a total population of 5,000, "including the army, Acadians, and fishermen," could return 4,500 as being in outward conformity with the Church of England, and add that many of the "Protestant Dissenters . . . attend the Church and occasionally use its Ordinances [25*a*]. In June of this year "the Clergy, with the Dissenting Ministers, and his Majesty's Council, and the House of Assembly," all attended St. Paul's Church, Halifax, to celebrate the anniversary of the first Foreign Auxiliary Committee of the Society, which was instituted at Halifax in 1769 [26].

During the eight years of its existence [*see* p. 759] this "Corresponding Committee" rendered great assistance in the settlement of Missions, and by their representa[illegible] many destitute districts were supplied with Missionaries earlier [illegible] would otherwise have been the case [27]. Generally there was a gre[illegible] desire for the ministrations of the Church, and infants were "brought to Halifax" for baptism from a distance of "40 leagues" [28].

In 1771 the Committee expressed to the Society

"their great satisfaction in the vigilant and assiduous Applications of the respective Missionaries to all the duties of their Functions and Trusts, and that by their good lives, prudent and exemplary Conduct, they have gained a general esteem, and have considerably served the pious and excellent design of their Missions, the Interests of Religion in general, and of the Established Church in particular by an encrease of its Members, and that by their Moderation and patient labors a very general harmony subsists among the members of the Church of England and those of other Denominations." (Signed by the Governor, the Chief Justice, and the Secretary of the Province) [29].

At the request of the Governor of "the Island of St. John," now Prince Edward Island, Mr. Eagleson of Cumberland spent eleven weeks there in the autumn of 1778, visiting Charlottetown, St. Peter's, Stanhope, Traccady, and Malpeck or Prince Town, "at which places he read and preached, baptised twenty-nine children and married one couple," "a number of well-disposed persons" rejoicing "in the opportunity of hearing a Protestant clergyman" "for the first time since St. John's was made a separate Government" [30]. The good work done by him in the Cumberland Mission was interrupted by his being "taken prisoner" in November 1776 "by a body of the Rebels and carried into the Massachusetts" his house being "plundered his property destroyed and his person insulted" in consequence of his loyalty. After sixteen months' imprisonment he effected his escape "at the peril of his life" [31]. An attempt made to recapture him in 1781 he evaded by fleeing to Halifax through the snow and woods [32]. Long before this Halifax had become the chief refuge for the loyalists from the insurgent American Colonies. "Many wealthy and large families" from New England arrived in 1775–6, and the refugees continued to pour in until by 1783 there were 35,000 (including 5,000 free negroes) settled, or rather trying to settle, in the province [33]. In many instances the trial failed. The Bishop of Nova Scotia in 1844 stated that he had

"lately been at Shelburne, where nearly *ten thousand* of them, chiefly from New

York, and comprizing many of my father's parishioners, attracted by the beauty and security of a most noble harbour, were tempted to plant themselves, regardless of the important want of any country in the neighbourhood fit for cultivation. Their means were soon exhausted in building a spacious town at great expense, and vainly contending against indomitable rocks; and in a few years the place was reduced to a few hundred families. Many of them* returned to their native country, and a large portion of them were reduced to poverty. . . . Some few of the first emigrants are still living. I visited these aged members of the Church. They told me that, on their first arrival, lines of women could be seen sitting on the rocks of the shore, and weeping at their altered condition" [34].

The peculiar situation of the unhappy fugitives, many of whom had "been obliged to leave their friends, part of their families, and most of their substance behind them" justly claimed the attention of the Rev. Dr. BREYNTON, who strove "to soften and alleviate their banishment by every civility and consolation in his power" [35]. Among those befriended was the Rev. J. BAILEY of Pownalborough, Massachusetts, who, having undergone "the most severe and cruel treatment from the rebels of New England" [*see* p. 50], arrived at Halifax in 1779 with "nothing remaining except two old feather beds without any appendages"; both he and his family were not only "destitute of money," they had "not cloathing sufficient to appear among the very lowest classes of mankind." "But through the humanity of private persons (more especially of Dr. Breynton) and by a vote of £50 currency from the Assembly of the Province" they were "in some measure relieved" from their distresses and found "their spirits again reviving" [36].

During an epidemic of smallpox in 1776, so fatal in those times, Dr. Breynton promoted inoculation by preaching on the subject and raising a subscription towards inoculating the poor, and was thus "instrumental in saving many lives in the province; the example being . . . followed all over the colony; and the New England people, formerly the most averse to inoculation," became "perfectly reconciled to it . . . practising it with much success in every district"† [37].

Numbers of the refugees, though Dissenters in New England, "constantly attended the service of the Church since their arrival at Halifax," so that the church was "too small to hold the congregations," and many formerly "rigid Dissenters" became "regular communicants" [38]. Dr. Breynton also records the administration of the Holy Communion to "Baron de Seitz's Hessian regiment, amounting to about 500," whose "exemplary and regular behaviour" did them "great honour" [39]. Both on the coast and in the interior settlements daily sprang up "where scarcely a vestige of human cultivation and resort existed before," and some years elapsed before the exiles could raise sufficient provision for their own families [40]. For the supply of their spiritual wants dependence rested mainly on the Society, and the Society could the more easily meet the first demands seeing that many of its Missionaries had been ejected from the States [*see* p. 80], and were in need of employment, and that the British

* In 1788 the Rev. Dr. W. Walter reported that four-fifths had returned to the States [34*a*].

† This treatment produced opposite results at Annapolis in 1798. "Smallpox appeared in almost every house" there and "numbers died by inoculation while the old Sexton who took it in the natural way, tho' 98 years of age, recovered" [37*a*].

Government promised to co-operate "in affording to His Majesty's distressed and loyal subjects" in North America "the means of religious instruction and attending the Public worship of Almighty God" [41]. The lands reserved by Government for this purpose in Nova Scotia amounted in 1785 to 30,150 acres, distributed among thirty-four townships, 18,150 being glebe lands and 12,000 school lands [42]. Pecuniary assistance also was continued by Government for a long period. [*See* p. 121.]

Among the refugees were many negroes, and perhaps no greater proof of the reality and value of the Society's work among the slaves in the United States can be found than in the fact that the Nova Scotia Missionaries discovered that "many hundreds" of them, "adults, children, and infants," had "been baptized, and some of them" were "constant communicants," and that others showed "a docility and a desire to receive the truths of Christianity" which were highly commendable [43]. In one year 40 were baptized by Dr. Breynton at Halifax, and 125 (81 adults) at Shelburne by the Rev. G. PANTON, who also married "44 couple" [44], while at Digby (under the Rev. R. VIETS) the black communicants in 1786 outnumbered the whites by 13 to 17 [45]. In the Shelburne district 1,162 negroes were distributed in 1790–1, 350 at Birchtown, where a school was established for them [46]. By 1818 "several permanent establishments of negroes" had been formed in the neighbourhood of Halifax, consisting of escaped slaves brought by Her Majesty's ships, but although lands were given to them these people were then for the most part "wretchedly poor and ignorant" [47].

Especially was this the case at Sackville, where the Rev. J. H. C. PARSONS "frequently visited them in their log huts," and "prevailed upon them to have their children baptized" [48].

On the other hand at Tracadie there was at that time a comparatively flourishing settlement of negroes in charge of a native Reader, DEMSY JORDAN. They were "temperate" and "industrious." Their farms were "in a state of tolerable cultivation." "Most of them" had "a few cattle and a small flock of sheep, and their huts" assumed "an air of decency." "Persons of all ages" were "punctual attendants on the performance of the services of this Catechist," who was "well qualified for the trust" which he held, and "faithful in the discharge of its duties."*

With the Society's assistance they built a church, and in 1837, although reduced to "very straitened circumstances," they undertook to assist in erecting a school house, and to contribute £20 a year towards the support of a schoolmaster. They then numbered forty-two families, "containing 160 children." So well had Demsy Jordan profited by his early training in New York that he "maintained his attachment to the Church through every trial and brought up his family in habits of attention to her ordinances." He died in 1859 at the age of eighty-nine, after nearly twenty years' blindness [49]. No race seemed to have escaped the attention of the Society. The settlement of a body of Maroons† at Preston about 1796 brought them

* Previous to the establishment of a school by the Society in 1788, the negroes at Tracadie were "exceedingly indolent," and their condition was "very wretched" [49*a*].

† *See* "Jamaica," page 228.

under the care of the Missionaries. The Rev. B. GRAY, who acted as Chaplain to them, baptized fifty-five in fourteen months, twenty-six being adults. They numbered between 400 and 500, one half being Christians, and the Society sent them a supply of Bibles and Prayer Books. In 1799 the Governor of Nova Scotia informed the Society that nineteen of the Maroon scholars who were being educated at Boydville, "were examined publicly in the Church on Easter Sunday," and "repeated the Catechism, Creed, Lord's Prayer, and Commandments with admirable precision, and read all the Lessons and Responses during the service very correctly" [50]. "At the particular request of the inhabitants" the Rev. T. SHREVE of Lunenburgh visited Petit Riviere in 1813, and preached to a congregation of 300 persons, of whom he baptized sixteen. "Not one half of that congregation had ever before heard a Minister of the Church of England, nor seen a Common Prayer Book, being mostly Presbyterians from the North of Ireland." Many afterwards repaired to Lunenburgh for Holy Communion, and took steps to erect a church in order to obtain a resident Missionary [51]. In 1821 we find a Welsh colony at New Cambria and a body of Highlanders at Antigonish and Remsheg profiting by the ministrations of the Society's agents. For the latter Mr. Anderson, the schoolmaster at Merigomish, acted as Catechist, explaining the Scriptures "chiefly by translating Sermons into Erse," and those people, though then not in communion with the Church of England, were "well affected to her" [52].

In the island of Cape Breton a Mission was begun at Sydney in 1785 by the Rev. RANNA COSSIT. On his first coming the people "expressed great satisfaction" at the prospect of a Mission, but the majority of them were "French and Irish Roman Catholicks," chiefly storekeepers and fishermen. There were also "some Indians of the Romish persuasion"; only two persons had ever received the Holy Communion according to the Church of England form. Within two years that number was increased sevenfold, and on Christmas-Day 1789 a church was opened [53].

In 1787 the Rev. CHARLES INGLIS, formerly Missionary of the Society in the United States, was consecrated the first Colonial Bishop. Until 1793, when Upper and Lower Canada were formed into the See of Quebec, the Diocese of Nova Scotia comprised the whole of the British possessions in North America, from Newfoundland to Lake Superior, a territory now divided into ten Bishoprics and demanding more. Bravely, however, did Bishop Inglis strive to do the best for his huge diocese. His first tour of visitation was made in Nova Scotia and New Brunswick in 1788, during which he travelled 700 miles, and confirmed 525 persons. The kind treatment which the Bishop met with everywhere, and the good disposition both of the clergy and laity to comply with his exhortation, showed how agreeable the appointment of a Bishop had been. "By his judicious conduct and zealous exertions" he awoke the people "from that torpid state in which he found them respecting religious matters, and making the proper external provisions for the due administration of the public worship." "Scarcely was there a Church finished throughout the Province" when he arrived, but soon they began to rise in many places.

At Granville application for a resident clergyman was supported by Dissenters, who unanimously gave up their "Meeting House" "for the sole use of the Established Church, reserving only their own pews" which they designed to occupy, and the building received the appropriate name of Christ Church [54].

A similar spirit was shown in one of the Guysboro districts, where "a chapel of ease" was opened by the people and named Union Chapel, "from the circumstance of their having, tho' bred of different denominations, agreed to join together in one congregation and to use no other form but that of our Church" (*i.e.* the Liturgy of the Church of England)* [55].

The times were such as to impel the sober-minded Dissenters to seek rest in the bosom of the Church. During the last decade of the 18th century Nova Scotia was distracted by "the prevalence of the enthusiastic and dangerous spirit among a sect . . . called New Lights," whose religion seemed "to be a strange jumble of New England Independency and Behmenism." They were most troublesome in the districts of Annapolis, Granville, Wilmot and Aylesford. Both Methodist and New Light teachers "in their struggles for pre-eminence" excited among the people "a pious frenzy." Over all the Western Counties "a rage for dipping" prevailed and was frequently performed "in a very indelicate manner before vast collections of people." Hundreds of persons were "rebaptized," this plunging being deemed absolutely necessary to the conversion of a sinner. The teachers were mostly "very ignorant mechanics and common labourers" who were "too lazy to work." The Clergy, who were caused "a great deal of uneasiness and trouble," "exerted themselves to the utmost to keep their congregations free from the contagion." At Granville and Annapolis "multitudes" attended the Bishop's exhortations and "went away with favourable impressions of our Church"; and Mr. VIETS of Digby reported in 1791 that there was "no other sort of public worship" than that of the Church "in his Missions or in the vicinity," and "all other denominations" were becoming "more and more reconciled to our Church."† Many of the poor, ignorant people so neglected their temporal concerns in following the rambling preachers that they became "much distressed for the bare necessaries of life," which seemed to have "cooled their zeal and abated their frenzy" [56].

At Granville there was still in 1823 a variety of fanatical teachers, but by the exertions of the Rev. G. BEST the Church was strengthened and "a respectable congregation" was gathered from "the New Lights themselves" [57].

* The inhabitants of Guysboro at this time were so poor that it was with difficulty that their clergyman, the Rev. P. De La Roche, could obtain a subsistence among them. Residence there was not, however, without its compensations. In May 1792 Mr. De La Roche reported "that where there is a scarcity of the sons of Æsculapius there is a scarcity of burials. The only one they had there was obliged to leave," "as he could not get a livelihood." During the previous five years Mr. De La Roche had buried only 39 persons, while the baptisms numbered "229 besides adults and parish children"—a result of the "healthiness of that country which makes amends for the poverty of it" [*55a*].

† *See* also remarks of Mr. Justice Halliburton of Nova Scotia, in his Speech at the London Meeting of S.P.G., June 28, 1831.

In 1807 the Society represented to the English Government that the lands reserved for Church purposes were "sometimes granted away afterwards, the reservation not conveying title,"* and that the incomes of the Clergy were "so inadequate" that there was "no prospect of a sufficient succession unless further encouragement" was given. It was found also that there was a decline rather than advance towards self-supporting Missions, the inhabitants exerting themselves only when they liked their pastor, which was more often the case with "Native American" clergymen than with those sent from England [58].

With a view to raising an indigenous ministry the Society in 1809 began to found Divinity Exhibitions at the University of King's College which had been established at Windsor in 1789. [*See* p. 776.] It was to this institution that the Bishop looked for help in meeting such an emergency as arose in 1795, when four of his sixteen Clergy were removed by death. One of these, the Rev. T. LLOYD of Chester, lost his life "by a very imprudent resolution" "to walk on snow shoes from Chester to Windsor, a distance of 30 miles, through a dreary rocky wilderness, without an inhabitant." He was caught in a terrible storm, and a search-party "after exploring their way all night by the help of a candle, found his body frozen hard as a rock," 14 miles from the town which he had left two days before [59].

The Exhibitions of the Society, increased as they were from time to time, proved of inestimable value to the Church, and without them it would have been impossible to have maintained and developed the Missions [60]. In the education of the masses the Society led the way by introducing into Nova Scotia in 1815–16 the "Madras" or National system of education, which rapidly spread throughout the North American Colonies. [*See* p. 769.]

Bishop CHARLES INGLIS died in 1816, after more than 50 years' service to religion in North America [61]. His successor, Dr. R. STANSER (another laborious Missionary of the Society), was permitted to do little episcopal work. Having met his Clergy and "with the utmost difficulty" "performed the offices of visitation, confirmation, and ordination" he returned to England in 1817 in broken health, and did not see his diocese again. For seven years the Church was deprived of episcopal ministrations, and it was only after "repeated applications" on his part that "His Majesty's Government" "permitted" him to resign [62]. Meanwhile in the Northern and Eastern parts of the province alone there were settlements comprising in the whole 10,000 inhabitants without a resident clergyman [63]. During this time Dr. JOHN INGLIS did all that was possible to be done by a Priest and Commissary to supply the place of a Chief Pastor. At Halifax he devoted "from four to seven hours a day to the sick and afflicted," "Presbyterians and Methodists" as well as Church people having "no scruple in sending for him" [64].

In 1825 he became the third Bishop of Nova Scotia, and Newfoundland and the Bermudas were formally constituted a part of his

* The Church eventually suffered "great losses" of Church and School lands through the intrusion of squatters; yet (though as recently as 1881 some of the glebes were still of little value) much benefit has accrued to the Church from this source in many districts [58*a*].

See. Returning from consecration in England, he landed at Halifax under a salute of twenty-six guns from the frigate *Tweed* and Fort Charlotte and amid the ringing of the church bells [65].

His first visitation (1826) extended to New Brunswick, Prince Edward Island, Cape Breton, and the Bermudas, involving a journey of 5,000 miles by sea and land, frequently accompanied by difficulty and danger; 4,867 persons were confirmed, and 44 churches consecrated, arrangements made for the erection of many more, and everywhere as he went the Gospel message was preached, both to "devout attentive and anxious hearers," and to others who were little better than heathen [66]. On this subject he wrote:—

"It is an unhappy mistake, but prevalent in England, and one which doubtless has diminished the resources of the Society, to suppose that the labours of our Clergy are not of a Missionary character. In the neighbourhood of the towns there are settlements which cannot be visited with effect, unless the Missionary is ready to endure all the toils and privations to which primitive professors were subject. Those whom they visit are often as much without God in the world, as the remote tribes who have never heard the sounds of salvation" [67].

Of the Missionaries he said: "They are respected and beloved—zealous in their labours exemplary in their lives and entirely devoted to the duties of that sacred profession which they adorn"; and again in 1831 he spoke of them as "not unworthy to be ranked with the most distinguished individuals that have borne that honourable name," *i.e.* of "Missionaries" [68].

The spiritual destitution existing in the diocese became more and more manifest as the visits of the Bishop and his Clergy were extended to the remote and neglected districts. It might have been thought that Nova Scotia, having been a British Colony for such a long period, could not be much in want of Missionaries, but even up to 1831 the settlements along the coast to the eastward of Halifax for over 100 miles had not "one resident Minister of the Gospel." All that could then be done for them and for other destitute places was to send, perhaps once in a year, a Missionary "willing to submit to more than usual toil and privation" to visit settlement to settlement and house to house. Whenever persons competent for the office could be found, they were appointed Catechists and schoolmasters [69].

The Rev. J. BURNYEAT (in 1821) was the first Missionary to attempt to visit the whole of the settlements along the S.E. shore [70].

In 1834 the Bishop visited this district. The Rev. J. STEVENSON, who had been labouring there, went before him to prepare the people; but to do this he had on one occasion to pass after dark two miles through the woods, often crawling on his hands and knees. Among those confirmed at Fisherman's Harbour was an Englishman upwards of 80 years of age, who was supported chiefly by the benevolence of one of the poor families. "So little did he expect such a visit that he concluded the Bishop in the neighbourhood must be of the Church of Rome; and when he was first spoken to, said, with much good feeling, that he was too old to change his religion and forsake the Church of his fathers. He was greatly delighted when he found we were of the same Communion, and gladly received the rites which he had long despaired of obtaining" [71].

In 1835–6 Mr. Stevenson found preparations being made for

the erection of two churches in places which had been previously "shrouded in almost heathen darkness and had seen three generations rise and fall without any stated ordinances of Christianity." At Sheet Harbour, on the death of the Society's Catechist, his place was supplied "by one of the Presbyterian Deacons" who still adhered "to the offices and forms of our Liturgy. This denomination having no provision of its own for public worship, in the absence of an Officiating Minister," had, "with the consent of their Minister adopted the service of our Church," for which they entertained "great reverence and admiration."

Most of the inhabitants of Beaver Harbour also—descendants of Dutch Presbyterians—had conformed to the Church.*

The people at Taylor's Head were quite illiterate, but so desirous of instruction that they frequently attended a minister "from place to place for three or four successive days." Only one of them—a woman—could read, and she consented "to teach a Sunday School, and read the prayers and a sermon" [72].

Many other instances of attachment to the Church were reported by the Bishop and Mr. Stevenson† [73].

In 1843 thirty-nine persons were confirmed at Marie Joseph, where ten years before the people were little better than heathen.

"The attention of all," said the Bishop, "was most becoming and widely different from the want of feeling exhibited in this place when I made my first visit to it. The principal magistrate was absent, but had requested that his house, and all he had, might be used for our convenience. . . . The barn which we used [for service] was his. . . . He arrived in time to be confirmed and receive the Lord's Supper for the first time and appeared deeply affected. . . . He promised immediate exertions to secure the erection of a Church, in which all around him will take great interest" [74].

A similar change was effected at Margaret's Bay by the exertions of the Bishop and the Rev. J. STANNAGE [75].

While the spiritualities of the Church were being increased her "temporalities" were being lessened. In 1833 consternation was caused by the proposed withdrawal of all State aid to the Church in North America. The Society, supported by the local Colonial authorities, succeeded in effecting an arrangement securing the payment for life of three-fourths of the original salaries to all Missionaries employed previously to 1833 [76].

During the next few years the Church suffered further loss by the confiscation of the glebes and school lands in Prince Edward Island,‡

* Their example was followed by their co-religionists at Salmon River and two neighbouring settlements in 1845 [72*a*].

† In the house of a shoemaker at Barrasawa, Pictou Mission, 374 persons (children mostly) gathered by him were baptized between 1833–59. "Hoping almost against hope" he had kept his own children 12 years waiting for Church baptism, and he had to wait another 26 years before he could receive Confirmation [73*a*].

‡ Extract from "The Royal Instructions to the Governor of Prince Edward Island dated the 4th day of August 1769":—"SECT. 28.—You shall be careful that the

and the school lands in Nova Scotia,* and the withdrawal of the Government annual grant to King's College, Windsor. An attempt was also made to suppress the College, in order to found a secular University, but the Archbishop of Canterbury, as Patron, refused his consent to the surrender of the Charter, and the institution still continues its good work. [*See* pp. 776–7.] The establishment of a Diocesan Church Society in 1887 had the effect of eliciting more support from Churchmen in Nova Scotia. Alluding to the wants of his diocese in 1838 (which then still included Newfoundland and New Brunswick), the Bishop said nothing could be more affecting than the deep sorrow which the emigrants showed when they lamented their separation from the joy and the consolation of the ordinances of their Church which were once their portion in their native land.

"This feeling is strongly manifested by the affectionate regard with which they receive the occasional visits of a Missionary in their scattered settlements; they surround him in the house where he is lodged; they follow him from place to place, often for many miles, that they may gather comfort and instruction from the repetition of his prayers and his counsel. I have been followed upon such an occasion by a little vessel, that all her crew might be present at every service that was performed along an extensive line of coast; they sailed when I sailed, and anchored when I anchored, that they might land and join in worship with their brethren, in many different harbours" [77].

Three years later, when his charge had been reduced by the formation of Newfoundland into a separate See [1839], the Bishop thus reported the progress which had been made:—

"From the first settlement of these colonies, which we now occupy, the Church has been cherished within them by the Society for the Propagation of the Gospel, to which, indeed, we are indebted, under the mercy of the Most High, for the existence of the Church within our borders, and, indeed, throughout the whole of this extensive continent. It was well said to his Grace the Archbishop of Canterbury, by a pious agent from the Church in the United States of America, when visiting England, that 'this venerable Society might point to the present prosperity of that branch of the Church, and challenge any other Missionary Society to show equal fruits of its labours.' But these fruits are, happily, to be seen here also. Many of our Clergy have been fostered by the Society almost from their cradles—they have been assisted in their education, cheered in their

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Churches hereafter to be built within our said Island, be well and orderly kept; and that, besides a competent maintenance to be assigned to the Minister of each Orthodox Church, a convenient house be built at the public charge for each Minister; and you are in an especial manner to take care that one hundred acres of land, for the site of a Church and as a Glebe for a Minister of the Gospel, and thirty acres for a Schoolmaster, be duly reserved in a proper part of every township, conformable to the directions and conditions annexed to our Order in Council of the 26th of August, 1767, hereinbefore referred to" [77*a*]. The alienation of these lands was prayed for by the House of Assembly of P. E. I. by addresses to the Throne in 1830 and 1832. No reply being received, a third address was presented in 1834, which produced an order from the Secretary of State Oct. 30, 1834, for the sale of the lands, and by a Colonial Act (which received confirmation in 1836) 9,380 acres were sold, and the proceeds of the sale—£4,000 currency—were "applied to purposes unconnected with the Church" [77*b*].

* The Nova Scotia school lands were reserved (together with other lands, for Churches and Clergymen) when grants were made by the Crown upon the settlement of townships or parishes in the province. Previously to 1839 they had "been considered as appropriated (even without a special grant) to the schools of the Society, conducted upon the principles of the Church of England." But about this time it was contended "that although the Church and Clergy lands are reserved for the Church of England and the Ministers thereof, the school lands may be applied for purposes of general education," and Bills were brought into the provincial Legislature, founded upon this assumption, "appropriating all school lands not actually occupied by the Society's schoolmasters to the support of general education" [77*c*.]

labours, and sustained in their trials and privations. Their flocks have been encouraged and assisted in every good work: in the building of Churches, the support of Schools, the wide circulation of the Bible, the Prayer-Book, and innumerable books and tracts full of holy instruction, under every variety of condition that can be seen among the children of mortality. And have these benefits been diminished at the present time? Far otherwise. Never were the exertions of the Society so great as they now are; never was their assistance more readily and more liberally afforded; and while they give in faith, they trust that their barrel of meal and their cruse of oil will not be permitted to fail, until the wh[illegible]h shall be refreshed by the heavenly rain. . . .

[illegible]he last fifteen years it has been my happiness to consecrate . . . 119 Churches and Chapels. . . . Many others are in progress" [Letter to his Clergy, April 15, 1841 [78].]

Up to 1844 "the erection of nearly every Church in Nova Scotia" (then 150 in number) had been "assisted by a grant" from the Society [79]. In his visitation of 1844 the Bishop met with instances in which one poor man had contributed sixty, and another eighty days' labour towards the building of their churches* [80].

By the formation of New Brunswick into the See of Fredericton in 1845 the Diocese of Nova Scotia was reduced to its present limits. In addressing the Society in 1849 the Bishop and Clergy of the latter province said: "The praise of that Society is in all the Churches; the grateful sense of obligation to her is in all our hearts; the fields now ripe for the harvest in this vast continent were first sown by her hands; and the pious remembrance of her services is dearly cherished by [illegible]ound Churchmen" [81]. While on visitation in this year Bis[illegible]ohn Inglis was struck down with fever at Mahone Bay, but his [illegible]iety to finish his work was so great that he could scarcely be restrained from calling his candidates to receive confirmation at his bedside [82]. He died in London on October 27, 1850, a few days after his arrival, in the 50th year of his ministry, and was buried in Battersea Churchyard [83].

The portion of the income of the Bishopric hitherto provided by the Imperial Government terminated with the life of Bishop John Inglis, but the Society, which from the very first had annually contributed to the maintenance of the respective occupants of the See, was now mainly instrumental in procuring a permanent endowment for the future Bishops [84].

During Bishop Binney's episcopate (1851–87) a Clergy Endowment Fund of £30,000 was raised (the Society contributing £1,000 in 1860), and a great advance made towards self-support [85].

By an arrangement made in 1886 the Society's aid to Nova Scotia was limited to the payment of a few of the older Clergy with whom it has covenants, a small grant being also continued to Prince Edward Island [86]. Thus is being realised the prayer of Bishop John Inglis "that sufficient help for all our necessities may be furnished through blessing from above: and that the Society for the Propagation of the Gospel, to whom, under God, these Colonies have long been indebted for many and great blessings, may be strengthened for the great and important work for which she is the honoured instrument, until such blessings shall be carried, in all their fullness, and in all their

* At St. Margaret's Bay, in 1856, 20 fishermen walked 24 miles "to lend a hand" in erecting a church for a settlement of white and coloured families [80a].

richness, to every part of the world where any portion of the family of man is to be found; that every soul may receive a saving knowledge of the Divine Redeemer, and be led by the influence of the Holy Spirit to turn from every vanity unto the living God" [87].

STATISTICS.—In Nova Scotia (with Cape Breton) and Prince Edward Island (area, 23,864 sq. miles), where the Society (1728–1892*) has assisted in maintaining 260 Missionaries and planting 98 Central Stations (as detailed on pp. 860–4) there are now 559,474 inhabitants, of whom 71,056 are Church Members, under the care of 105 Clergymen and a Bishop. [*See* p. 768; *see also* the Table on pp. 192–3.]

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* From 1819 in the case of Prince Edward Island and from 1785 in the case of Cape Breton.

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CHAPTER XVII.

NEW BRUNSWICK.

NEW BRUNSWICK.—The territory now known by this name was formerly reckoned as a part of Nova Scotia (discovered by the Cabots in 1497 [*see* p. 107]). The French, who held it in the early part of the 18th century, called it New France. A few families from New England settled there in 1761; in 1763 it came into the undisputed possession of Great Britain, and by the settlement of disbanded troops and refugees from the United States in 1783 &c. the British population had increased to 800 in 1785, when it was disconnected from Nova Scotia and made a separate colony.

IN the summer of 1769 the Rev. T. WOOD, the Society's Missionary at Annapolis [*see* pp. 112–13] visited the settlements on the St. John's River, New Brunswick.

Before leaving Annapolis he held a service in the Mickmack language for the "neighbouring Indians" and others from Cape Sable &c., and reaching "St. John's Harbour" on July 1, on the next day, Sunday, he "perform'd Divine Service and preach'd there in English in the forenoon and in Indian in the afternoon to thirteen Indian men and women who happen'd to arrive there in their way to Passamquoddy." After service he "told them to sing an anthem which they perform'd very harmoniously." An Indian girl was then baptized. In the evening "many of the French inhabitants being present," Mr. Wood held service in French, the Indians also attending, many of them understanding that language.

Four English children were also baptized at St. John's Harbour, but at Maugerville, where he "had an audience of more than 200 persons" he "christened only two," as most of them were Dissenters. A like number received baptism at Gagetown and Morrisania; in the former instance the children were "twins* . . . born in an open canoe on the River, 2 leagues from any house." Mr. Wood's tour extended "even to the Indian village of OKPAAK." When Captain Spry, the head engineer of the party, and Mr. Wood arrived at this, "the farthest settlement upon the River,"

the Chief of the Indians" (wrote Mr. Wood) "came down to the Landing place and Handed us out of our Boat, and immediately, several of the Indians, who were

* "Joseph and Mary, h ldren of John and Dorothy Kenderick."

drawn out on the occasion, discharg'd a volley of Musketry turned from us, as a signal of receiving their Friends; the Chief then welcomed us and Introduced us to the other Chiefs, after, Inviting us to their Council Chamber . . . conducted us thither, the rest of the Indians following: just before we arrived . . . we were again Saluted with their Musketry drawn up as before, where after some discourse relative to Monsieur Baille, the French Priest, who the Government have at present thought proper to allow them and finding them uneasy that they had no Priest among them for some time past I told them that the Governor had employed him to go to the Indians to the Eastward of Halifax and therefore had sent me to officiate with them in his absence: They then seem'd well enough satisfied; and at their desire I begun prayers with them in Mickmack, they all kneeling down and behaving very devotely; the Service concluded with an Anthem and the Blessing, and altho' there were several among them of the three different Tribes . . ." (viz. the Mickmacks, Marashites, and the Caribous), "they almost all of them understood the Mickmack language and I am fully convinced had I been sent among them two years ago . . . and no Popish Priest had been allowed to have been with them, that the greatest part, if not all of them, by this time, had become in a great measure if not altogether Protestant and the English Inhabitants on St. John's River are of the same opinion" [1].

No further steps appear to have been taken on behalf of the Anglican Church to provide for the religious wants of New Brunswick until 1783, when, along with other loyalist refugees from the United States, Missionaries of the Society began to arrive. One of these, the Rev. JOHN SAYRE of New England, "pitched upon" St. John's River "merely on account of a multitude of his fellow sufferers, the management of whose concerns he freely undertook, without any compensation, having found them unsettled, and many of them unsheltered and on the brink of despair, on account of the delays in allotting their lands to them." With the intention of ultimately settling at Fort Howe, Mr. Sayre stationed himself for the winter of 1783 at Majorvill, where he "officiated in the meeting house of the Congregationalists, with their approbation, to a very numerous congregation, consisting partly of Refugees and partly of old Settlers," who were "in general Independents, on the plan of New England." By the American Revolution Mr. Sayre had "lost his *all*, so as not to have had even a change of garments for either himself or his family," and his circumstances were so "peculiarly distressing" as to call for relief from the Society. He died in the summer of 1784 [2].

Meanwhile, in 1783, "at the point of land in St. John's Harbour," the refugees had "built more than 500 houses, mostly frames, within ten weeks," and the Rev. JOHN BEARDSLEY, from New York Province, had erected a shelter for his family at Parr, whence he made excursions up the St. John's as far as St. Anne's. Settlements were also forming at Gagetown, Burton, Port Roseway or Shelburne, and Amesbury, and in 1784–5, the Government having made some provision for four Missions in the province, Mr. Beardsley was transferred to Maugerville, the Rev. S. COOKE (from New Jersey) to St. John's,* and in 1786 three New England Missionaries—the Revs. J. SCOVIL, S. ANDREWS, and R. CLARKE respectively to Kingston, St. Andrew's, and Gagetown [3].

Mr. Cooke met with a friendly reception from the people at St. John's in Sep. 1785. About 18 months before they had "purchased an house 36 ft. by 28 for a Church," but from the difficulty of

* Now called "St. John."

raising the money and from other causes" it had remained unfinished. By his personal application to the principal inhabitants over £90 was raised in "three days' time" for the improvement of the building until the people's circumstances should enable them to build "a proper Church," to be "a credit and ornament to the place." Some distant settlements were visited by Mr. Cooke in 1785. At St. Andrew's, the capital of Charlotte County (60 miles from St. John's), for want of a Missionary there were many unbaptized children. The "repeated invitation" of some of the people, supported by the Governor, induced Mr. Cooke to visit them, though at an inclement season. On his way he landed at Campo Bello (Nov. 13), where he performed Divine Service, and "baptized a woman about 40 years of age," with her infant and five other children. On Nov. 16 he reached St. Andrew's, where, on the Sunday after, "he read prayers and preached to a very respectable congregation, and baptized 13 children." In the course of the week others were brought to him from different parts of the neighbourhood, and, including 10 at Digdequash, he baptized in all during this tour 78, of whom 3 were negroes. The number would have been much greater had not the rivers been frozen and prevented the children being brought from the higher settlements. He represented that if a clergyman were stationed at St. Andrew's the majority of the settlers, though "of the Kirk of Scotland," would probably conform. At St. John's in four months his baptisms numbered 32, including 6 blacks, and on New Year's Day 1786 he had 25 communicants. "The weather being then cold to an extreme, he could not expect the people, especially the women, to attend: but going warmly cloathed himself he stood it tolerably well" [4].

In 1786 Mr. Cooke removed to Fredericton. Within "the nine months" that he had officiated at St. John's he had baptized there and in Charlotte County 153 persons, 13 of whom were negroes. The communicants at St. John's had grown from 25 to 46; he left behind him "a decent well-finished Church, though small, and a very respectable, well-behaved congregation." At parting "there were few dry eyes in the Church" [5].

Under the Rev. G. Bissett (from New England) enlargement of the building became necessary, and £500 was allotted by Government for this purpose. A "Charity Sermon" preached by him on Christmas Day 1786 realised £36, besides private donations, and in the next year was instituted "the humane and Charitable Society" "for the relief of the poor," which it was thought might "probably supersede the necessity of Poor rates." In 1788 the congregation wrote to the Society "with the keenest sensations of heartfelt grief," being "persuaded that no Church or Community ever suffered a severer misfortune in the death of an Individual than they experienced from the loss of this eminent Servant of Christ, this best and most amiable of men," Mr. Bissett [6].

By Governor Carleton the Society had been previously assured that the appointment of Messrs. Cooke and Beardsley had given "very general satisfaction," the latter especially being "much esteemed by the people," and he pleaded for more "men of merit" to fill the other Missions [7].

At Maugerville "a respectable congregation of orderly people, of different denominations . . . having no settled Minister of their own, concurred" with the Church Members in desiring Mr. Beardsley's appointment there. Although these settlers had been "stripped of their all by the Rebellion" (in the United States), they were forward in erecting a small church, which they named Christ Church, and they promised to do all in their power to render his situation comfortable [8]. With Government aid (£500) a new church was built in 1788, which was "esteemed an elegant structure." Mr. Beardsley in 1788-9 extended his Ministrations to Burton and other settlements on the St. John's and Oromocto rivers and the Grand Lake, sometimes baptizing as many as 140 persons in six months [9]. The work grew also at Maugerville as the people became "zealous in their attention to God's Word and Sacraments," and in 1792 he had 63 communicants. In finishing the Church here in that year a pew "with a canopy over it," was reserved for "Governor Carleton" and "his successors" [10].

At Fredericton (formerly called "St. Anne's") a Mission was begun in Aug. 1787 by Mr. Cooke preaching "to 60 or 70 people in the King's Provision Store," the "only place in which a congregation could be accommodated." The people then were few in number and "poor to an extreme." The congregation in the first year seldom exceeded 100, and "he had only 14 Communicants on Christmas Day," when he first "administered the Lord's Supper" [11]. Government aid for erecting a church here also was freely bestowed, but many years passed before the building was finished,* it having been planned on a scale beyond the people's means [12].

In August 1788 the Bishop of Nova Scotia visited New Brunswick, confirming 55 persons at Fredericton and 95 at St. John's, where on the 20th he held his Visitation. Two years later Mr. Cooke, acting as Ecclesiastical Commissary, "held a Convocation of the Clergy of the Province at Fredericton." All attended except Dr. Byles, who was ill, and of all it was reported they are "diligent in their missions and their churches encrease and flourish" [13].

In 1795 Mr. Cooke, accompanied by his only son, was returning from Fredericton to his home on the opposite side of the river, on the evening of May 23, when a squall of wind overset their canoe and both perished. "Never was a Minister of the Gospel more beloved and esteemed or more universally lamented. . . . All the respectable people . . . of his parish" and "of the neighbouring country went into deep mourning" for him [15].

St. Andrew's, Charlotte County, received a resident Missionary in the Rev. S. ANDREWS (of New England) in 1786. A "considerable body of people of different national extraction" were then living there "in great harmony and peace," being "punctual in their attendance on Divine Service" and manifesting "propriety and devotion." "The Civil Magistrate had regularly called the people together on Sundays and read the Church Liturgy and sermons to them since the beginning of the Settlement" [16]. A church, built chiefly with the

* In July 1789 Mr. Cooke reported that "an addition of 4 Companies of Soldiers to the garrison" had obliged him to give up the King's Provision Store and to officiate in the Church though in a very unfinished state" [14].

Government allowance, was opened on St. Andrew's Day 1788, and named after that Apostle [17]. As many of Mr. Andrews' congregation were Presbyterians his communicants were few, but most of the people were in the habit of bringing their children to him for baptism, and during nine months in 1791 he baptized 105, including 18 at one time on the island of Campobello [18]. Several other country towns were visited by him, and the results of his labours were soon visible, but more particularly in St. Andrew's [19]. In 1793, as he was travelling in a distant part of the parish, he was "invited to a lonely house, where he found a large family collected and in waiting for him. After proper examination he baptized the ancient matron of the family, of 82 years, her son of 60 years, 2 grandsons, and 7 great-grandchildren." In all, 150 persons were baptized by him in this year [20].

The two other earlier Missions—viz., Gagetown under the Rev. R. CLARKE and Kingston under the Rev. J. SCOVIL, also embraced enormous districts with a scattered population, whose morals (in the case of Gagetown) had become "much corrupted" [21]. All the Missions enumerated were wisely shepherded and showed excellent results. The Church in New Brunswick indeed was fortunate in having as her pioneers men who had already "witnessed a good confession," who were accustomed to "endure hardness," and who combined with an apostolic zeal, discretion and general good sense. By the Bishop of Nova Scotia the Society was assured in 1792 "that the diligent and exemplary conduct of their Missionaries" had "made them much respected and esteemed by their people"; their congregations flourished; communicants increased; and churches were "every day raising and applications made for new Missions." Reaching Fredericton on July 20, the Bishop "adjusted several things with the concurrence of the Governor, whom he found . . . disposed to do everything for the benefit of religion and the better accommodation of the Missionaries," including the rectification of mistakes made in laying out Church glebes. At Kingston 142 inhabitants of Belleisle petitioned for a "Minister . . . to officiate among them, as they had already built a small Church at their own expense. All that could then be done was to desire Mr. Scovil to allot them a portion of his time, though his parish . . . might find employment for three Missionaries." At Sussex Vale was one of three Indian schools established in the province—the others being at Woodstock and Sheffield. The Bishop examined two of the schools, which included white scholars. "The Indian children behaved well and learned as fast as the white and were fond of associating with them." Those at Sussex Vale "repeated the Catechism very fluently and by their reading and writing gave good proofs of the care that had been taken of their instruction," and the Society adopted their teacher. In the Woodstock district there were 150 Indian families residing. Most of them had been instructed by "Popish Missionaries," but their prejudices wore off; many of them regularly attended the Church of England service, and behaved decently, and Mr. Dibblee thought that as he was now in Priest's Orders they would bring their children to be baptized and put themselves under his care; hitherto they had only considered him "as *Half a Priest*." Mr. Dibblee was "much

beloved by the Indians and respected by the Whites." He was able to converse in the Indian language, and the Society supplied him with Mohawk Prayer Books. "But the most remarkable occurrence" was that the Indians were seriously disposed to cultivate land and relinquish their wandering mode of life—the cause being a failure of their game in hunting, which had reduced them to great distress.

Some of them had already commenced cultivation, and the Bishop "solicited Governor Carleton to grant them lands for culture which he promised to do." In his way down the river from Fredericton the Bishop consecrated four new churches, and confirmed 777 persons [22].

After another visit to the province in 1798 the Bishop reported: "The Society's Missionaries in New Brunswick maintain their usual good character, being of exemplary life, diligent in the discharge of their clerical Duty and generally esteemed by their parishioners; the congregations in as flourishing a state as can reasonably be expected, the number of Communicants encreased, and Fanaticism on the decline" [23]. But two years later all of the Missionaries and "some of the laity also" lamented "in strong terms the fanaticism" that abounded and "the many strolling teachers" who ran about the country bringing "by their preaching and conduct the greatest disgrace both on religion and morals," and exciting "a spirit of enmity to the Established Government" [24].

Yet, in spite of all difficulties, the Missions progressed in both the town and country districts. At Fredericton in 1815 the church, "a very large and handsome structure," was "constantly filled by a devout and attentive congregation," there being 800 Church members and 100 regular communicants [25]. The building would have been more useful but for the system of letting pews as "private property," which operated "almost as an exclusion of the lower orders from the Church" [26].

In 1817 the Society introduced the National system of education into New Brunswick. As early as 1786 it had commenced the formation of Mission Schools [27], but now a Central Training Institution similar to that established at Halifax was formed in St. John's. The movement received much local support, and the "National" system soon spread throughout the Province, many Dissenters "eagerly embracing these means of education and expressing no objection to learning the Church Catechism" [28].

Of equal, if not greater, importance has been the aid afforded by the Society for the education of candidates for Holy Orders. Hitherto the supply of clergymen had been far from adequate to meet the wants of the country. From Woodstock to Grand Falls, a distance of nearly 80 miles, there was in 1819 a district inhabited by disbanded soldiers, among whom there was "no Christian Minister of any denomination" "and no religion whatever." For the payment of their military allowance it was necessary that an oath should be administered. A justice of the peace, "a good old Churchman," went up for that purpose, but "it was with the utmost difficulty and after half a day's search that a Bible could be found." On hearing of this the Society sent a supply of Bibles and Prayer Books &c. and appointed two schoolmasters for these people [29]. Many other districts were in a similar

condition. Soon after assuming the government of New Brunswick Sir Howard Douglas, "in his desire to place the Established Church" "on a more respectable footing and in his anxiety to extend the blessings of religion throughout its remote districts, in the due administration of the sacrament and the spiritual superintendence of the regular Clergy," addressed a circular (1825) to the members of the House of Assembly "and other characters of influence and respectability" inquiring of them the best method of effecting this object, and asking for a general report of the state of religion in their several districts. The answers showed that for the whole province, containing a population of nearly 80,000, there were "but sixteen resident Clergymen scattered over a space of country of upwards of 27,000 square miles, and twenty-six Churches," some unfinished [30].

The opinions upon the utility of employing Visiting Missionaries as suggested by the Governor were in "general favourable," and although there were instances in which the writer was biassed by dissenting interest, "in no case" "was the measure opposed." The spirit of the province at this time was "undoubtedly a Church spirit," "its own acknowledged members" forming "a majority over any single sect" and being "staunch and true" * [31].

The immediate steps taken by the Governor to meet the religious wants of the settlers were to promote the erection of churches [32] and of an institution where clergymen might be trained. The establishment of King's College, Fredericton, in 1828 was chiefly due to his exertions, and the Society readily co-operated in extending the blessings of the institution by providing scholarships for the training of candidates for the ministry [*see* p. 777] [33].

Foremost in promoting the erection of churches was the Rev. C. Milner of Sackville. His practice was to work with the people, and where any backwardness was shown he "walked with his axe to the forest and shamed them into exertions by cutting down the first tree" to be "used in the building." The churches at Sackville, Amherst, Chediac, and Westmoreland owed their erection chiefly to his influence and labour. Finding the expenses arising from horse hire and ferries in serving his districts, more than he could afford, he purchased a boat "and often rowed himself, in storms when no person would venture with him." Once, on his way to church, while crossing a dangerous river, his horse's leg got fixed in the ice, from which he freed it by cutting a passage with a small pocket knife. But in doing this "his hands and arms . . . were completely frozen, like solid masses of ice, to his elbows, and were with great difficulty recovered by immersion in spirits" [34].

In 1825 the province suffered from another element. On October 7 about one-third of the town of Fredericton was burnt, and on the same evening what was then described as "the most extensive and destructive fire perhaps ever heard of" took place at Miramichi. "Whole forests in the neighbourhood were in one continued blaze," and there being a hurricane at the time, "the devouring element spread with wonderful velocity, and . . . a most hideous, roaring noise." With

* "The loyalty" of New Brunswick was attributed by Archdeacon Best in 1827 to that "general feeling" in favour of the Church of England which existed there "to a degree unknown in any other part of British America" [31*a*].

the exception of a house or two the whole of Newcastle and Douglas Town was destroyed. Many lives were lost, some by rushing into the river. The anniversary of the event was "observed by all denominations as a day of humiliation, fasting and prayer" [35].

For quite ten years there had been an entire absence of episcopal ministrations in New Brunswick owing to the illness of Dr. STANSER, the second Bishop of Nova Scotia, but 1826 brought with it an episcopal visit from Bishop JOHN INGLIS, when 19 churches were consecrated and 1,720 persons were confirmed [36].

All that could be done for the advancement of the Church in New Brunswick by a non-resident Bishop that did he, and cheerfully he bore his share of the privations involved in visiting this part of his large diocese. In 1835 we hear of him being welcomed in the wilderness "with torches and bonfires" at Stanley, where a congregation of 60 persons gathered together in a wooden shed for Divine Service. The Bishop "preached the first sermon that was delivered on this spot and endeavoured to adapt it to the occasion, and to the place where only a few months before, the untamed beasts of the forest were the only occupants" [37]. This year's visitation occupied two months, every toil being "lightened" by a well-encouraged hope "that, through the blessing of God, this portion of the Gospel vineyard" was "in a state of progress and improvement." The Missionaries, "exemplary in their lives and conversation," were "labouring faithfully through many difficulties," and to him it was "a delightful task to share in their labours and their prayers" [38]. Their labours at this period must have been great, for there were only 28 clergymen to serve eighty parishes, and more than half of these parishes were without a Church building. With a view to meeting these deficiencies and ultimately to supporting the entire establishment from local sources, a Church Society was formed for New Brunswick in 1836 [39]. One of the earliest members of this institution, the Hon. Chief Justice Chipman, bequeathed £10,000 to it at his death in 1852, and already by means of its grants 27 churches and stations were being served which would otherwise have been left unoccupied [40].

In 1845 the province was erected into a diocese, and the inhabitants of Fredericton hailed the appointment of the first Bishop (Dr. J. MEDLEY) "as an event, under the blessing of Divine Providence, calculated to have a deep and lasting influence in ameliorating the spiritual and temporal condition of this Province." They also assured the Bishop of their "fervent desire to co-operate" "in advancing the interests of Christianity throughout this infant Colony." At his first service in the cathedral "150 persons communicated, among whom were some coloured people who had walked six miles to be present" [41]. One of the first objects of the Bishop was the erection of a cathedral, and generally "the increase of Church room for the poor." He "steadfastly resisted the advice of those who wished to deprive the cathedral of the advantages of *seats free* and open to all" [42].

The example of the cathedral with its daily service and frequent communions has been most beneficial to the diocese. In the majority of churches seats are now "free to all" [43].

Within two years [1845–7] the number of Clergy had been raised from 30 to 44, but still in passing through the country there was

"mournful evidence of its spiritual destitution"—"separate and lonely graves scattered about on farms or by the roadside, without any mark of Christian or even common sepulture." "Men and beasts" were "mingled together," "our brethren . . . committed to the earth without sign of salvation, without any outward token of Christian fellowship, or a future resurrection" [44].

Every year made the Bishop "more fully sensible of the great advantages" bestowed on the country by the Society. "Without its fostering aid it would be absolutely impossible in many of the country Missions to maintain a Clergyman . . . in ordinary decency." Even sectarian preachers, taken from the lowest ranks of the people, were "unable to maintain themselves long in any one place" [45].

In 1862 he pressed on his flock the fact that since 1795 the Society had contributed £200,000 towards the maintenance of the Church among them. His appeal to relieve the Society from the burden of further support met with a prompt response from the Clergy, who, though many of them were poor, gave nearly £1,000, and the Bishop added £300 [46].

That the Society's expenditure had borne good fruit was shown by the Rev. S. THOMSON of St. Stephen's, who in summing up forty years' progress in one district said: "Contrast the state of this county (Charlotte) as respects the Church when I came to it in 1821 with its state now. Then there were no Church buildings—save one in St. Andrew's and one imperfectly finished here; now it has one in every parish, save Deer Island; nine parish Churches and three Chapels. . . . Five of these parish Churches were got up by my brother and myself." These new churches were "handsome and convenient buildings and well filled by devout worshipping congregations" and all through the county "heartfelt religion" had sensibly increased and "many of the besetting sins of new countries" had "greatly diminished" [47].

The King's Clear congregation at this time included "several families of coloured people," descendants of negro refugees. Before the opening of the Mission "they were all Anabaptists," but were now "exemplary and consistent members of the Church" [48]. It should be added that between 1786 and 1800 only three years passed without the baptism of negroes having been mentioned by the Society's Missionaries at one or other of the following places: Maugerville, St. John's, Fredericton, Gagetown, St. Andrew's, and Woodstock. The blacks who took refuge in New Brunswick at the time of the American Revolution were not numerous, but wherever they settled the Missionaries appear to have sought them out. The number baptized in the period referred to varied from two or three to twelve in a year. On one occasion 38 (25 adults) were admitted at Maugerville [49].

In 1822 the school for children of persons of colour at St. John's had "succeeded beyond expectation" [49*a*]. Another negro settlement in the neighbourhood (Portland parish) was formed about 1825. Sir Howard Douglas, "desirous of giving permanency to their title of occupation," yet "apprehensive of the consequences that might result from conferring on them in their present degraded state the elective franchise and other rights incident to the possession of a freehold," granted them leases of reserved lands for 99 years. Their

"truly deplorable" condition moved the Society to grant an allowance for a schoolmaster for them [50].

The Bishop stated in 1868 the Society had "fostered and assisted every Mission in the whole country, till we have learned (and in all the towns we have learned) to sustain our own Church by our own unaided exertions" [51]. The need of such help will be seen from the fact that New Brunswick, compared with some parts of Canada, is very poor; the value of the Crown glebes* bestowed on the Church is extremely small, and the immigrants having been chiefly Scotch and Irish have mostly gone to swell the ranks of the Presbyterians and Roman Catholics. Still the Anglican Church, with "the benevolent and constant aid" of the Society, has not only been enabled to hold her own [52] but to tell of accessions from those of other denominations.

A striking instance of this occurred in 1876, when a colony of Danish immigrants—Lutherans—who had been ministered to for five years at New Denmark by one of their own persuasion, were at their own request admitted into the Church of England. Their catechist, Mr. HANSEN, received ordination from Bishop Medley, and at the first confirmation held among them "their joy was unbounded." In compliance with their home customs, the Bishop when confirming called each candidate by name [53].

While the older Missions are becoming self-supporting there are still many districts in New Brunswick which are unable to support their own clergymen. Only a few years ago there were places which had not been visited by a clergyman for eight years. In one settlement was a woman "who had never ceased sending her subscription to the Diocesan Church Society," while waiting year after year, hoping against hope, "for a clergyman to baptize her child, and at last, knowing the value of the Sacrament, even when irregularly administered, had obtained it from a Lay Teacher" [54].

On the death of Bishop Medley in 1892 he was succeeded by Dr. Kingdon, who since 1881 had been acting as coadjutor Bishop [55].

STATISTICS.—In New Brunswick (area, 27,322 sq. miles), where the Society (1783–1892) has assisted in maintaining 216 Missionaries and planting 101 Central Stations (as detailed on pp. 864–7), there are now 321,263 inhabitants, of whom 43,095 are Church Members, under the care of 73 Clergymen and a Bishop. [*See* p. 763; *see also* the Table on p. 192.]

References (Chapter XVII.)—[1] **B** MSS., V. 25, pp. 139–40, 144; Jo., V. 18, pp. 278–9, 367–8. [2] Jo., V. 23, pp. 185, 239–45; R. 1783, pp. 39–42; R. 1784, p. 43. [3] Jo., V. 23, pp. 243–4, 309–11, 350–2, 376–7, 438; Jo., V. 24, pp. 10, 81, 196, 295; App. Jo. **A**, pp. 598–605; R. 1783, pp. 40–1; R. 1784, p. 53; R. 1785, pp. 41–2. [4] Jo., V. 24, pp. 260–1, 287–90; R. 1785, pp. 42–8. [5] Jo., V. 24, pp. 325–6; R. 1786, pp. 16–17. [6] Jo., V. 24, pp. 271, 291, 326, 375–7; Jo., V. 25, pp. 7–8, 78; R. 1787, p. 18; R. 1788, p. 18. [7] Jo., V. 24, p. 196; R. 1785, p. 44. [8] Jo., V. 24, pp. 9, 10, 90–1, 277, 342–3; Jo., V. 25, p. 165; R. 1785, p. 44. [9] Jo., V. 25, pp. 21, 72, 108, 220, 266; R. 1788, p. 20; R. 1789, p. 47. [10] Jo., V. 25, pp. 165, 302, 391, 448; Jo., V. 26, pp. 44, 103; R. 1792, p. 55. [11] Jo., V. 24, pp. 399–401; R. 1787, p. 17. [12] Jo., V. 25, pp. 71, 106–7, 219–20; Jo., V. 27, pp. 229, 486; R. 1788, p. 19; R. 1791, p. 48; R. 1798, p. 50. [13] Jo., V. 25, pp. 106, 219, 351; R. 1791, p. 48. [14] Jo., V. 25, p. 219. [15] Jo., V. 26, pp. 364–5; R. 1795, p. 47. [16] Jo., V. 24, p. 410; Jo., V. 25, p. 23; R. 1786, p. 18. [17] Jo., V. 25, pp. 168, 349; R. 1788, p. 21; R. 1791, p. 51. [18] Jo., V. 25, p. 420; R. 1791, p. 51.

* 8,900 acres of land were reserved by Government for the Church in New Brunswick about 1785, 5,300 being for glebes and 3,600 for schools; but here, as in Nov Scotia, loss occurred from squatters [52*a*].

[19] Jo., V. 26, p. 103; R. 1792, p. 55. [20] Jo., V. 26, pp. 198–9; R. 1793, p. 46. [21] Jo., V. 24, p. 328; R. 1786, p. 19; R. 1789, p. 48. [22] Jo., V. 26, pp. 65–71; R. 1792, pp. 49–54. [23] R. 1798, p. 52. [24] R. 1800, p. 37; Jo., V. 28, pp. 173, 175–6. [25] R. 1815, p. 44. [26] R. 1821, p. 87. [27] Jo., V. 24, pp. 290–1; Jo., V. 25, pp. 8, 9; R. 1785, p. 48; R. 1787, p. 18. [28] R. 1817, p. 61; R. 1818, p. 61; R. 1819, p. 69; R. 1822, pp. 80, 88. [29] R. 1819, pp. 60–1. [30] R. 1825, pp. 72–96. [31] R. 1825, p. 96. [31*a*] R. 1827, pp. 154–5. [32] R. 1827, p. 155. [33] R. 1828, pp. 43–4: *see also* p. 777 of this book. [34] R. 1828, p. 75. [35] R. 1825, pp. 61–2; R. 1826, p. 99. [36] R. 1826, p. 100. [37] R. 1836, pp. 68–71. [38] R. 1836, p. 81. [39] R. 1837, pp. 40–1. [40] R. 1848, p. 51; R. 1852, pp. 80–1: *see also* R. 1854, p. 39. [41] Q.P., Oct. 1845, p. 5. [42] R. 1848, p. 49; R. 1861, p. 65. [43] R. 1881, p. 115. [44] R. 1848, p. 48; Bishop Medley's Journal, 1846, p. 14. [45] R. 1851, p. 61: *see also* R. 1852, pp. 39–40. [46] R. 1863, pp. 32–3. [47] R. 1862, pp. 59, 60. [48] R. 1862, pp. 54–5. [49] Jo., V. 24, pp. 325, 348, 401; Jo., V. 25, pp. 21, 63, 72, 107–8, 165, 220, 265, 302, 348, 352, 391, 448; Jo., V. 26, p. 44: *see also* R. 1785–1800, notably the Reports for 1786, pp. 16–19, and 1791, p. 12. [49*a*] R. 1822, p. 80. [50] R. 1825, pp. 105–7; Jo., V. 36, pp. 48–51. [51] M.F. 1868, p. 329. [52] R. 1881, pp. 115–16. [52*a*] App. Jo. A, pp. 598–605. [53] R. 1877, pp. 75–6; R. 1879, p. 94. [54] R. 1884, p. 88. [55] M.F. 1892, p. 438; R. 1892, p. 125.

CHAPTER XVIII.

PROVINCES OF QUEBEC AND ONTARIO (OLD CANADA).

OLD CANADA, supposed to have been discovered by Cabot in 1497, was taken possession of by the French in 1525. The St. Lawrence was explored by Jacques Cartier ten years later; and in 1608, under Champlain, their first settlement was founded at Quebec. In 1612 four Recollect Priests were sent from France to convert the Indians. Other Roman Catholic Missionaries followed, and the Abbé Laval (appointed a Vicar Apostolic in 1659) became in 1670 the first Bishop of that Colony. Meanwhile Kirk* had in 1629 captured Quebec, which remained in possession of the English three years, when under the Treaty of St. Germain it was relinquished. Its recapture by Wolfe in 1759 led to the cession of the whole of Old Canada to Great Britain in 1763. Two years later the population of the province was estimated by Governor Murray to be about 69,000. Of these the Protestants were few, numbering only 19 families in the towns of Quebec and Montreal. "The rest of that persuasion, a few half-pay officers excepted," he described as "traders, mechanics and publicans . . . most of them followers of the army, of mean education, or soldiers, disbanded at the reduction of the troops . . . in general, the most immoral collection of men" he "ever knew; of course little calculated to make the new subjects enamoured with our laws, religion, and customs." The white population was computed† to be 140,000 in 1789, about 25,000 being English, who were "rapidly increasing by emigrations from the Revolted Colonies." In 1791 the province was divided into two provinces, the eastern being styled "Lower Canada" (now Quebec) and the Western "Upper Canada" (now Ontario). To the honour of Upper Canada it should be recorded that one of the first acts of its Legislature (1792) was the abolition of slavery—an example which the mother country and her other colonies were slow to follow. The two provinces were re-united into one Government in 1840. On the conquest by Great Britain the existing Church was guaranteed undisturbed possession of its rich endowments, and the majority of the population of the Quebec Province are still Roman Catholic. In Upper Canada the reverse is the case.

HITHERTO "a Rev. Mr. Brooke" has been credited with having been "the first clergyman of the Church of England who officiated in Quebec." The same writer states (and no man of his time could speak with such authority on the subject) "there is no record of his life or proceedings. He arrived, it is supposed, almost immediately after the

* *See* page 107. † R. 1789, p. 51.

conquest. The three next clergymen of whom we find any mention, seem to have been appointed by the Government, under the expectation that an impression might be made on the French Canadians by clergymen who could perform the Anglican service in the French language." [*See* Rev. Ernest Hawkins' *Annals of the Diocese of Quebec*, S.P.C.K., 1849, pp. 13–14.]

A close study of the Society's Journals would have led to a modification of these statements and to the advancement of a claim on behalf of a Missionary of the Society, who played an important part in the proceedings which led to the capture of Quebec. On October 23, 1759, the Rev. MICHAEL HOUDIN, Itinerant Missionary of the Society in New Jersey, wrote from Quebec intreating that his absence from his Mission might not bring him under the Society's displeasure, as what he had done had "been in obedience to Lord Loudon and other succeeding Commanders" (of the British forces), "who depended much on his being well acquainted with the country." After the reduction of Quebec he asked leave to return to his Mission, but the Governor, General Murray, "ordered him to stay telling him there was no other person to be depended upon for intelligence of the French proceedings," and that he would acquaint the Society therewith. Mr. Houdin added that he as well as the public had "received a great loss by the death of the brave General Wolfe who promised to remember his labour and services," and that he hoped to return to New Jersey in the spring of 1760. He was however "detained by General Amherst in Canada" far on into 1761, and was then transferred to the Mission to the French Refugees at New Rochelle, New York [pp. 59, 855]. Formerly Mr. Houdin had been Superior of a Convent in Canada, but having become a convert to the Church of England he was (after some years' probation) appointed to New Jersey, where he "acquitted himself well" [1].

Another Missionary of the Society, the Rev. JOHN OGILVIE, attended the British troops to Canada in 1759 in the capacity of chaplain to the British soldiers and to their Mohawk allies, who formed part of his charge in the neighbourhood of Albany, New York. In 1760 he was "obliged to return to Montreal for the winter season by express orders from General Amherst, who seem'd extremely sensible of the inconveniency of removing him from his Mission for so long a time but said it must be so, to keep up the honour of the Protestant religion in a town where all the old inhabitants are of a contrary persuasion, by the regular and decent performance of the public offices of our Church."

On the capitulation of Montreal the Roman Catholic priests were "all left in their respective parishes among the Indians, as well as the French inhabitants," and Mr. Ogilvie promised "to do all in his power to recommend the Church of England by the public and constant performance of its Divine Worship, and by keeping up a friendly correspondence both with Clergy and Laity." To assist him in his work the Society sent him a supply of French Bibles and Prayer Books and of "tracts in French on the chief points in dispute between the Protestants and Papists, wrote with the most Christian temper." "The British merchants with the garrison" in Montreal made "a considerable congregation," who assembled "regularly for Divine Worship on Sundays and other Festivals." From November 1760 to July 1763 he baptized 100 children, and he "administered the holy

Communion to 80 or 40 persons at a time." "As by the Capitulation" no provision was made "for a place of worship for the Established Church," Mr. Ogilvie's congregation were "under a necessity of making use of one of the chapels" [Roman Catholic], which was "the cause of much discontent."

The Indians in the neighbourhood for some 40 miles distance were "extremely attached to the Ceremonials of the [Roman Catholic] Church," and had been "taught to believe the English have no knowledge of the Mystery of Man's redemption by Jesus Christ." As these Indians spoke the Mohawk language Mr. Ogilvie "endeavoured to remove their prejudices and by showing them the Liturgy of our Church in their Mother Tongue," he "convinced many of them that we were their fellow Christians."

The need of fixing a school and a Clergyman at Montreal was urged by him, and he placed his services at the "Society's command," but in the autumn of 1764 "his uncertain and unsettled situation at Montreal together with the solicitations of his friends," induced him to accept the office of assistant to the Rector of Trinity Church, New York. During his residence in Montreal Mr. Ogilvie succeeded in gathering congregations which became "numerous and flourishing" under his care; but after his departure, for want of shepherding, they dwindled away, and "many converts who under him had renounced the errors of Popery" returned again "to the bosom of their former Church," and carried with them "some members of ours" [2].

Referring now to Mr. Brooke's ministrations we find the Society in January 1762 considering a letter from "the Civil Officers, Merchants and Traders in Quebec," dated August 29, 1761, representing "in behalf of themselves and all British Protestant inhabitants that the Rev. John Brooke has been personally known to many of them from the arrival of the Fleet and Army from Britain in 1757 and to all of them by their attendance on his Ministry for more than a year past," and asking that he might be established a Missionary there, and promising to contribute to his support. The petition was supported by General Murray [L., Sept. 1, 1761], "in compliance with the unanimous request of the Protestants in his Government," and "from a twenty years' knowledge of him and a particular attention to his conduct in the exercise of his functions for upwards of a year past." "In compassion to a numerous body of poor children" General Murray appointed "a schoolmaster of competent sufficiency and good character for their instruction" (viz., Serjeant Watts), and assigned him a "proper room and dwelling," but both the General and Mr. Brooke [L., Sept. 1, 1761] desired assistance in supporting the school; the latter also asked for salary for a schoolmistress, and for English and French Bibles and Prayer Books &c. for the soldiers and the (R.C.) Clergy.

The Society decided to consult with the Secretary of War on the subject of these communications [3].

In February 1764 General Murray was assured

"that the Society have the most grateful sense of his good disposition towards them by the particular attention he is pleased to pay to the state of Religion in his Province and they will not fail to consider his request of having a Missionary appointed at Quebec as soon as the Government have taken that matter under

their consideration and in the meantime have ordered 30 French Bibles 30 French Testaments 50 small French and 50 small English Common Prayer Books to be sent to Mr. Brooke, to be distributed as he shall think proper" [4].

Nearly a year later (January 25, 1765) a petition was received from the "Chief Justice, Civil Officers and others of the City and Province of Quebec" (March 1, 1764), representing, "on behalf of themselves and other Protestant inhabitants," that the Rev. Dr. John Brooke had been resident in that place "upwards of 4 years," most of the time "in quality of Deputy Regimental Chaplain and since of Chaplain to the Garrison; appointments very inadequate to the Importance of his office, the labour of his cure, and that respectable appearance which he ought to sustain for his greater usefulness, amongst a Clergy and People, strangers to our Nation and prejudiced against our Faith and Religion." They therefore requested the Society to add to his existing appointment "that of a Missionary," and to appoint "another Missionary to Officiate in French" and to assist Dr. Brooke in his English duties. In recommending the petition Dr. Brooke [L., Nov. 1, 1764] added "that some of the Dissenting party" were "getting subscriptions for a minister of their own and forming a scheme of dividing from the Church, which should they succeed," would "be very prejudicial to the Protestant interest," as it would "create great contempt in the minds of the Clergy and people there to see the Protestants so few in number, and yet divided among themselves" [5].

At the same meeting of the Society the President reported that he had received letters from the Rev. Mr. Samuel Bennet, dated Montreal, Nov. 19, 1764, stating that in Canada there were "but two Protestant Clergymen himself included," that "this unhappy neglect of the Mother Country to form a religious establishment" there, was "so improved by the Friars and Jesuits as to induce the French inhabitants to look upon their conquerors in an odious light and to become more impatient of the English yoke." Montreal, where Mr. Bennet was "accidentally stationed" that winter (by General Gage's orders) was "a large city inhabited by near 100 British Families, besides many French Protestants . . . also a garrison containing two Regiments of Soldiers," who frequently married "with French women and for want of Protestant Clergymen" were "obliged to have recourse to Romish Priests to baptize their children." Mr. Bennet expressed his intention of returning to England with his regiment unless the Society should appoint him a salary, in which case he would give up his chaplainship and remain [6].

The Society gave due consideration to these communications, and after its representations the Government provided three Clergymen primarily for the French Protestants, but who also, according to their ability, ministered to the English. Two of them were Swiss, viz., Mons. de Montmollin (in English orders, stationed at Quebec), and the Rev. David Chabrand de Lisle (Montreal); the third, Mons. Legere Jean Baptist Noel Veyssières (Trois Rivieres), was a discredited Recollect friar. To assist them in their work the Society supplied them with English and French Prayer Books, Bibles, and other religious books, but their ministrations were less acceptable than had been anticipated. Colonel Claus stated in 1782 that the "Dissenting

Governor" appointed over the Province at its conquest had represented the number of French Protestants there as consisting of "some hundreds of families, when in fact there were hardly a dozen." Hence the supersession of Dr. Ogilvie—"an ornament and a blessing to the Church"—by French Clergymen had "been a fatal measure."

Mr. de Lisle reported in 1767 that the Romish priests availed themselves greatly "of the neglected state of the Church of England in those parts," "persuading the Canadians that the Government" had "not religion at heart." Being "destitute of a decent place of worship," he was "forced to perform it in the Hospital Chapel." Two Canadians and one German had "made their recantations," and in the year he had baptized 58 children, a negro boy, and an Indian child, and "married 22 couple." The English inhabitants of Montreal at this time, though mostly Presbyterians, attended the Church service constantly. But in 1784–5 the Dissenters "being weary of attending the ministry of a man they could not understand and for other reasons" "entered into a liberal subscription for a Presbyterian minister," and chose a Mr. Bethune, formerly chaplain in the 84th Regiment, "a man of liberal sentiments and good morals, and not unfriendly to our Church," having "regularly attended Divine Service and joined in it, till he obtained this appointment."*

From Quebec Mr. Montmollin wrote in 1770–1 that his congregation "daily grows smaller," religion "being little regarded in those parts." Of Mons. Veyssières the Bishop of Nova Scotia reported in 1789: he "does us no credit and is almost useless as a Clergyman" [7].

In 1773 a "Committee for erecting a School at Montreal" appealed for assistance in establishing it, but the Society regarded the request "as not yet properly coming within" its province [8].

The year 1777 brought with it to Canada refugees from the revolted Colonies to the south of the St. Lawrence, and among them the Rev. JOHN DOTY, S.P.G. Missionary at Schenectady, New York, who, having "been made twice a prisoner," found it necessary "to retire with his family into Canada." His distresses in removing were lessened by his having been appointed "Chaplain to His Majesty's Royal Regiment of New York." As a great part of the New York Mohawks† had joined the royal army, he was able to serve them also. On an allotment about six miles distant from Montreal the Mohawks in 1778 "built a few temporary huts for their families and . . . a log house for the sole purpose of a Church and a Council room." In it Mr. Doty officiated "to the whole assembled village, who behaved with apparent seriousness and devotion"; and on his admonishing them to remember their baptismal vows, and assuring them of his readiness to do anything for them in his power, one of their Chiefs answered for the whole "that they would never forget their baptismal obligations, nor the religion they had been educated in, and that it revived their hearts to find once more a Christian Minister among them, and to meet together, as formerly, for the worship of Almighty God." So far as Mr. Doty could ascertain, these Mohawks from the Society's Mission at Fort Hunter were "more civilized in their manners, than any other Indians" [9].

* Two of Mr. Bethune's sons took Holy Orders, and one became Bishop of Toronto [*see* p. 878].

† *See* p. 74.

Mr. Doty's conduct in this matter received the approbation of Colonel Claus (Superintendent of the Loyal Indians), who showed "unremitting zeal in co-operating with the . . . Society to promote a true sense" of "religion among the Indians," having provided them with a log house for a church and school, also with a native teacher, a primer and a revised edition of their Mohawk Prayer Book [10].

In 1781 the Mohawks were rejoined by their old pastor, the Rev. JOHN STUART, who, "after various trials and distresses" as a loyalist in New York Province escaped to Canada. For some years his headquarters were at Montreal, whence he visited the Mohawks both in that neighbourhood (La Chine) and in Upper Canada, where they began to remove in 1782, and where he himself permanently settled in 1785 [11].* [*See* also pp. 73–4, 154.]

In the meantime the Society had been made well acquainted with the religious needs of Canada through Mr. Doty, who had paid two visits to England (between 1781–3). On the second occasion he drew up (in January 1783), "Minutes of the present state of the Church in the Province of Canada," which are here printed almost in full :—

"1. The Canadian Papists (which are very numerous) are in general a well disposed people; attached indeed to their own religion, yet inclined to think well of *Serious* Protestants; and in many respects, open to conviction.

"2. The French Protestants in Canada are, at this time about 10 or 12 in number, and probably never exceeded 20: while, on the contrary, the English Protestants, immediately after the conquest of the country amounted to more than 10 times as many; and are now estimated at no less than 6,000 beside the troops.

"3. To the former of these, three *French* Clergymen were sent* out by Government, soon after the peace of 1763,* appointed to their respective parishes (viz^t. *Quebec, Trois Rivieres*, and *Montreal*) by a Royal Mandamus, with a stipend of £200 sterling per annum, paid to each of them out of the Revenues of the Province, besides which one of them is Chaplain to the garrison where he resides.

"4. Two of these gentlemen (natives of Switzerland and doubtless, men of ability in their own language) perform, as well as they can, in English; but there is not one English Clergyman settled in all the Province (excepting an Independent Minister, who has a small congregation at Quebec where he has resided for some years past), nor is there a single Protestant Church, the Protestants being obliged to make use of Romish Chapels.†

"5. The paucity of French hearers hath so far set aside the performance of Divine Service and preaching in French, that during four years' residence in Canada, the writer of these Minutes doth not remember to have heard of four sermons in that language.

"6. Catechising, however important in its consequences, is a practice unknown in that country: and the sad effects of so great an omission are visible—too many of the rising generation fall an easy prey to Popery, Irreligion and Infidelity.

"7. The evening‡ Service of the Church of England is not performed: The weekly prayer days, Saints' Days &c., are totally neglected: and the Sacrament of the Lord's Supper administered not above 3 or 4 times in a year at Montreal, not so often at Quebec and not at all at Trois Rivieres.

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* [*See* p. 188. It is doubtful whether M. Veyssières was "sent out"—more probably he was already on the spot, and was adopted by the Government. His incumbency (at Three Rivers) lasted from 1767 to 1796. Mr. De Lisle's first communication with the Society was in 1767; and M. de Montmollin's name appears in the Quebec register in 1768.]

† [At Quebec after every English service, the chapel underwent "a regular lustration" to remove the supposed pollution [12*a*].]

‡ [While at Montreal the Rev. Dr. Stuart assisted Mr. De Lisle, the Swiss clergyman, "without any reward or emolument"; and in 1784 he reported that an afternoon service had just been established [12*b*].]

"8. The most destitute places are Sorrel and St. John's. The former is a flourishing town, pleasantly situated on a point of land, at the conflux of the Rivers Sorrel and St. Lawrence. It is the key of Canada from the southward and bids fair to be in time one of the largest places in the province. The number of Protestant English families there at present is about 40 besides the garrison, which is middling large. It is just 15 leagues below Montreal. Saint John's is more of a frontier town situated on the west bank of the River Chambly . . . and is about 5 leagues from the mouth of the Lake [Champlain]. The number of Protestant English families there at present is near upon 50: the garrison as large as that of Sorrel. Besides these, there are many other families scattered in different places. . . .

"9. To the foregoing may be added the garrisons of *Niagara* and *Detroit*, though not in the Province of Canada. The latter is situated at the entrance of the Strait between Lakes Erie and Huron—about 900 miles N.S.W. from Quebec; and according to the best accounts, commands a beautiful country. It's inhabitants are chiefly French Catholicks; but there are many English Protestants among them and the garrison especially consisteth of English alone: they have no minister, but a Popish Missionary. Niagara . . . is also a garrison town. The inhabitants are, for the most part, English Traders, and pretty numerous. It has likewise been for some time past, a place of general rendezvous for loyal Refugees from the back parts of the Colonies; and especially for the greater part of the Six Nation Indians, who have withdrawn, with their families, to the vicinage of that place, where it is likely they will remain: among the rest are a part of the Iroquois or Mohawk nation."

Then follows "a general estimation of the number of Protestant English families in the Province of Canada," the total being 746 families (250 at Quebec, and 160 at Montreal); besides 60 at Detroit and 40 at Niagara, and "many other English families in the vicinage of Quebec and Trois Rivieres, whose numbers cannot at present be well ascertained." "The aggregate of families in Canada (Protestant and Catholic) is supposed to be between 50 and 60,000."

In submitting these "Minutes" Mr. Doty added, the Society

"will not have the rank weeds of Republicanism and Independency to root out before they can sow the pure seeds of the Gospel, as was too much the case heretofore, in the Colonies, but on the contrary they will find a people (like the good ground) in a great measure prepared and made ready to their hand. The Protestants to a man are loyal subjects, and in general members of the Church of England" [12].

To gather these into congregations, and to build them up in the faith, was an object to which the Society now directed its attention, and as Mr. Doty "freely offered his services," it was decided to make a "trial" by appointing him to open a Mission at Sorrel [13].

After this introduction to Old Canada it will be convenient to keep the accounts of the Society's work in Lower and Upper Canada as distinct as possible.

References (Chapter XVIII.)—[1] Jo., V. 14, pp. 235–6; Jo., V. 15, pp. 22–3, 133–4, 168; R. 1759, pp. 52–3. [2] Jo., V. 15, pp. 19, 20, 74–6, 133–4, 295–6; Jo., V. 16, pp. 45–8, 244; R. 1760, pp. 46–8; R. 1761, p. 52; Jo., V. 23, p. 4; R. 1782, pp. 57–8. [3] Jo., V. 15, pp. 163–5. [4] Jo., V. 16, p. 90. [5] Jo., V. 16, pp. 280–2. [6] Do., pp. 284–5. [7] Jo., V. 15, pp. 163–5; Jo., V. 16, pp. 45–8, 90, 280–2; Jo., V. 17, pp. 465–7; Jo., V. 18, pp. 500–1; Jo., V. 19, p. 165; Jo., V. 23, p. 4; Jo., V. 24, pp. 3, 140; Jo., V. 25, p. 255; R. 1768, p. 19. [8] Jo., V. 20, pp. 115–16. [9] Jo., V. 21, pp. 343–8, 497–8; Jo., V. 22, pp. 36–8; R. 1778, pp. 54–5; R. 1779, pp. 53–4. [10] Jo., V. 21, pp. 348–52; Jo., V. 22, pp. 368–70; Jo., V. 23, pp. 413–14; R. 1781, pp. 47–8. [11] Jo., V. 22, pp. 363–7; Jo., V. 23, pp. 20–1, 169–71, 207–9, 379; R. 1781, pp. 45–6; R. 1783, p. 44; R. 1784, p. 46. [12] App. Jo. A, pp. 579–87; Jo., V. 23, p. 41. [12*a*] Hawkins' "Annals of the Diocese of Quebec," [12*b*] Jo., V. 24, pp. 3, 139. [13] Jo., V. 23, p. 269; R. 1783, p. 43.

CHAPTER XIX.

PROVINCE OF QUEBEC—(continued).

On his arrival at Sorrel in 1784 the Rev. John Doty found that nearly 300 families of loyalists, chiefly from New York, had just removed from Sorrel to Cataracqui, Upper Canada. There remained "70 families of Loyalists and other Protestants" within the town and district. These, "though a mixed Society, consisting of Dissenters, Lutherans, and Churchmen" all attended Divine worship, "the Dissenters conforming to the Liturgy and the Lutherans, without exception, declaring themselves members of our Church." For the first few weeks he performed service "in the Romish chapel," but as the continuance of that indulgence was inconvenient he got the permission of the commanding officer to fit up "a barrack" in which a congregation of about 150 assembled "every Lord's Day." Some Prayer Books and tracts which he brought were gratefully received, and the people also expressed their "gratitude to the Society for their Apostolic Charity in sending them a Missionary" [1].

Within two years the communicants had increased from 29 to 50, and in 1785 he purchased "one of the best houses in Sorrel," "being part of a bankrupt's effects," "for only 15 guineas," out of a collection of over £30 which he had obtained in Montreal. It was "fitted for a church, so as to accommodate above 120 persons," and opened for service on Christmas Day 1785, when it was crowded, and thirty-two persons received the Communion. Soon after, Brigadier General Hope, Lieutenant-Governor and Commander-in-Chief, gave five guineas, Captain Barnes of the R.A. a bell, and Captain Gother Man "some boards and timber." This "encouraged them to add a steeple to their church which was finished about midsummer" [2]. Such was the erection of the first English church in Old Canada.

With the aid of Lord Dorchester it was replaced by a new structure, which was opened on October 3, 1790 [3]. By 1791 the church had been pewed and become "a very decent and commodious place of worship." The people in general were "observant of the sacred Institutions of the Church"; their children were sent to be catechised, they themselves were "regular and serious in their attendance," and the garrison were "no less exemplary" [4].

In 1787 land was allotted by Government for a church and parsonage house, a glebe also being promised. From this time for many years the town was generally called "William Henry" [5].

Mr. Doty remained there till 1802, occasionally ministering in other parts also. In 1788 he heard that a number of Germans, "chiefly the remains of the troops lately in that country," had formed themselves into a distinct congregation at Montreal, and with the Governor's permission, assembled on Sundays in the Court House. They numbered 158 (113 men), and though very poor, paid Mr. J. A. Schmidt £40 a year (currency) to read the Scriptures to them and instruct their children. They were unacquainted with English, but

on Mr. Doty sending them one of the Society's German Prayer Books "in about 10 or 12 days they sent Mr. Schmidt, with two of their people, to request some more, as they had unanimously determined to conform to it." A sufficient supply was soon forthcoming from the Society [6].

In 1798 Mr. Doty visited "a new and flourishing settlement," St. Armand, about 90 miles from Sorrel. He was received with "much affection," and had "a serious and crowded audience, and baptized 6 infants and one adult." At a second visit (in 1799) he remained twelve days. The district of St. Armand (18 miles by 4) contained from 1,200 to 1,500 souls, all "Protestants and a considerable part professing the Church of England." They were "very earnest to have a Missionary," and subscribed £30 a year for his support* [7].

The year 1789 was memorable for the first visit of an Anglican Bishop to Old Canada. The ecclesiastical state of the province "was by no means such as could give either strength or respect to the national profession," but Bishop CHARLES INGLIS of Nova Scotia exerted himself "to put it upon the best footing it could . . . admit of." He fixed the Rev. Philip Toosey† at Quebec, and the Rev. JOHN TUNSTAL at Montreal, for the special benefit of the English settlers, who "very earnestly desired to have an English Clergyman," since they could "reap little advantage" from the ministrations of the Government ministers appointed some years before for the French inhabitants.

The "Protestants" at Montreal were "reckoned at 2,000"; at Quebec there were "not so many," but 180 were confirmed here and 170 at Montreal. The Bishop appointed Mr. Toosey his Commissary for the Eastern limits of the province, and he confirmed the Society's good opinion of Mr. Doty as "a worthy diligent Missionary" [8].

The need of a resident Bishop for Old Canada received earlier recognition than the English Government had been accustomed to give to such matters, for in 1793 Dr. JACOB MOUNTAIN was consecrated Bishop of Quebec, thus relieving the Bishop of Nova Scotia of the charge of Lower and Upper Canada. At this time there were still only six clergymen in the Lower Province, including the three French-speaking ones, and in the remainder of the century only one was added to the Society's list, viz., the Bishop's brother, the Rev. JEHOSAPHAT MOUNTAIN, appointed to Three Rivers (Trois Rivieres) in 1795.

At this place Divine Service had "for some years past been performed in the Court House" by M. Veyssières, the French clergyman, but a part of the building was now (1795) separated for a church, and under Mr. Mountain the communicants increased in two years from 4 to 18 [9].

During the next twelve years (1794–1807) only two other Missions were opened by the Society in Lower Canada—Quebec (Rev. J. S. RUDD) and St. Armand and Dunham (Rev. R. Q. SHORT), both in 1800 [10].

The reason for this will appear from a memorial addressed by the

* Other places visited by Mr. Doty were St. John's (afterwards called Dorchester), 1794, 1799, &c.; Caldwell's Manor and L'Assomption, 1799; and Berthier, 1799 or before [7*a*].

† Not an S.P.G. Missionary.

Society to the English Government in 1807, after personal conference with the Bishop of Quebec and the son of the Bishop of Nova Scotia. It stated that the Churches of Canada and Nova Scotia were "rather on the decline than advancing towards the state of being able to maintain themselves, tho' a great part of the revenues of the Society" was being "absorbed in supporting them. None of those in Canada, except at Quebec, Montreal, and Trois Rivieres" had "yet reached that point. The cause" was "that the Protestant Clergy were "not legally established or confirmed in their churches." They were "dependent on the Crown, and their situation" was "rendered uncomfortable, and indeed hardly tenable," unless they pleased the inhabitants, in which "persons of very respectable abilities and character" often failed; those who succeeded best were "native Americans," but the supply of such was difficult "for want of proper education." There was "a Cathedral,* Choir, and Choir Service at Quebec but not endowed." The Bishop had "not the means of enforcing discipline over his own Clergy." "The Provision for a Protestant Clergy by Act of Parliament 31 G[eo]. III., one-seventh of all lands granted since the Peace of Paris in 1762 (one-seventh being also reserved for the Crown)," had "not yet been of much service."† The building of churches also in either province was succeeding "but ill." "It ought to be done by the inhabitants," and was sometimes "liberally" when they liked the clergyman, "otherwise not at all." In the meantime in Canada the Roman Catholics had "great advantages over the Protestants," and had "lately usurped more than they formerly did, or was intended to be allowed them." They had "even by Act of Parliament not only their parishes but even tithes." The "patronage of their Bishops" was "reckoned to be from 40 to £50,000 per an." They had "even proceeded so far as to question the validity of marriages celebrated according to the form of the Church of England, it being alledged that the contract" was "not according to the law of Canada as by Act 14 G. III. and no Church of England known to the law of the country." The proportion of inhabitants in Lower Canada was given as 225,000 [Roman] Catholics to about 25,000 Protestants, and it was stated generally that "the Protestant Church" was "more likely to decline than to advance, till either a fuller effect is given to the Act in its favour or further provision made" [11].

At this period (1807) the Society was privileged to secure the services of one who has done perhaps as much as anyone to plant and build up the Church in Canada. The Rev. and Hon. CHARLES J. STEWART, a son of the Earl of Galloway, while employed as a beneficed clergyman in England, is said to have been contemplating Missionary work in India when an account of the deplorable condition of St. Armand (heard at a meeting of the Society) moved him to offer himself for that district. Between 1800–7 three successive clergymen had laboured there, but with little success, and on Mr. Stewart's arrival (Oct. 1807), the landlord of the inn where he put up endeavoured to dissuade him from holding service, informing him that "not very long before, a preacher had come to settle there,

* Built by the bounty of George III. Opened and consecrated Aug. 28, 1804 [11*a*]. The organ imported from England was the first ever heard in Canada [11*b*].

† [*See* the Account of the Clergy Reserves, pp. 161-3.]

but that after remaining some time he had found the people so wicked and abandoned that he had left it in despair." "Then," said the Missionary, "*this* is the very place for *me*; here I am needed; and by God's grace here I will remain, and trust to Him in whose hand are the hearts of all people, for success" [12]. For a few Sundays he officiated at the inn, then in a small school-room; and when in January 1809 a new church was opened in the eastern part of this district, he had a congregation of 1,000 persons. His communicants had already increased from 6 to 44; 60 persons were confirmed later in the year, and in 1811 "a great concourse of people" assembled in a second church, erected in the western district, which hitherto had been without a single church, although possessing a population of 40,000 [13]. His ministrations were extended far and wide, and while visiting England in 1815–17 he raised among his friends a fund (£2,800) which "assisted in building twenty-four churches" in the poorer settlements of Canada [14]. Committing his former Mission, now settled and flourishing, to other hands, in 1818 he moved to Hatley, another neglected spot. Here, with scarcely "a congenial companion, in habits, manners or attainments," Dr. G. J. MOUNTAIN (afterwards Bishop of Quebec) saw him in 1819, winning rapidly upon all parties, and forming Church congregations.

"I found him," he says, "in occupation of a small garret in a wooden house, reached by a sort of ladder, or something between that and a staircase: here he had one room in which were his little open bed, his books and his writing table—everything of the plainest possible kind. The farmer's family, who lived below, boarded him and his servant. Soon after my arrival I was seized with an attack of illness and he immediately gave me up his room and made shift for himself in some other part of the house, how I know not. And here, buried in the woods, and looking out upon the dreary landscape of snow—some thousands of miles away from all his connexions, many of whom were among the highest nobility of Britain—this simple and single-hearted man, very far from strong in bodily health, was labouring to build up the Church of God and advance the cause of Christ among a population, who were yet to be moulded to anything approaching to order, uniformity or settled habit of any kind in religion—utter strangers to the Church of England, with I believe the exception of a single family, and not participants in the great majority of instances of either of the Sacraments of the Christian religion" [15].

At this time Dr. Stewart and his servant were living on a dollar a day; and he limited his personal expenses to £250 a year in order that he might devote the remainder—£400—of his income "to public and private beneficial purposes" [15*a*].

As "visiting Missionary" for the Diocese (appointed 1819) he reported in 1820 that "the progress and effects" of the Society's exertions had "already been very great and beneficial"; the Church had "widely extended her influence," and was "rapidly increasing her congregations." "Many persons of different persuasions," had already "united with her." In the previous year over 12,000 immigrants had arrived at Quebec [16].

Besides sending Missionaries from England, the Society strove to raise up a body of "Native American" Clergy, by providing for the training of candidates for H ly Orders in the country; and this form of aid—begun in 1815 and continued to the present time—has perhaps been as valuable as any that could be given [17]. [*See also* pp. 778–9, 841.]

The Society also took a leading part in promoting the education of the masses, by making grants for Schoolmasters, for many years onward from 1807, and by introducing in 1819 the National School system of education into Lower Canada [18]. [*See also* p. 769.]

Special provision was likewise made for the building of Churches—in addition to Dr. Stewart's fund. Referring to one sum of £2,000 placed at his disposal for this object, the Bishop of Quebec wrote in 1820: "The pious liberality of the Society appears to have produced the happiest effect; it was natural indeed that it should tend to attach the inhabitants to the Church and to call forth their exertions to qualify themselves for obtaining the establishment of Missions among them and this it has evidently done" [19].

On the death of Bishop JACOB MOUNTAIN in 1825 Dr. STEWART was chosen his successor, and consecrated in 1826. His altered position and circumstances, when holding a visitation as Bishop in districts in which he had previously travelled as a Missionary, made no alteration in his simple habits and unaffected piety [20].

In 1830, having regard to the fact that "the only impediment to the rapid extension of the Church" in the Diocese was "the want of resources for the maintenance of a body of Clergy in any respect adequate to the wants of the two provinces," the Society supplied the Bishop with the means of forming a body of licensed Catechists, acting under subordination to the Clergy. Some such measure was necessary "in order to maintain even the profession of Christianity" in isolated parts, and the effect produced was "highly beneficial." As soon as possible their places were taken by ordained Missionaries [21].

For ten years Bishop STEWART bore the burden of his vast Diocese, doing his utmost to supply its needs. In 1836, being worn out by his incessant labours, he obtained the assistance of a coadjutor, and sought rest in England, where he died in the following year [22].

His coadjutor, Dr. GEORGE JEHOSHAPHAT MOUNTAIN, continued to administer the Diocese, but retained the title of "Bishop of Montreal" until the formation of a See of that name, when (July 25, 1850) he became nominally, what in reality he had been from 1837, Bishop of *Quebec* [23].

Already, as Archdeacon of Quebec for fifteen years, he had a thorough knowledge of the diocese, and shortly after his consecration he wrote:—

"Since the Society has been sometimes reproached with a presumed character of inertness attaching to the Clergy in Canada, and since that bounty, which is so greatly needed from the British public, is proportioned to the estimate formed of its profitable application, I cannot forbear from adverting to a very few simple facts, as examples of the statements which might be put forth in recommendation of the Canadian Church. I do not, of course, mean that the labours of *all* the Clergy are in accordance with the picture which I proceed to sketch—some are, from situation, not exposed to any necessity for hardships or severe exertions; and it must be expected to happen that some should be less devoted than others to the cause of Christ; but not to speak of the episcopal labours which, from the prominent situation of those who have successively discharged them, are of necessity better known, I could mention such occurrences, as that a Clergyman, upon a circuit of duty, has passed twelve nights in the open air, six in boats upon the water, and six in the depths of the trackless forest with Indian guides; and a Deacon, making his *insolitos nisus* when scarcely fledged, as it were, for the more arduous flights of duty, has performed journeys of 120 miles in the midst of winter

upon snow-shoes. I could tell how some of these poor ill-paid servants of the Gospel have been worn down in strength before their time at remote and laborious stations. I could give many a history of persevering travels in the ordinary exercise of ministerial duty, in defiance of difficulties and accidents, through woods and roads almost impracticable, and in all the severities of weather; or of rivers traversed amid masses of floating ice, when the experienced canoe-men would not have proceeded without being urged. I have known one minister sleep all night abroad, when there was snow upon the ground. I have known others answer calls to a sick-bed at the distance of fifteen or twenty miles in the wintry woods; and others who have travelled all night to keep a Sunday appointment, after a call of this nature on the Saturday. These are things which have been done by the Clergy of Lower Canada, and in almost every single instance which has been here given by Missionaries of the Society for the Propagation of the Gospel in Foreign Parts. . . . The chief object of my anxiety is to draw some favourable attention to the unprovided condition of many settlements. . . . In the township of Kilkenny, lying near to Montreal, I have been assured by one of the principal inhabitants that there are 120 families, and that they *all* belong to our own Church. I do not think that any of our Clergy have ever penetrated to this settlement; and I have no reason to doubt the melancholy truth of an account given me, that the people hearing of a Protestant minister, whom some circumstance had brought into the adjoining seigneurie, came trooping through the woods with their infants in their arms, to present them for baptism *in the name of the Father, the Son, and the Holy Ghost*, to one who was a preacher of the Unitarian persuasion! . . . I could picture the greetings given to the messenger of Christ by some congregations to whom his visit is a rare occurrence; or I could mention such individual cases as that of a woman who walks three miles to her church, having a river through which she must wade in her way; and of another who comes nearly four times that distance through the woods, to hear the Church Prayers and a printed sermon, at the house of a lady, who assembles the Protestants of the neighbourhood on a Sunday. . . . Between the city of Quebec and the inhabited part of the district of Gaspe, in the Gulf, a distance of more than 400 miles, there is no Protestant Minister to be found. At Matis . . . I was most affectionately received . . . The people told me, when assembled in a body, that they were about equally divided between the Churches of England and Scotland but should be but too happy to unite under a minister supplied to them by the former."

After referring to the loss of the parliamentary grant for Church purposes, and the prospect of the confiscation of the Clergy Reserves and entire withdrawal of the Government allowance for the Bishop, he concluded: "Our chief earthly resource is in the fostering benevolence and friendly interposition of the Society" [24].

The formation of Upper Canada into a separate see (Toronto) in 1839, greatly though it relieved Bishop Mountain, still left him a diocese as large as France. Writing after one of his tours in 1841, he said:—

"In all my discouragements, I often think what a wonderful blessing to the country has been afforded in the beneficence of the Society. . . . Great and lamentable as is the destitution of many parts of the diocese . . . yet sound religion has been kept alive in the land . . . and a good beginning has been made in multiplied instances which may . . . prove the best happiness of generations yet to come" [25].

A hitherto entirely neglected district, the coast of Labrador, first received the ministrations of the Church in 1840. The Rev. E. CUSACK, who then made a tour extending to Forteau in the Newfoundland Government, discovered that though the permanent settlers were few, yet in the summer some 15,000 fishermen visited the Canadian settlements alone. No provision existed for Divine worship, many of

the people were "walking in still worse than heathenish darkness," and at one place "almost all the adults had been baptized by laymen and were so utterly ignorant as to be unfit for adult baptism" [26].

"While Christian friends at home are doing much for India, little do they imagine the heathenish darkness which exists in many parts of our scattered settlements of Canada," wrote another Missionary in 1842. Of one of the settlers in the Kingsey Mission he said he could not "conceive it possible that any, except a heathen, could be in such a state" [27].

The "influence" which "presided over the Proceedings of Government" in relation to the Church in Canada appeared to the Bishop (in 1843) to have "resembled some enchantment which abuses the mind." "In broad and reproachful contrast, in every singular particular, to the institutions founded for the old colonists by the Crown of France," the British Government suffered "its own people members of the Church of the Empire, to starve and languish with reference to the supply of their spiritual wants," and left "its emigrant children to scatter themselves at random here and there over the country, upon their arrival without any digested plan to the formation of settlements, or any guide (had it not been for the Society . . .) to lead them rightly in their new trials, temptations and responsibilities. The value of the Missions and other boons received from the Society," said he,

"may be well estimated from this melancholy survey of the subject. . . . Yet on the other hand when we look at the advances which through all these difficulties and despite all these discouragements the Church has been permitted to make we have cause to lift up our hands in thankfulness and our hearts in hope. . . . When I contemplate the case of our Missionaries, and think of the effects of their labours, I look upon them as marked examples of men whose reward is not in this world. Men leading lives of toil and more or less of hardship and privation . . . the very consideration which attaches to them as clergymen of the English Church Establishment exposing them to worldly mortification, from their inability to maintain appearances consistent with any such pretension—they are yet, under the hand of God, the dispensers of present and the founders of future blessing in the land. There are many points of view in which they may be so regarded; for wherever a Church is established there is to a certain extent a focus for improvement found: but nothing is more striking than the barrier which the Church, without any adventitious sources of influence, opposes to the impetuous flood of fanaticism rushing at intervals through the newer parts of the country. . . . Nothing else can stand against it. . . . This has been remarkably the case with the preaching of Millerism . . . than which anything more fanatic can scarcely be conceived. . . . Some men have been known to say that they will burn their Bibles if these [Miller] prophecies should fail. . . . In the meantime . . . the Church . . . preserves her steady course and rides like the ark, upon the agitated flood. Her people are steadfast and cleave with the closer attachment to their own system, from witnessing the unhappy extravagance which prevails around them. Others also of a sober judgment, are wont to regard her with an eye of favour and respect. Without the check which she creates, the country round would in a manner, all run mad. . . . Loyalty is another conspicuous fruit of Church principles in a colony, Loyalty which in Canada has been proved and tried in many ways. . . . Such then is the work of the good Society among us" [28].

In his visitation this year (1843) we find that the Bishop had to pass a night in a fisherman's hut, consisting of one room and containing a family of thirteen, and the next day, to avoid breakfasting there, to travel through wind and rain in "a common cart, without springs

and with part of the bottom broken out," the journey of 18½ miles (Raisseau-Jaunisse to Port Daniel) occupying nearly seven hours. At Kilkenny a church was consecrated, and twenty-four persons confirmed. It was the first episcopal visit, and the people proposed to name the building the "Mountain Church," but the Bishop "called it after St. John the Baptist" "as being built for preaching in the wilderness, with which they were highly pleased." At Huntingdon was seen an example of the "deplorable effects of schism in a new country." Here, "in a spot scarcely reclaimed from the woods," and where one good spacious church might have contained all the worshippers, were "four Protestant places of worship—altar against altar—all ill appointed, all ill supported," while many ruder and more remote settlements were almost entirely neglected. In such instances "the forbearance and dignity of the Church . . . stood in most advantageous contrast with the proceedings of other parties."

Towards providing Communion plate for Sherbrooke Church a woman who was not able "to do more," had given a silver soup ladle . . . contenting herself with one of earthenware or pewter." Clarendon was another place which had been unvisited by any Bishop. "As a specimen of the state of things in the new parts of a colony," it is recorded that a settler here had gone three times to Bytown, "a distance of fifty odd miles, to be married," and was only successful on the third occasion, the clergyman having been absent on other calls. The way to Clarendon Church was by a narrow wood road.

"In places" (said the Bishop) "we had nothing for it but to fight through the younger growth and bushes, making a circuit and regaining the road. . . . Service was at three. . . . Eighty-six [persons] had received tickets from Mr. Falloon, fifty-one were confirmed; about forty other persons were present. Two of the subjects for confirmation arrived after . . . the service and were then separately confirmed: one of these, a lad . . . had travelled on foot 22 miles that day. Many of the males were in their shirt sleeves. I have detailed all these particulars because they set before the Society in their aggregate, perhaps as lively a picture of the characteristic features of new settlements as any of my travels will afford: and they are interspersed . . . with many evidences of good feeling, which one is willing to trace to an appreciation in the minds of the people of those spiritual privileges which they enjoy through the care of the Society and the Church. . . . After this statement the Society may judge what the need was of Church ministrations before the opening of this Mission only a year and a half ago, at which time the nearest Clergyman to it in the Diocese was distant fifty miles or upwards; and the blessings, present and future, may be estimated, which are procured by the expenditure of the Missionary allowance of £100 a year. There is in Clarendon alone a population of 1,017 souls, of whom between 800 and 900 belong to the Church of England" * [29].

Seven years after the visit to Kilkenny, Mr. James Irwin, a settler, wrote to the Bishop:—

"Twenty years ago . . . we might be said to be hardly one remove from the native Indian. . . . What gratitude is due . . . to Almighty God and under Him to your Lordship as well as to the blessed Society . . . who sent and supports Mr. Lockhart to be our Minister! No words of mine can sufficiently describe the improvement that already appears. Could the Society . . . see the same

* Further testimony to the value of the Society's work will be found in the Bishop's Review of the Diocese in 1844, and an Address of the Diocesan Synod to the Society in 1845 [29*a*].

people . . . now clothed and in their right minds sitting with becoming attention under our beloved pastor . . . it would be singularly gratifying to men so benevolent" [30].

The years 1847–8 furnished a sad chapter in the history of the diocese. The famine which proved so fatal to Ireland during 1846–7 drove out of that island hosts of people. Distress also prevailed in Great Britain, and during 1847, 91,892 persons, flying from starvation, arrived at the port of Quebec alone. On one vessel 100 deaths occurred at sea, and "multitudes" landed and "spread disease and death throughout the chief towns of Canada." Many Clergymen contracted fever while attending the sick emigrants, and five died. The non-Romanist ministers who served the Quarantine station at Grosse Isle, in number fifteen, were Anglican Clergymen, and all but one were Missionaries of the Society [31].

In 1850 another long-desired division of the diocese was accomplished by the erection of the See of Montreal. Originally the Society had intended to endow the new see out of property belonging to the Church in Lower Canada, but to this "valid objections were found to exist" at the time. It therefore pressed the matter upon the attention of the Colonial Bishoprics Council, with the result "that in a few months a fund deemed sufficient to constitute a permanent endowment" was raised, nearly one-half of the amount being made up by the contributions of the University of Oxford and the S.P.C.K. [32]. In 1864 about £3,000 was added from a fund appropriated to the Diocese of Quebec by the Society in 1857 [32*a*].

The new diocese comprehended many districts so completely settled "that all the romance of Missionary life" was at an end, "and the uniform, patient, every-day work of the clergyman, however important," furnished few details to interest the public. [32*b*].

Quebec remained "as poor a diocese as any throughout the Colonies," but out of its poverty it made a gift of £500 to the Society in 1851–2, when in inviting an observance of the Society's jubilee the Bishop thus addressed his Clergy:—

> "To look only to these North American Colonies, we see here, as the work of the Society, our people by thousands upon thousands enjoying the blessings of an apostolic ministry, which deals out to them the bread of life, and faithfully leads them to their Saviour; who but for this Institution, the foremost of their earthly friends, would have been abandoned to ignorance and irreligion, or swept in other instances, into the bosom of Rome" [33].

The confiscation of the Clergy Reserves in 1855 [*see* pp. 161–3] was a heavy blow to both dioceses. In each case as in Upper Canada the Clergy consented to a commutation of their life interests, but this produced only a small sum * [34].

* $53,341 in the case of Quebec Diocese, but so well and prudently has the fund been administered by the Diocesan Church Society that its invested capital now (1892) amounts to $155,000. The Bishopric Fund has shown similar growth. From a balance of Clergy Reserve Revenue, the S.P.G. was entitled to recoup itself for its expenditure upon the Missions, but, instead of so doing, it set the money apart to form a Bishopric Endowment Fund. Under the management of the Diocesan Church Society this Fund had grown from $75,000 to over $100,000 in 1864, when about $14,300 was devoted to Montreal. Another instance of what can be accomplished, with wise management, even in a poor diocese, is found in the provision made for the Quebec widows and orphans of the Clergy and for incapacitated Clergy, which, it is believed, is more "satisfactory" than anywhere else in the Anglican Communion [34*a*].

Through the Diocesan Church Society of Quebec much was done to meet the loss from local sources, and by 1858 the Society (S.P.G.) was enabled to reduce its aid to some stations and in all cases to throw the whole charge of building churches and parsonages on the several congregations [35]. The Diocese of Montreal was the better able to meet the emergency as local support had been stimulated by offers of grants from the Society in aid of the purchase of glebes in the Missions. Between 1859 and 1864 the Society contributed £1,100 in this form, and in the latter year one-half of the largely increased number of Clergy* were being wholly maintained from local sources [36]. Since 1882 the Society's aid to this diocese has been limited to the payment of a few of the older Clergy—now four in number [37].

There has been little scope for Church work among the Indians in Lower Canada, where their numbers are comparatively few. Among the Abenaquis tribe a Mission begun about 1867 "owes its origin and its subsequent encouragement and support to the Society's Mission at Sorrel" [38].

In Quebec Diocese the Missions of the Society have been extended not only to Labrador but also to the Magdalen Islands, where a Missionary's life involves almost equal hardships—cut off as it is for six months in the year entirely from communication with the exterior world [39]. The Labrador Mission has benefited natives (Esquimaux) as well as settlers [40]. For many years the Society has also contributed to the maintenance of a Chaplain at the Marine Hospital, Quebec, where "year after year men from all parts of the world come to be healed or die" [41].

The progress of the diocese in more recent years is summed up in an address to the Society from the Diocesan Synod in 1888. In the preceding 25 years 15 of 34 Missions "have become self-supporting parishes," and though the Society's grant "has been gradually reduced by one-half, ten new Missions have been opened." "Much progress has been made in what long seemed a hopeless task, winning to the Church the descendants of the original settlers in our eastern townships, many of whom came to Canada from the neighbouring New England States filled with prejudices, political and religious, against the Church of England. These prejudices are now fast disappearing. The permanent maintenance of the Church in the poorest and most thinly-settled parts of the country has been secured by a system of local endowments, now spread over nearly the whole diocese—an effort aided at the beginning by a liberal grant from the Society," but mainly due to local efforts, by which also the endowments of the "Church University" (Bishop's College, Lennoxville), "have been very largely increased," and "nearly all the parsonages in the diocese have been provided, and a large proportion of the churches built or rebuilt during this period." The Synod added:—

"The fact that the great body of our people are devout communicants, that an earnest willingness to help in the spiritual work of the Church is showing itself

* The Clergy increased from 49 in 1850 to 65 in 1864.

more and more among the laity, that eagerness to contribute* towards Missions, both in our own North-West and in heathen lands, is growing among us, and that by God's great mercy we are free from party divisions, a house religiously at unity in itself: these are among the fruits of the Spirit for which we are now offering our devout thanks to Almighty God" [42].

At a Missionary Conference in London in 1878 Bishop Oxenden, the then Metropolitan of Canada, said:—

"For the last hundred years . . . and up to the present time the Society has never failed to act as the nursing mother of the Church in Canada. For a long period the clergy were, in the strictest sense, Missionaries of that Society, and were wholly dependent on it for their stipends. And whatever of spiritual success we have now attained, we must acknowledge that we owe it to those faithful and true men who made the first clearance in the spiritual wilderness, and in faith of future harvests cast in their seed which has brought forth abundantly. . . . With reference to other *Christian bodies* . . . our Church in Canada holds a very favourable position. She commands the respect of those who are separated from her, and her zeal and earnestness are acknowledged by them. Of our clergy I suppose that at least one in ten has come over to us from other Churches. . . . I have a strong impression . . . that the Church in Canada is destined at no distant day to become the focus, around which the scattered bodies shall be gathered. There is at this time a general yearning after unity; and what Church can present a platform so fitted as ours for uniting the various fragments of a divided Christendom?" [43.]

STATISTICS.—In the Province of Quebec (Lower Canada) (area, 228,900 sq. miles), where the Society (1759–64, 1777–1892) has assisted in maintaining 294 Missionaries and planting 162 Central Stations (as detailed on pp. 868–72), there are now 1,488,535 inhabitants, of whom 75,338 are Church Members under the care of 154 Clergymen and two Bishops. [*See* p. 763; *see* also the Table on pp. 192–3.]

References (Chapter XIX.)—Jo., V. 23, p. 299; Jo., V. 24, pp. 5–9, 217–20, 366; R. 1784, pp. 45–6; R. 1785, p. 50. [2] Jo., V. 24, pp. 366–7; R. 1786, p. 21. [3] Jo., V. 25, pp. 42, 334, 407; R. 1790, p. 37. [4] Jo., V. 25, pp. 119, 407; R. 1788, pp. 24–5; R. 1791, pp. 54–5. [5] Jo., V. 25, p. 42; R. 1787, pp. 21–2. [6] Jo., V. 24, p. 392; Jo., V. 25, pp. 42, 119–20, 244; R. 1788, p. 25. [7] Jo., V. 28, pp. 12–15; R. 1799, pp. 41–2. [7*a*] Jo., V. 27, p. 59; Jo., V. 28, pp. 14–15. [8] R. 1789, pp. 41–5. [9] Jo., V. 26. p. 306; Jo., V. 27, pp. 77–8; R. 1796, p. 44. [10] R. 1800, pp. 39–41. [11] App. Jo. **A**, pp. 652–7. [11*a*] R. 1804, p. 45. [11*b*] Hawkins' "Annals of the Diocese of Quebec." [12] Do. pp. 38–42; Jo., V. 29, pp. 257, 359–60; M.R. 1855, pp. 241–2. [13] Hawkins' "Annals of the Diocese of Quebec," pp. 42, 47; R. 1808, pp. 37–8; R. 1809, pp. 44–5; R. 1810, p. 41; R. 1811, p. 57. [14] R. 1818, p. 73; R. 1820, pp. 132–3. [15] and [15*a*] R. 1818, pp. 73–4; M.R. 1855, pp. 243–5. [16] R. 1820, pp. 134–5. [17] R. 1815, p. 47; R. 1816, p. 51. [18] App. Jo. **A**, p. 657; R. 1819, p. 76; R. 1820, p. 30. [19] R. 1820, pp. 104–5: *see also* R. 1833, p. 48. [20] R. 1837, p. 24. [21] R. 1830, pp. 35–6; R. 1833, p. 48. [22] R. 1837, p. 24. [23] **K**. MSS., V. 25, pp. 52, 57. [24] R. 1836, pp. 123–32. [25] R. 1841, pp. 42–3. [26] R. 1840, pp. 134–8; R. 1891, pp. 140–1. [27] Q.P., Jan. 1843, p. 15. [28] Bishop G. J. Mountain's Journal, 1843, pp. 72–9. [29] Do., Pt. I., pp. 11, 14–18, 39, 40, 56, and Pt. II., pp. 1–18. [29*a*] R. 1845, pp. 40–1, 44. [30] Q.P., Oct. 1850, pp. 12–13. [31] R. 1848, pp. 54–7; Q.P., Jan. 1848, pp. 4–7, [32] R. 1850, pp. 23, 44. [32*a*] Jubilee Memoir of Quebec Diocesan Church Society, 1842-92, p. 8. (Bound Pamphlets, "North America, 1892.") [32*b*] R. 1851, p. 65. [33] R. 1852, p. 52. [34] R. 1855, pp. 47, 51; R. 1856, p. 48. [34*a*] same as [32*a*], pp. 8, 9, 18, 20. [35] R. 1858, pp. 45–6. [36] Jo., V. 47, p. 392; Jo., V. 48, pp. 399, 400; R. 1851, pp. 64–5; R. 1863–4, pp. 45–7. [37] Jo., V. 54, p. 12; Applications Committee Report, 1881, pp. 11–12. [38] R. 1867, p. 16; R. 1870, pp. 10–11. [39] R. 1871, p. 18. [40] R. 1867, p. 20. [41] R. 1870, p. 16; R. 1871, pp. 19, 20. [42] **D** MSS., V. 87, No. 17. [43] M.F. 1878, pp. 402–7.

* [Through the S.P.G. and the Canadian Board of Missions.]

CHAPTER XX.

PROVINCE OF ONTARIO (*continued from p.* 141).

THE circumstances under which Upper Canada was first visited by a clergyman of the Church of England are related by the Rev. JOHN OGILVIE, the Society's Missionary to the Indians in the State of New York, in a letter dated Albany, New York, Feb. 1, 1760:—

"Last summer I attended the royal American regiment upon the expedition to Niagara*; and indeed there was no other chaplain upon that Department, tho' there were three regular Regiments and the Provincial Regiment of New York. The Mohawks were all upon this Service, and almost all the Six Nations†, they amounted in the whole to 940 at the time of the siege. I officiated constantly to the Mohawks and Oneidoes who regularly attended Divine Service. . . . The Oneidoes met us at the Lake near their Castle, and as they were acquainted with my coming, they brought ten children to receive Baptism, and young women who had been previously instructed . . . came likewise to receive that holy ordinance. I baptized them in the presence of a numerous crowd of spectators, who all seemed pleased with the attention and serious behaviour of the Indians. . . . During this campaign I have had an opportunity of conversing with some of every one of the Six Nation Confederacy and their Dependants, and of every nation I find some who have been instructed by the priests of Canada, and appear zealous roman Catholics, extremely tenacious of the Ceremonies and Peculiarities of that Church: and from very good authority I am inform'd that there is not a nation bordering upon the five great Lakes, or the banks of the Ohio, the Mississippi all the way to Louisiana, but what are supplied with Priests and Schoolmasters, and have very decent Places of Worship, with every splended utensil of their Religion. How ought we to blush at our coldness and shameful Indifference in the propagation of our most excellent Religion. The Harvest truly is great but the labourers are few. The Indians themselves are not wanting in making very pertinent Reflections upon our inattention to these Points. The Possession of the important Fortification of Niagara is of the utmost consequence to the English, as it gives us the happy opportunity of commencing and cultivating a Friendship with those numerous Tribes of Indians who inhabit the borders of Lakes Erie, Huron, Michigan and even Lake Superiour: and the Fur Trade which is carried on by these Tribes, which all centers at Niagara, is so very considerable that I am told by very able judges, that the French look upon Canada, of very little Importance without the possession of this important Pass. . . . In this Fort, there is a very handsome Chapel, and the Priest, who was of the Order of St. Francis, had a commission as the King's‡ Chaplain to the garrison. He had particular instructions to use the Indians, who came to trade, with great Hospitality (for which he had a particular allowance) and to instruct them in the Principles of the Faith. The service of the Church here was performed with great Ceremony and Parade. I performed Divine Service in this Church every day during my stay here, but I am afraid it has never been used for this purpose since, as there is no minister of the Gospel there. This neglect will not give the Indians the most favourable impression of us" [1].

Throughout the campaign, which ended in the complete conquest of Canada by Great Britain, Mr. Ogilvie set an example to the Government, and "great numbers" of the Indians "attended constantly, regularly and decently," on his ministrations.

In the subsequent contest between England and the American

* [Against the French.] † [The Iroquois or Six Nation Indians.]
‡ [That is, the King of France.]

Colonies the Mohawks again sided with the mother country, and "rather than swerve from their allegiance, chose rather to abandon their Dwellings and Property; and accordingly went in a body to General Burgoyne, and afterwards were obliged to take shelter in Canada." A majority of the nation fled in 1776, under the guidance of the celebrated Captain Joseph Brant, to Niagara, and eventually settled on the Grand River above Niagara. The remainder, under Captain John Deserontyon, escaped to Lower Canada, and, after a sojourn of about six years at La Chine, some of them removed, in 1782–3, to Niagara; but most of them permanently settled in 1784 on the Bay of Quinté,* forty miles above Cataraqui or Kingston, in Upper Canada [2].

The Indians were soon followed by their former pastor, the Rev. JOHN STUART, whose labours among them in New York State and in Lower Canada have been mentioned. [*See* pp. 73–4, 140.] Those settled at Quenti intended remaining there that they might "enjoy the advantages of having a Missionary, schoolmaster and church" [3].

On June 2, 1784, Mr. Stuart set out from Montreal, visiting on his way all the new settlements of Loyalists on the River and Lake, and on the 18th arrived at Niagara. On the following Sunday he preached in the garrison, and in the afternoon, "to satisfy the eager expectations of the Mohawks, he proceeded on horseback to their village, about 9 miles distant, and officiated in their church." After a short intermission they returned to the church, "when he baptized 78 infants and 5 adults, the latter having been instructed by the Indian Clerk," a man of "very sober and exemplary life," who regularly read prayers on a Sunday. The whole was concluded with "a discourse on the nature and design of baptism." "It was very affecting to Mr. Stuart to see those affectionate people, from whom he had been separated more than seven years, assembled together in a decent and commodious church, erected principally by themselves, with the greatest seeming devotion and a becoming gravity. Even the windows were crowded with those who could not find room within the walls. The concourse . . . was unusually great, owing to the circumstance of the Oneidas, Cayugas, and Onondagas being settled in the vicinity." Mr. Stuart afterwards baptized "24 children and married 6 couple." On his return journey he visited Cataraqui (Kingston) and baptized some children; also the Bay of Quenti, 42 miles distant, where, in a beautiful situation, the Mohawks were "laying the foundation of their new village named Tyonderoga," and their school-house was almost finished. The loyal exiles at Cataraqui, &c., expressed "the most anxious desire to have Clergymen sent among them," and they looked "up to the Society for assistance in their . . . distress," being then too poor to support clergymen. In this year Mr. Stuart baptized 173 persons, of whom 107 were Indians [4].

In July 1785 he removed his headquarters to Cataraqui, "chiefly on account of its vicinity to the Mohawks" [5]. Their further history will be noticed hereafter. [*See* p. 165.] At Cataraqui Mr. Stuart began to officiate in "a large room in the garrison." The "inhabitants and soldiers" regularly attended service, and he had "sanguine

* Quinté, Quenti, Kenti, or Kenty.

hopes" of "a large congregation" [6]. These hopes were soon realised, though he was "obliged to teach them the first principles of religion and morality" before pressing them to "become actual members of the Church." They were, however, too poor to erect a Church until 1794, when St. George's was "finished with a Pulpit, Desk, Communion-Table, Pews, Cupola and a Bell." In August of that year the Bishop of Quebec held his visitation at Kingston. During his stay "several persons of the Church of Scotland avowed their conformity to ours and some of them were actually confirmed by the Bishop." In all 55 persons were confirmed, 24 of whom had been instructed by Mr. Stuart. In 1798 his congregation was "numerous and respectable"; nothing "but peace and harmony appeared"; and notwithstanding the ground the Methodists had gained in that country they had "not made a single convert in the town of Kingston" [7].

Many other Missions were founded by Mr. Stuart. On a visit to Quenti in 1785 he "caused the inhabitants of the different townships to collect their children at convenient places and he baptized those who were presented to him." In the second township ("16 miles distant from Catarauqui"), he met "a number of families of the Church of England," who assembled regularly on Sundays and had "the liturgy and a sermon read to them" by Captain Jephta Hawley in his own house. By the next year the "third township" had purchased a house for school and temporary church, in which "a serious discreet man" read prayers on Sundays [8].

The desire of these people for a resident Missionary was gratified in 1787 by the appointment of the Rev. JOHN LANGHORNE to the charge of Ernest and Fredericksburg, as the two townships were respectively named. In his first year Mr. Langhorne had "1,500 souls under his care," and he baptized 107 children and adults. On his first coming the people had "not been able to build either parsonage or church"; but within five years he succeeded in opening eight* places of worship in his parish. These he diligently served, besides often officiating "at distant places in private houses" [9].

The next places to receive resident Missionaries were Niagara (Rev. R. ADDISON in 1792), York, or Toronto (Rev. G. O. STUART in 1801), Cornwall (Rev. J. S. RUDD, 1801–2, and Rev. J. STRACHAN, 1803–11), all of which had been previously visited by the Rev. J. STUART, who has well earned the title of "Father of the Church in Upper Canada" [10].

The first account of York (1802) given by the Rev. G. O. STUART was that the town consisted of "about 120 houses and 70 families: but taking in the whole township there might be about 140 families." The prevailing denominations were "the Presbyterians, Episcopalians and Roman Catholics." The last were few, but there were numerous Methodists. "Notwithstanding the prejudices of those who nominally dissent from the Church of England," he had "a numerous congregation"; but the communicants were "very few" (ten). The people had subscribed to the building of a church, for the site of which six acres of land had been reserved. Pending its erection he was officiating "in the Government House" [11].

* St. Oswald's, St. Cuthbert's, St. Warburg's, St. Thomas's, St. Paul's, St. John's, St. Peter's, St. Luke's.

The Bishop of Quebec in examining Mr. STRACHAN for ordination was so well satisfied with respect to his "principles, attainments, conversation and demeanor," that he stated he would be "more than commonly disappointed" if he did not "become a very useful and respectable Minister" [12]. As will be seen hereafter, the future Bishop of Toronto more than justified the opinions formed of him. During his residence at Cornwall "he conducted a grammar school in which many of the most distinguished colonists received their education" [13]. At the time of the war which broke out between Great Britain and the United States in 1812 he was stationed at York (Toronto), and in 1814 he reported: "the enemy have twice captured the town since the spring of 1813, all the public buildings have been burnt and much loss sustained by many of the inhabitants." The Americans also took possession of Sandwich and Niagara; they burnt the churches there, carrying off from Sandwich the Church books and the Rev. R. POLLARD, who was released in 1814 on the prospect of peace. Mr. ADDISON'S house at Niagara escaped destruction, and "afforded an asylum to many unhappy sufferers" [14].

At the commencement of 1803 Upper Canada contained only four clergymen. The Rev. J. STRACHAN, who in that year "made the fifth," states that so little had been

> "known of the country and the little that was published was so incorrect and unfavourable, from exaggerating accounts of the climate and the terrible privations to which its inhabitants were said to be exposed, that no Missionaries could be induced to come out. . . . It might have been expected that on the arrival of . . . the first Bishop of Quebec, the Clergy would have rapidly increased, but notwithstanding the incessant and untiring exertions of that eminent prelate, their number had not risen above five in Upper Canada so late as 1812, when it contained 70,000 inhabitants. In truth the Colony, during the wars occasioned by the French Revolution, seemed in a manner lost sight of by the public" [15].

Another cause of the lack of clergy, who in 1818 numbered only nine, was that no parishes had been erected by Government. The Society drew the attention of the authorities to this in 1807 [16], and the years 1819–20 brought with them the division of the province into parishes, the opening of six new Missions, and additional grants from the Society in aid of the erection of churches [17].

From this period the number of clergymen rapidly increased.* At the visitation of Upper Canada by Bishop Mountain of Quebec (in 1820) the Clergy, in an address to him, said:—

> "Nearly thirty years have elapsed since your Lordship entered upon the arduous task of diffusing the light of the Gospel through this extensive portion of His Majesty's dominions. You saw it a wilderness with few inhabitants and only three clergymen within its bounds. Now the population is great; churches are springing up and the growing desire of the people to be taught the principles of Christianity through the medium of the Established Church, cannot fail of conveying the most delightful pleasure to your Lordship's mind" [18].

In 1822 the Society had to "congratulate" itself upon the result of its operations in Canada, "where a numerous population collected from various parts of the sister kingdom and educated in the principles of different religious sects have become united in one congregation, and having left their prejudices on the shores of their native

* From 22 in 1825 to 46 in 1833, and to 109 in 1843.

land, have continued to live in Christian charity 'endeavouring to keep the unity of the Spirit in the bond of peace.'"

Applications for union with the Church were "in a variety of instances" "transmitted to the Bishop of the Diocese," and would have been "still more frequent" had the financial resources of the Society allowed it "to hold out such encouragement to overtures of this nature, as they deserve." Many of the new districts occupied by the Society at this period were found to be in a "deplorable state of religion and morality." Sundays had been "no otherwise distinguished from the other days of the week, than by a superior degree of indolence and intemperance," the children had been "wholly deprived of all religious instruction; and the entire population . . . left to follow their own heedless imaginations, without a guide or minister to show them the error of their ways" [19].

As Visiting Missionary the Hon. and Rev. C. STEWART did much at this period to foster Christianity among the settlers and to found new Missions in their midst, and assisted by a private fund raised by him, the people in many places built churches "without even the promise of being soon supplied with a Clergyman." At Simco the inhabitants who had begun building a meeting-house all agreed in 1822 to make it an Episcopal house of worship [20].

In 1830 the Church was reported by Dr. (now Bishop) STEWART to be "spreading herself all over the land" [21]. Such was the respect with which she was regarded, that on the Bishop's visiting Hamilton* in this year and preaching in the New Court House on a week-day, "although the election for the county was at the time going on, the candidates unanimously consented to close the poll for two hours that no impediment to Divine Service might be offered, and the congregation was numerous and attentive" [22].

The noble self-devotion of the Church of England Clergy during the fearful visitations of cholera in Canada in 1832 and 1834 won for them increased respect and affection. Foremost in attendance on the sick and dying both in hospital and private house was Archdeacon STRACHAN,† Rector of Toronto. After the cessation of the plague he was presented by his people with a handsome token of their "affectionate remembrance of the fortitude, the energy, the unwearied perseverance and benevolence" with which he discharged his duties "when surrounded by affliction, danger and despondency." For the 200 widows and 700 orphans left desolate by the cholera a subscription of £1,320 was raised. It is significant that all but £83 of this came from members of the Church. Many orphans were adopted, and eventually all were enabled to obtain a livelihood [23].

The Church of England population in Upper Canada in 1830 formed "one moiety of the whole," and as it was impossible to supply sufficient clergymen to minister to them a body of licensed catechists was then organised to assist the Missionaries—the necessary funds being provided by the S.P.G., which also assisted in establishing a "Sunday School Society" in the country [24].

At the same time "the Society for converting and civilizing the

* Now the cathedral city of the See of Niagara.

† Appointed Archdeacon of York in 1827 [22a].

Indians and propagating the Gospel among the destitute Settlers in Upper Canada" was established in the Colony [25]. These local auxiliary associations, with the "Bible and Prayer Book Society" founded at Toronto in 1816, and the "Upper Canada Clergy Society"* formed in England in 1837, prepared the way for the foundation of the general "Diocesan Church Society" in 1842. [*See* pp. 160, 759.] The united efforts of the parent Society and its handmaids were, however, for a long time insufficient to meet the spiritual wants of the ever-increasing population of Upper Canada. Shortly before the death of Bishop STEWART the Society began to make provision for opening several new Missions [26], but his successor, Bishop MOUNTAIN, could still in 1838 represent to the Government that

"a lamentable proportion of the Church of England population are destitute of any provision for their religious wants, another large proportion insufficiently provided, and almost all the remainder served by a Clergy who can only meet the demands made upon them by strained efforts, which prejudice their usefulness in other points. . . . The importunate solicitations which I constantly receive from different quarters of the Province for the supply of clerical services; the overflowing warmth of feeling with which the travelling Missionaries of the Church are greeted in their visits to the destitute settlements; the marks of affection and respect towards my own office which I experienced throughout the Province; the exertions made by the people, in a great number of instances, to erect churches even without any definite prospect of a Minister, and the examples in which this has been done by individuals at their own private expense; the rapidly increasing circulation of the religious newspaper, which is called *The Church*;—these are altogether unequivocal and striking evidences of the attachment to Church principles which pervades a great body of the population. . . . I state my deliberate belief that the retention of the Province as a portion of the British empire depends more upon the means taken to provide and perpetuate a sufficient establishment of pious and well-qualified Clergymen of the Church, than upon any other measure whatever within the power of the Government. . . . Connected closely with the same interests is the measure which has for some time been in agitation for the division of the diocese and the appointment of a resident Bishop in Upper Canada. It is perfectly impossible for a Bishop resident at Quebec, and having the official duties in the Lower Province . . . to do justice to . . . the Upper. I feel this most painfully in my own experience and I greatly need relief, but apart from all personal considerations, the Church, with all that depends upon her ministrations must suffer while the existing arrangements remain."

The immediate result of this appeal was the erection of Upper Canada into a separate diocese, named Toronto, and the appointment of Archdeacon STRACHAN as its first Bishop, in 1839 [27].

Besides making provision for twenty additional Missionaries, the Society, by an advance from its General Fund and appropriations from the Clergy Reserves,† secured an income for the Bishop [28].

In 1840 Bishop Strachan commenced his first visitation of his diocese. At Niagara sixty-three persons were confirmed, "many advanced in life. . . . Of these, some pleaded want of opportunity, others that they had not till now become convinced of the salutary effects of this beautiful and attractive ordinance . . . the interesting ceremony of confirmation had drawn great attention and . . . many who had formerly thought of it with indifference, had become con-

* A short experience convinced the managers of this association of the unwisdom of maintaining an independent agency, and in 1840 it was united with the S.P.G. as a branch committee [25*a*].

† *See* pp. 161–8.

vinced that it was of apostolic appointment and therefore a duty not to be neglected.* The congregation were so much pleased that the greater number remained in church for evening prayer."

Niagara, one of the earliest congregations collected in Upper Canada, was for nearly forty years under the care of the Rev. R. ADDISON, of whom the Bishop says:—

"He was a gentleman of commanding talents and exquisite wit, whose devotedness to his sacred duties, kindliness of manners, and sweet companionship, are still sources of grateful and fond remembrance. He may justly be considered the missionary of the western part of the province. In every township we find traces of his ministrations, and endearing recollections of his affectionate visits."

The congregations at Williamsburgh and Osnabruck comprised many Dutch or German families, "formerly Lutherans," but who had "conformed to the Church." At Cornwall, where the Bishop had first commenced his ministerial labours, many whom he had baptized, now men and women, came forward to tell him they were of his children.

A spacious brick church, erected at the sole expense of the Rev. W. MACAULAY, was consecrated at Picton.

"It was supposed, before the church was built," said the Bishop, "that we had no people in the township of Halliwell. Mr. Macaulay has been nevertheless able to collect a large and respectable congregation, comprising the greater portion of the principal inhabitants of the village of Picton and its vicinity; he has likewise stations in different parts of the township where the congregations are encouraging. It has happened here, as in almost every other part of the Province, that an active, diligent, and pious Missionary, discovers and brings together great numbers of Church people, who previous to his appearance and exertions, were altogether unknown, or supposed to belong to other denominations."

After the confirmation of twenty-one persons an offering of £50, to be continued for three years, was presented by the "young ladies" of the neighbourhood towards supporting a travelling Missionary in Prince Edward district [29]. The number of persons confirmed in the diocese in 1840 was 1,790, and during the next visitation nearly 4,000. This involved toilsome journeys over woods "in many places dangerous and impracticable—a rough strong farmer's waggon" being the only vehicle that dared attempt them—the rate of progress being sometimes scarcely a mile an hour [30]. In 1841 the Bishop reported that the province, which but for the Society would have been "little better than a moral waste," had now eighty clergymen, and there was "scarcely a congregation in the Diocese that has not cause to bless the Society for reasonable and liberal assistance" [31]. [*See also* the Bishop's Charge 1841; Speech of Chief Justice Robinson of Canada at the London Mansion House Meeting, 1840; and Address of Bishop and Clergy, 1841, 1844, 1847 [31*a*].] On the latter occasion (1847) it was stated that there were "but few" of the churches in the diocese towards the erection of which the Society had not contributed [32].†

Notwithstanding all that had been done the diocese in some parts presented what the Bishop described in 1844 as an "appalling degree of spiritual destitution." Settlers were daily met with who told "in

* A similar effect was produced by a confirmation at Burford in 1842 [28*a*].

† "The whole of the Churches . . . existing in the British Colonies of North America," in 1845, had, "with but few exceptions . . . received grants towards their erection from the funds of the Society" [32*a*].

deep sorrow" that they had "never heard Divine service since they came to the country" [33]. It was with the view of inducing "every individual member of the Church" in the diocese to do all they could "to extend to the whole population of the province that knowledge of salvation which is our most precious treasure" that the Diocesan Church Society was organised in 1842. In advocating its establishment the Bishop paid the following tribute to the Missionaries sent to Canada by the S.P.G.: "Well have these servants of God fulfilled the glorious objects of their Divine mission, by proofs, daily given, of such piety, zeal and labour, mentally and bodily, of hardship patiently endured and fortitude displayed, as render them not unworthy of the primitive ages of the Church" [34].

Within four years of its formation the Diocesan Church Society "leavened the whole Province," and was enabled to support from ten to twelve additional Missionaries. In drawing up its Constitution and Bye-Laws those of the S.P.G. were as closely as possible followed, and it speaks wonders for the growth of the Missionary spirit that in the second year of its existence the income of the daughter Society exceeded that received by the parent Society in any one year for the first ten years after its incorporation.* The advantages of an organisation uniting as well as creating new forces were shown in a striking manner in 1852, when the Canadian Legislature passed an Act divesting itself of its privilege of presenting to certain Rectories† of nominal value in Upper Canada, and placing the "embarrassing patronage" at the disposal of the Diocesan Church Society. In a disunited diocese such a gift would have led to endless bickerings, but the Church Society unanimously agreed‡ to lodge the new power in the hands of the Bishop of Toronto [35].

In the same year that the Diocesan Society was founded a Theological College was established at Cobourg, and in the following year (1843) the Church University of King's College at Toronto. On the secularisation of the latter institution the New Church University of Trinity College was organised in 1852, with the assistance of the S.P.G., and Cobourg College (also fostered by the Society) was merged in it.§ [*See* p. 778.]

As an instance of "what the Church would effect in promoting peace and loyalty, were it zealously supported by the Imperial Government instead of prisons, police and troops," the Bishop sent the Society in 1843 the following account of the Mission at Lloydtown:—

"There is something worthy of remark in regard to this Mission. Lloydtown was considered the focus of the rebellion, which broke out in this province in 1837.

* Independent of the local branch associations the Diocesan Church Society received in 1844 £1,800, besides considerable grants of land for Church endowment; in 1845, £2,735; in 1846, £3,004 [35*a*]. Compare this with the S.P.G. Table on p. 830.

† In 1836 Governor Sir John Colborne, with the advice of his Council, erected fifty-seven rectories in Upper Canada, assigning to each a glebe of 400 acres [35*b*]. The land was described in 1840 as "chiefly unproductive" [35*c*].

‡ On opening the meeting on the occasion the Bishop "could see on looking round many with their papers in their hands impatient to bring their wisdom forward." But as he "addressed the meeting with a frank and honest boldness" he "could see more than one . . . putting their plans in their pocket"; and after a long discussion the patronage was conferred on him "by acclamation" [35*d*].

§ Further assistance towards the endowment of Trinity College was rendered by the Society in 1864 (£500) and in 1884 (£100) [36].

Before that time, such was the hatred of the inhabitants of the village to the Church of England, that it was scarcely safe for one of our Missionaries to approach it. Lloydtown suffered very much from the outbreak, and during their distress, and while some troops remained in it stationary to keep order, the Rev. F. L. Osler, of Tecumpseth, ventured to visit the place. At first his ministrations were in a great measure confined to the troops, but with a kind discretion he seized upon this period of affliction to extend his services to the inhabitants generally; and it pleased God to bless his labours in the most singular manner, so that a large congregation has been gathered, an excellent-sized church built, the character of the village redeemed as to loyalty, and a complete change effected among the people in their sentiments respecting the Church of England; formerly they seemed all enemies, now the majority are steady and zealous friends. . . . On the 6th of August I held a confirmation at Lloydtown; the church was filled almost to suffocation" [37].

While the Missionaries were advancing the welfare of the State by making its subjects loyal and peaceable, the Government was seeking to deprive the Church of her rightful inheritance—an object which was at last fully accomplished. The story of the Canadian Clergy Reserves and their confiscation may be thus summarised:—

At the conquest of Canada by Great Britain the Roman Catholic Church was liberally tolerated, and left in possession of very considerable property.* At the same time it was distinctly understood in the Imperial Parliament that the Anglican Establishment was to be the National Church. In reply to an enquiry in 1785 as to what steps Government had taken since the last peace towards establishing the Church in North America, the Society was informed by Lord Sydney, with regard to Canada, that instructions had been given to the Governor of Quebec to appropriate lands for glebes and schools, that "the salaries to the four Ministers of the Church of England already established in that Province" were "paid out of His Majesty's revenue arising therein"; and on the general question it was added that the Government would co-operate with the Society "in affording to His Majesty's distressed and loyal subjects" in North America "the means of Religious Instruction, and attending the Public Worship of Almighty God," and that "the funds for the support of Ministers arise from the annual grants of Parliament or His Majesty's revenue."

In 1791, when the two distinct provinces of Upper and Lower Canada were established—the royal instructions to the Governor having previously declared the Church of England to be the established religion of the Colony—a reservation of one-seventh of all the lands in Upper Canada and of all such lands in the Lower Province as were not already occupied by the French inhabitants was made (by Act 31 George III.) for the support of a "Protestant Clergy" with a view to providing for the spiritual wants of the Protestant population of the country. While these lands remained mere waste tracts the exclusive right of the Church of England to them was not questioned, but when it was seen that they were becoming valuable other claimants arose in the Presbyterians of the Church of Scotland and various Dissenters. From 1818 to 1854 the subject of the Clergy Reserves was more or less

* The endowments "for the support of the Roman Catholic Church in Lower Canada," were valued by the Bishop of Toronto in 1840, at £4,500,000 [88]. In Upper Canada the R. C. Clergy were "but poorly provided for."

a "burning question" in Canada. It was constantly complained that the Anglican Church held large districts of unimproved land to the inconvenience and injury of the neighbouring settlers.

In 1819 the law officers of the Crown in England advised that the provisions of the Act might "be extended to the Clergy of the Church of Scotland but not to dissenting ministers." The question, being an inconvenient one for the Home Government to settle, was referred to the Provincial Legislature, to whom, however, the entire alienation of the lands and their application to the purposes of general education or a reinvestment of them in the Crown was repeatedly recommended. In 1827 the Imperial Parliament authorised the sale of one-fourth of the Reserves in quantities not exceeding 100,000 acres in any one year. On the main question, which had been left undecided, the local Legislature and Executive Council at length so far agreed as to pass an Act (in 1839) for the appropriation of one-half of the annual proceeds of the property (after payment of certain guaranteed stipends) to "the Churches of England and Scotland," and the residue "among the other religious bodies or denominations of Christians recognised by the constitution and laws of the Province, according to their respective numbers to be ascertained once in every four years." The members of the Church of England in the province "assented" to this arrangement as a "compromise, and for the sake of peace." But since "some of its enactments were in contravention of existing Acts of Parliament" the scheme was disallowed by the Home Government, and an Act of the Imperial Parliament took its place. This Act of 1840 (3 and 4 Vict. cap. 78) provided for the gradual sale of the Clergy Reserves, and for the appropriation of two-sixths of the proceeds to the Church of England, and one-sixth to "the Church of Scotland in Canada." The residue was to be applied by the Governor of Canada with the advice of his Executive Council "for purposes of public worship and religious instruction in Canada." The Church of England portion was to be expended under the authority of the S.P.G. To the Church, a final settlement, even on such terms as the loss of two-thirds of her property, had become desirable, for apart from the undeserved odium brought upon her by the dispute, the property itself was wasting away under a system of mismanagement. Even after the passing of the Act it was necessary to remonstrate against the waste, and a Select Committee of the Canadian Legislature reported in 1843: "There is really no proportion or connexion whatever between the service rendered to the fund and the charges which are imposed upon it." Under a more economical system of management it was soon possible not only to meet the sum (£7,700) guaranteed to certain clergymen during their lives, but also to provide for the extension of the Church.

Notwithstanding that the settlement of 1840 "was intended" to be "final" and "was accepted and acquiesced in by all parties as such" until 1850, the Imperial Parliament in 1853 surrendered the Clergy Reserves to the Canadian Legislature to be dealt with at its pleasure. The Society petitioned against this injustice, but in vain, and in 1855 (by Act of the Colonial Legislature, Dec. 18, 1854) the property was "alienated from the sacred purposes to which it had hitherto been devoted and transferred to the several municipalities

within the boundaries of which the lands were situated." The only limitation imposed by the Imperial Legislature was that the life interests of the existing Clergy should be secured. With one consent, however, the Clergy commuted the aggregate of their life interests for a capital fund to be invested for the permanent endowment of the Church. In Upper Canada the amount thus secured for ever was calculated at £222,620 currency.* This sum, it was reckoned, would produce in colonial investments £12,244 per annum, but the amount of stipends then actually payable to the Clergy was £18,643, leaving a deficiency of £6,399. No effort was spared by the diocese (Toronto) itself to meet the great and unexpected difficulties into which it had been thus thrown; but while doing all that was possible to elicit local support, the Bishop (Jan. 6, 1855) made a final appeal to the Society for assistance:—

"Bear with me in anxiously pressing upon the Society a favourable consideration of the . . . aid which we require in carrying out this scheme of commutation, and allow me to say, that it will be to the Society the most graceful release imaginable from the growing wants of this vast Diocese; for, were it fully arranged and in active operation, with attendant certainty and steady advancement, the courage it would inspire, and the excitement it would create, would doubtless enable us to shorten the period during which we should require pecuniary aid. But if we are left in the wasting condition of dying out, the Society will be compelled during the process to advance much greater help than we now pray for, and even then hope will wither.

"I would rather contemplate the Society administering her generous aid while we require it, and sending her last donation with her blessings, and prayers, and parting greetings of encouragement. It would be a most affecting separation from the greatest of her Colonial Missions, and yet turned into a most glorious triumph. She found Canada a wilderness nearly seventy years ago, but now a populous and fertile region, sprinkled throughout with congregations, churches, and clergymen, fostered by her incessant care, and now carrying the blessings of the Gospel across this immense continent to millions yet unborn."

The Society responded (July 20, 1855) by voting a sum of £7,500, spread over the three years 1856–7–8 [39].

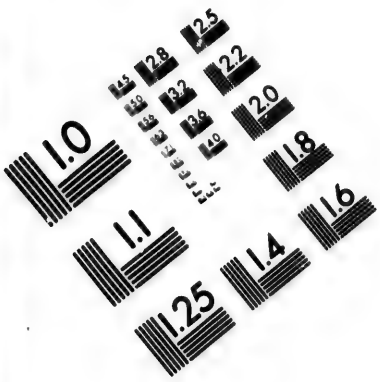
From this time Toronto as a diocese has stood on its own resources with no other external aid than a small endowment derived from a few Crown rectories and the support rendered by the Society in aid of Missions to the Indians.†

"The best evidences of the fruits . . . realized from the judicious nursing of the . . . Church by the Society" (wrote Bishop Sweatman in 1881) are "in the growth in self-sustaining strength and the successive subdivision into flourishing dioceses of the now adult and independent offspring" [40].

The first subdivision took place in 1857, when the Diocese of Toronto, having obtained legislative powers to meet in Synod of Clergy and Laity, exercised its powers by erecting the See of Huron. The original diocese in its settled parts was able to support its Church from local resources; but the Society extended temporary assistance to the newer and more destitute settlements comprised within the new bishopric. For the "true and permanent interest" of the diocese no less than for the economical expenditure of its own funds, the Society's

* In Lower Canada the amount was small. [*See* p. 150.]

† In 1860–1 the Society authorised the conveyance of its lands in Canada West to the Diocesan Church Societies of Toronto and Huron [40*a*].



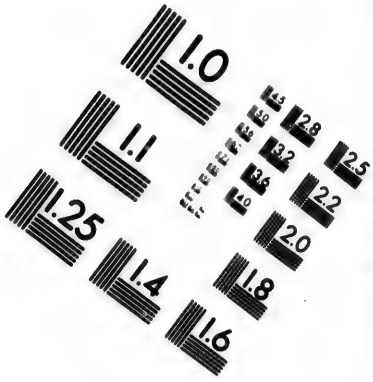
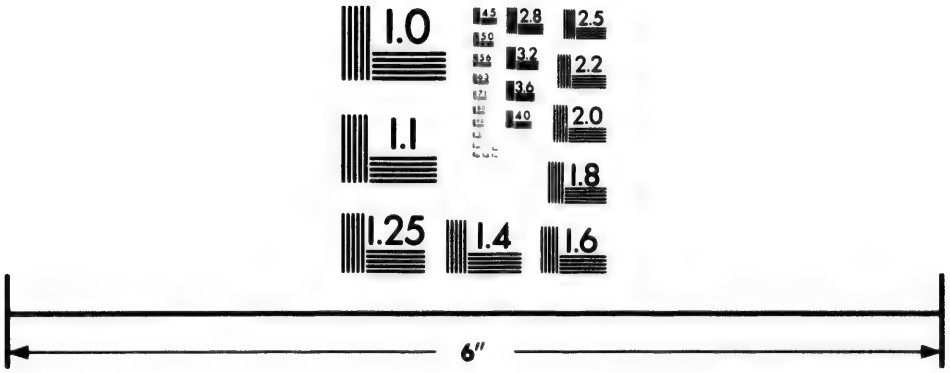


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grants were accompanied with the conditions that within three years the people in each assisted mission should have taken measures for securing its independence by erecting either (1) a parsonage and glebe, (2) a church, or collecting an endowment fund equal to half the grant. Within seven years twenty missions, with sixty-three out-stations, had been established, and in every case the Church had made most "gratifying progress" [41].

With the exception of a small grant to an Indian Mission at Walpole Island, which was continued to 1885 [*see* p. 173], Huron was enabled to dispense with the Society's assistance in 1882. The diocese, which began with 41 clergymen, had now 182, and was in "a prosperous condition" [42].

A similar course was observed in the case of the Diocese of Ontario, the formation of which was promoted by a grant from the Society of £1,000 in aid of the endowment of the Bishopric [43]. Containing 152 townships, each about 100 square miles in extent, with a total population of 390,000, and fifty-five clergymen, the Diocese started in 1862 "with no resources whatever" beyond a grant from the Society. "I was thus enabled," Bishop Lewis said, "to keep up the Missions, which would otherwise have been closed." The Missionary at Almonte reported in 1863 that the Church was "progressing wonderfully." "Numbers who had lapsed to Methodism" now attended his services, and he had baptized many children of Presbyterian parents [44].

With the year 1878 the Society's aid to the diocese, which was being gradually withdrawn, entirely ceased. In that period the number of Clergy had been nearly doubled, $500,000 of invested capital been raised, 140 new churches built, and with few exceptions every clergyman supplied with a parsonage and glebe land. These results the Bishop attributed in a great measure to the organisation of a Synod of Clergy and Laity. "This created such a feeling of confidence and interest that the laity had no scruple in throwing themselves into the work and casting their alms into the treasury of the Church" [45].

It was the privilege of Bishop Strachan to witness the rapid progress towards independence of these two new dioceses which he had done so much to bring into existence. At his ordination in 1803 he made the sixth clergyman in Upper Canada; at his death in 1867 he was "one of three Bishops having together jurisdiction over 248" [46].

In 1873 Toronto was relieved of the northern portion of its territory by the erection of the Diocese of Algoma, a district then consisting principally of Indian reserves, but now comprising a population nine-tenths of which are emigrants from the mother country. Inasmuch as this diocese is the creation of the Canadian Church "as a field of Home Missionary operations," it receives "two-thirds of all unappropriated funds contributed by the laity of this ecclesiastical province in response to her annual Ascensiontide appeal" [47].

The poverty of the settlers, however, has rendered necessary more assistance than has been supplied from this source, and in 1880 and 1882 the Bishop reported there are "thousands of our members scattered throughout this vast diocese, to whom the sound of the

church-going bell is a thing of the past, thousands who are living and dying without any opportunity of participating in the means of grace." "Elsewhere the Church . . . is converting Pagans into Christians; is it not at least equally necessary to prevent Christians becoming Pagans?" [48]. The Society has done much to supply the required means [49]. It has also contributed (since 1872) £1,658 towards the endowment of the see [50].

By the formation of the See of Niagara in 1875 Upper Canada now comprises five dioceses, all of which, except Algoma, are self-supporting. As a separate *diocese* Niagara has not received aid from the Society; but the Missions contained in it were either planted by the Society or are the direct outcome of its work [50*a*]. It may be recorded here that in 1871 the Society initiated a movement for collecting and circulating among the Clergy in England reliable information (obtained from the local Clergy) as to openings for emigrants in the Provinces of Quebec and Ontario, where they could continue within the reach of Church ministrations [51].

The removal of the Mohawks from the United States to Canada, and their settlement on the Grand River and in the Bay of Quenti, has already been mentioned [*see* pp. 74, 140, 154]: it remains to tell of the Society's work among them, and other Indian tribes in Upper Canada.

Immediately on the formation of the Mohawk settlement at Tyonderoga, Quenti Bay (1784), "a young Loretto Indian" (Mr. L. Vincent) was appointed Catechist and Schoolmaster there, and on the Rev. Dr. STUART'S second visit (in 1785), the Indians expressed their "thankfulness for the Society's kind care and attention to them especially in the appointment" [52]. They were also "greatly rejoiced" when the Society came forward with help for the completion of a church which they had begun. The building was so far finished in 1790 as to enable Mr. Thomas, a Mohawk, formerly clerk at the Fort Hunter Mission, New York State, to perform Divine Service in it every Sunday. A few years later this duty was performed by "a son of their principal Chief," who valued himself much "on being a godson of the Bishop of Nova Scotia"* The church was rebuilt and enlarged by General Prescot in 1798. It was furnished with a "neat altar-piece, containing the Creed, the Lord's Prayer, and the Ten Commandments, in the Mohawk language, surrounded by the Royal Arms of England, handsomely carved and gilt, as well as with a fine-toned bell." These were given by George the Third. The Mohawks had preserved the Communion Plate entrusted to them in 1712 "the gift" (as the inscription on it denoted) "of Her Majesty, Queen Anne, by the Grace of God, of Great Britain, France, and Ireland, and her Plantations in North America, Queen, to her Indian Chapel of the Mohawks." [*See* p. 70.] This service of plate, being originally intended for the nation collectively, was divided, and a part retained by their brethren on the Grand River; and such was the care of the Mohawks, that more than forty years later the Missionary of Quenti Bay wrote:—

"Although it has been confided to the care of individuals of the nation for at

* Bishop Charles Inglis, p. 852.

least one hundred and thirty years, the articles we have here in use are in an excellent state of preservation. Even 'the fair white linen cloth for the Communion table,' beautifully inwrought with devices, emblematical of the rank of the royal donor, although unfit for use, is still in such condition as to admit of these being easily traced. The grey-haired matron, a descendant of the Chief, the present guardian of these treasures, which she considers as the heirloom of her family, accounts for the mutilated state of the cloth by observing that during the revolutionary war it was buried to prevent it falling into the hands of their enemies" [53].

Visiting the Mohawks at Oswego, Grand River, in 1788, Dr. STUART found them in possession of a well-furnished wooden church. He baptized sixty-five persons, including seven adults, and was accompanied on his return as far as Niagara (about 80 miles) by Captain Brant, the Chief, and 15 other Mohawks, "who earnestly requested that he would visit them as often as possible" [54]. This he did, as well as those at Quenti, but in both instances the lack of "a resident Pastor" made itself painfully felt. The occasional visits of the Missionaries were "not sufficient to produce lasting or substantial benefit," or "to counteract the evils and temptations which on every side" predominated. The intercourse resulting from the proximity of the white settlers became "a mutual source of immorality and corruption"; and for many years the Missionaries had to complain of the relapse of the Indians into their besetting sin—drunkenness [55]. Through this time of trial the Indians often showed a desire for better things. Those at Quenti frequently went to Kingston to "receive the Sacrament and have their children baptized."

The Rev. R. ADDISON of Niagara, who with several other Missionaries ministered to the Indians of different tribes on the Grand River, reported in 1796–8 there were "about 550 belonging to the Church," and the number was increasing, as he had some "friendly serious Indians," who under his direction persuaded "the neighbouring villagers to be baptized," and taught them "the principles of Christianity as well" as they "were able." The "serious deportment and devotion" of his flock were "exemplary," and he had "18 communicants as pious and conscientious as can be found . . . in any Christian congregation." In 1810, his work among the settlers was making great progress, but he was "most satisfied with his success among the Indians: several of whom, belonging to the least cultivated tribe on the Grand River," had been lately baptized. In some years he baptized as many as 100 or 140 Indians. On one occasion a chief of the Cayuga Nation and his wife were admitted. "They had been man and wife many years, but thought it more decent and respectable to be united after the Christian Form." The Missionaries were "greatly assisted by Captain Brant, Chief of the Mohawks," in their endeavours "to bring the wandering tribes" to Christ [56].

In 1820 the Mohawks on the Grand River numbered 2,000, and those at Quenti (who had been reduced by migrations) 250. By a treaty made in this year, "20,000 acres of land in the Missisaga and 40,000 in that of the Mohawk" districts were added to Government, and Sir Peregrine Maitland expressed his readiness to appropriate the lands themselves, or the moneys arising from their sale, to the Society in

trust to provide the said Indians with Missionaries, Catechists, and Schoolmasters. The Society approved of the proposal, and requested the Bishop of Quebec to act in the matter. The Mohawks devoted a portion ($600) of the proceeds of the land sold by them to the building of a parsonage on the Grand River, and added a glebe of 200 acres [57].

A resident Missionary for them was appointed in 1823 [58]. In 1827 the Bishop of Quebec attended service in their church and preached to them, Aaron Hill, the Catechist, interpreting with "astonishing" "fluency." The Bishop was impressed with the singing of the Mohawks, who "are remarkable for their fine voices, especially the women, and for their national taste for music." The communicants "received the Sacrament with much apparent devotion." A deputation of the chiefs "expressed their sincere thanks to the Society for the interest" it had "so long taken in their welfare," especially for the recent appointment of the Rev. W. HOUGH as resident Missionary. His influence "had already produced a visible good effect upon their habits in general, and they hoped it might be lasting" [59].

Besides the Mohawks there were several Christians of the Tuscarora and Onondaga nations, and some of other tribes to whom Mr. Hough ministered. The Tuscaroras had a small house for public worship, in which the Church Service was regularly read every Sunday morning and evening. He witnessed a "great improvement in their religious condition," and they "learnt to sing their hymns almost as well as the Mohawks" [60].

On Mr. HOUGH's resignation, in ill health, in 1827, the Bishop of Quebec availed himself of the services of the Rev. R. LUGGER as a "temporary substitute," and "permitted him to occupy the parsonage house," then unfinished, but which was completed by "the New England Company," of which he was a Missionary. The Society at first reserved the right of resuming the Mission, but the arrangement was allowed to continue. The severance "of the pastoral connection that had subsisted for more than a century with this interesting people" was not "yielded to without much reluctance on the part of the Society." But inasmuch as they would still "enjoy the services of an Episcopal Clergyman" "under the authority and control of the Bishop," it "consented to leave them under his charge" and applied the resources set at liberty to other portions of the same nation [61].

At this station in 1830 the Bishop of Quebec consecrated "the Mohawk Church, the oldest but one in the diocese," and confirmed 89 persons, of whom 80 were Indians. Arrangements were also made for providing a resident Missionary for Qu[illegible]i Bay, where the Mohawks had set apart a glebe towards his support [62].

Writing of a visit there in 1840 the Bishop of Toronto said:—

"The situation of the church and parsonage looks very beautiful from the bay. The Rev. S. Givens, Missionary, came on board in a small boat, rowed by six young Indians. The parsonage is very comfortable; and Mrs. Givens seems an amiable person, highly educated, and well-bred, and a suitable companion for a Missionary living in the woods, with no society but the aborigines of the country. The church was crowded. Many of the white settlers had come to attend on an occasion so solemn. The congregation, however, consisted chiefly of Indians. The worthy

Missionary brought forward forty-one candidates for confirmation, some rather aged. I addressed them through an interpreter, and, I trust in God, with some effect, as it seemed from their appearance. We all felt it to be a blessed time, and the psalm of praise offered up was overpowering from its sweetness and pathos. The voices of the Indian women are peculiarly sweet and affecting; and there was such an earnest solemnity evinced in their worship, as could not fail to strike all who were present" [63].

From 1810 the office of Catechist at Quenti had been filled by John Hill, a Mohawk. "Sincere and faithful in the discharge of his duties," he was enabled "during thirty years to witness a good confession before his brethren," and at his death in 1841 the white settlers in the neighbourhood united with the Indians in showing respect to departed worth [64].

While the work at Quenti and on the Grand River was progressing satisfactorily, Indian Missions had been opened in other quarters. Reporting to Government on the state of the Church in Canada in 1838, Bishop G. J. MOUNTAIN (of Montreal) said:—

"I cannot forbear . . . from introducing some mention . . . of the labours of our clergy among the native Indians. There are two clergymen stationed among the Six Nations on the Grand River. . . . A Missionary has been sent to the Manatoulin Islands and another to the Sault St. Marie. . . . These four are engaged exclusively in the charge of the Indians. There are two other clergymen who combine this charge with that of congregations of Whites; one in the Bay of Quinté, where a branch of the Mohawk tribe is established, and one who resides in Carodoc, and devotes part of his time to the Mounsees and Bear Creek Chippewas in his neighbourhood. I have never seen more orderly, and to all appearance, devout worshippers than among some of these Indian congregations which I visited, and I have the fullest reason to believe that the Ministry of the Clergy among them has been attended with very happy effects" [65].

The Sault St. Marie Ojibway Mission was begun between 1831–8 by the Rev. W. M'MURRAY. "The principal chief, with his two daughters," soon "abandoned idolatry," and many others were baptized.

"It is truly astonishing" (wrote Mr. M'Murray) "to see the thirst there is for Scriptural knowledge. The Indians, like the men of Macedonia, are calling for help—for Missionaries—from all quarters. . . . Two bands of Indians came to me, from a distance of more than four hundred and fifty miles, for the express purpose of being instructed in the Great Spirit's Book, as they call the Bible, and being baptized. They stated that they had long heard of this Mission, and had now come to see 'the black coat,' their usual designation of the Clergyman, and to hear him speak the good news, of which they had heard a little. I hope to see the time, ere long, when Missionaries will go in search of these poor sheep instead of seeing them travel so far in search of Missionaries."

A church was built by Government, but on Mr. M'Murray's departure they returned to their old settlement at Garden River. The Rev. F. A. O'MEARA carried on the work from 1839 to 1841, when he was removed to Manitoulin Island. Though deserted, the Indians retained an attachment to the Church of England, resisting sectarian and Romanist efforts to draw them away [66].

To the Rev. G. A. ANDERSON, who in 1848 was sent to re-establish a Mission among them, they said:—

"We were left a second time without a Black Coat—no one to read the Great Spirit's book to us. We were determined, however, notwithstanding the dark prospect before us, to attend to the words of our first Black Coat and keep together.

We accordingly assembled every Sunday, and prayed to the great Spirit to look with an eye of pity upon us, and send some one to instruct us in the Good Book our Black Coats used to speak to us about. . . . Now we thank the Great Black Coat that he hath sent you to us" [67].

The Mission at Manatoulin (Indian "Mahneetooahneng") Island arose out of a plan originated by Captain Anderson in connection with the Canadian Government, with a view to collecting all the Indians in the province on one of the islands on the north shore of Lake Huron. The people for whose benefit the Mission was set on foot were Ottahwahs and Ojibwas (or Chippewahs), two tribes of the Algonquin nation, speaking the same language with a variation of dialect. The Ottahwahs having been brought up on the rich lands of Michigan were more adapted for farming than the Ojibwas of Lakes Superior and Huron, accustomed to a life of wandering. "The superstitions of both tribes . . . are essentially the same, consisting in little more than a worship of terror paid to evil spirits, whom they think able to inflict terrible misfortunes on them if neglected." They were extensively acquainted with the most virulent vegetable poisons, the smoking of which would cause blindness.

In May 1836 Captain Anderson, with the Rev. A. ELLIOT and a schoolmaster, began the formation of a Mission settlement on Manatoulin Island, and the scheme promised well until August, when Sir F. B. Head, who had succeeded Sir J. Colborne as Governor of the Province, "ordered" the Missionaries "to leave the work." "The Mission buildings" "were left uncompleted, the school which had been gathered with much pains, broken up, the self-denying labours of the Missionary rendered to all human appearance, abortive; and what was worst of all, an impression was left on the minds of the Indians . . . that both the Superintendent and the Missionary had grossly deceived them." In the following year Captain Anderson was allowed to complete the buildings, and on Sir George Arthur becoming Governor, a second Missionary staff was organised with the aid of Archdeacon Strachan. The party (Captain Anderson, the Rev. C. C. BROUGH, a surgeon, and a schoolmaster) arrived at the station on Oct. 30, 1837, in a snowstorm, to find the Mission-house in flames, and they were obliged to winter at Penetangweshne. Worse than the loss of the buildings was the loss of confidence caused by the sudden breaking-up of the establishment in the previous year, and the suspicions of the Indians were worked on to no good purpose by the emissaries of Rome. To drive away false impressions the Missionary visited the Indians all round the northern shore of the lake, "showing them, by the privations he was willing to endure in their cause, that he sought not theirs, but them."

"It is impossible" (wrote Mr. O'Meara) "for any one who has not undertaken those Missionary journeys to have an adequate idea of what has to be endured in them. It is not the intensity of the cold, or the snow-drifts . . . that forms the worst part of them; it is when these are passed and the Missionary is about to seat himself on the ground by the wigwam fire that the worst part of the expedition has to be encountered. The filth and vermin by which he sees and feels himself surrounded are quite sufficient to make him long for the morrow's journey even though it be but a repetition of the biting winds and blinding drifts which he has already experienced. Still happy would he be, and soon would he forget even these inconveniences, if in most cases, he were received as a welcome guest, and

his message listened to with any degree of attention. . . . This is a very inadequate description of what had to be endured by that servant of God who preceded me in this Mission but they did not prevent him from persevering in his labour of love. With all his exertions however not nearly a tithe of those who at the time of the first settlement at this place gave in their adhesion to the plan, consented to receive his instructions."

After nearly four years' labour Mr. BROUGH removed to London, Canada, and the Rev. F. A. O'MEARA took up the work [68]. Visiting the Mission in 1842, the Bishop of Toronto reported:—

"On the first night of our encampment I discovered that one of our canoes was manned by converted Indians from our Mission at the Manatoulin. Before going to rest they assembled together, and read some prayers which had been translated for their use from the Liturgy. There was something indescribably touching in the service of praise to God upon those inhospitable rocks; the stillness, wildness, and darkness, combined with the sweet and plaintive voices, all contributed to add to the solemn and deep interest of the scene. I felt much affected with this simple worship, and assisted in conducting it every evening, until we reached the Manatoulin Island."

There a whole week was spent in

"preparing the candidates for confirmation and endeavouring to convert some of the heathen. . . . For this purpose besides private conferences, there was service every afternoon. . . . I administered the rite of confirmation to forty-four Indians and five whites. . . . The service . . . was long but it was solemn and interesting; and no person of a right mind could have witnessed it and heard the plaintive and beautiful singing of the sons and daughters of the forest, without being deeply affected. . . . I was nearly overcome by the bright promise of this day's service, and I felt with becoming gratitude to God, that the miserable condition of the long neglected Indians of this country would now be ameliorated through the medium of our Holy Catholic Church."

On the occasion of the Bishop's visit over 6,000 Indians were assembled at Manatoulin Island from various parts to receive the clothing and provisions annually dealt out to them by the British Government. Although the number was so great, "nothing could exceed the peace and good order which universally prevailed. No liquors were allowed them. There was no violent excitement of any sort; and while alive to their own importance they were exceedingly civil, quiet and docile" [69].

The work of Mr. O'MEARA was richly blessed. Within two years the Indians had "acquired more correct ideas concerning marriage—a strong desire to have their children educated like the whites—a disposition to raise the condition of their women—to abjure idolatry, their prophets, and the medicine bag—and a growing sense of the sinfulness of murder, drunkenness, implacable enmity and revenge" [70].

In acknowledging contributions from England towards the erection of a Mission Church, they wrote in 1846:—

"Since we came to hear the good word from the lips of him who first told us of the Great Spirit and his Son Jesus Christ, we know that the red man and the white are brethren, the children of the same father and mother, made by the same Great Spirit and redeemed by the same Saviour. . . . We rejoice to know that you regard us as brethren; for why else should you inquire after us and why else should you give your money for building us an house of prayer? . . . Brethren we thank you for the money . . . by means of which we will now see our house of prayer going on to be built" [71.]

At a Confirmation in 1848 the church was filled with the aborigines, and "to the mere spectator all appeared devout worshippers—the heathen as well as the Christian Indians." Thirty were confirmed, many of them very aged. Afterwards the Holy Communion was administered to fifty-seven, chiefly Indians. Dr. O'MEARA'S services to the Church in his different translations of portions of the Prayer Book and the Bible, with his untiring labours among the Indians, received very "high commendation" from the Bishop of Toronto [72].

Constant Scriptural instruction furnished Mr. O'MEARA'S flock with "a powerful defence from the errors of Romanism," and "an effectual antidote to the fanaticism" with which they were invaded by Dissenting teachers from the United States [73].

The Rev. P. Jacobs was appointed an Assistant Missionary in 1856 [74]; and at the expiration of twenty-five years from the time they had received the Gospel an annual Missionary meeting and collection had become a recognised institution among the Indians of Manatoulin Island [75].

Previous to the opening of the Society's Missions at Delaware and Caradoc most of the Indians were "sunk in all the midnight darkness of paganism." Some years after, the Missionary, the Rev. R. FLOOD, could add: "They have now, through grace from on high, with but few exceptions, long since cast their idols to the moles and the bats, and embraced the Gospel." The majority of these Indians were Munsees, a branch of the Delaware nation, who came into Canada to assist the British against the Americans (U.S.), but Mr. Flood's ministrations extended to the Pottowatomies, Oneidas, and Ojibways in the neighbourhood. The first convert was the leading chief of the Munsees, Captain Snake, who was baptized in 1838 [76.] At a visit of the Bishop of Toronto in 1842 the great Chippawa chief, Cunatuny, was baptized and confirmed. There were then still several pagan Indians in the two villages, and yet they, as well as the converted, were accustomed to attend the Church services. While they continued pagans they painted their faces and refused to kneel. When some doubts were expressed as to the Bishop's coming, the Indians exclaimed: "What, is he not the chief of the Church?—he can never have two words—he is sure to come." The school house, though large and commodious, could scarcely contain half the number assembled, and those that could not get in, stood in groups about the door and windows. The chief was baptized and then confirmed with four others. "His admission into the Church by the sacrament of baptism, and his public profession of the faith in coming forward for confirmation had been with him, for years, matters of deep and solemn consideration" [77].

By 1845 one hundred had been admitted to baptism and forty-five had become communicants. Speaking of a visit to them in 1854, the Bishop said:—

"When we arrived we found them practising their singing, just as might have been the case in a country Church in England. They sing in harmony, the men leading the air and taking the bass and counter-tenor and a few of the women singing somewhat analogous to the tenor. The effect is very agreeable. They have a Prayer Book in their own language, which is an abridgement of the English Prayer Book. . . . There were a fair number confirmed, of whom two were women

above forty. After the service according to their custom they all came forward to shake hands with the Bishop and those who accompanied him" [78].

In 1847 Mr. FLOOD established a new station at a village of the Oneidas, about six miles from Munceytown. This branch of the tribe—one of the Six Nation Indians—attached themselves to the Republican side during the American Revolution, and at the close of the war were located on the Oneida Lake in New York State. There they enjoyed the Church's ministrations until about 1826, when their Missionaries recommended them to dispose of their reserve of land in consequence of the encroachments of white squatters, and retire to Green Bay, Michigan, where the United States Government offered them lands on favourable terms. One half of the tribe did so, the others remained until about 1840, when they removed to the neighbourhood of the Ojibway and Muncey tribes on the River Thames, Canada. In the meantime, having been neglected by the Church in the United States, "some ran into dissent, others relapsed into heathenism." In their new home they were sought out by Mr. Flood, who "took every opportunity that presented itself to bring before them the all-important concerns of the one thing needful, as well as to remind them of the Church of their fathers, with its distinctive character; and blessed be God," said he, "with the most beneficial results, as we have now ranged on the side of the Church a majority of the chiefs and people, and thereby an influence will be given, which under the Divine blessing, cannot fail in bringing back to the fold of Christ those who have 'erred and strayed from His ways like lost sheep'" [79].

Mr. Flood also assisted in opening a Mission at Walpole Island for the Indians there, consisting of the Ojibway (mainly), Ottawa, and Pottowatomie tribes. A previous attempt had been made, but "owing to the misconduct of the interpreter and other causes" it had not succeeded as was hoped. In Aug. 1842 the Chief visited the Bishop of Toronto at Sutherland, and expressed the readiness of the Indians "to receive a missionary kindly" [80].

Accordingly in 1843 the Rev. R. FLOOD, accompanied by the Rev. J. CAREY, visited Walpole Island, where they were met by "the Chiefs of the Walpole, Sable, and Port Sarnia Indians with most of their war chiefs," to the number of eighty. Mr. Flood addressed them on our Lord's commission to the Apostles to preach the Gospel, and the Apostolic succession, and explained the Gospel. "The Indians listened with deep interest," and when it was proposed to rent a house for the Missionary (Mr. Carey) the Chief said, "I want no rent, but I want the Minister to be near me and to teach me what is the good way" [81].

None of these Indians had as yet embraced Christianity, and the Rev. A. JAMIESON, who succeeded Mr. Carey in 1845, found their condition wretched in the extreme, their lazy habits fully verifying the Indian maxim: "It is better to walk than to run; it is better to stand than to walk; it is better to sit than to stand; and it is better to lie than to sit."

"My congregation during the first year was small indeed," he continued. "Sometimes . . . I would enter the Church, remain an hour or two and leave

without having any congregation at all. . . . Instead of going to Church and waiting for a congregation that never came, I went about amongst the Indians, on Sundays as at other times, and endeavoured to gain their attention to the claims of Christianity . . . in the course of a few months two or three Indians visited me once or twice a week, to ask questions about the Christian religion. . . . And one year after the commencement of my labours I was cheered by being able to baptize two Indians" [82].

From this time progress was more assured: the Indians were gradually reclaimed, and in 1854 thirty-two were confirmed [83].

By 1861 paganism had so declined that "the majority of the Indians" were "on the side of Christianity." They were hardly to be recognised as the same people, so great had been the change. "Under the benign influences of the Gospel, the improvident" had been made careful; the drunkard, sober; the impure, chaste; and the revengeful, meek and forgiving" [84].

In 1862 an epidemic swept over the island and made great ravages among the Indians. Mr. Jamieson and his wife were left alone "in the midst of a fatal and loathsome disease" (small-pox). The medical man in the neighbourhood declined to assist, "alleging that if he did so he would displease his patrons. The white men kept aloof . . . as if the island had been stricken with the plague." But the Missionary put his trust in God, and did his duty. In his efforts he was nobly seconded by Mrs. Jamieson, who "with her own hands vaccinated 280" of the Indians [85].

Large numbers were confirmed from time to time by the Bishop of Huron, who also, about 1864, ordained an Indian* to act as assistant to Mr. Jamieson, and to evangelise along the southern shore of Lake Huron [86].

In 1878 the congregation elected and sent two delegates to the Diocesan Synod, and paid their expenses. The native delegates were much impressed by the large gathering of clergy and laity, and the services and proceedings. They witnessed the ordination of eighteen candidates, and partook of the Holy Communion side by side with many of their fellow Churchmen—members of the same household of faith [87].

That the Walpole Island Indians were worthy to be represented in this Christian Council will appear from the following incident: "A number of Indians being at a distance from home were asked by some whites to get up a war-dance, and go through some of their pagan ceremonies. They quietly declined, and though bribed by the offer of whisky—no trifling temptation to the average red man—they steadily refused, saying that they had given up these things when they embraced Christianity"[88].

In reviewing the results of the Society's work in Huron Diocese, Bishop Hellmuth wrote in 1882: "No more satisfactory or successful Missionary work has ever come under my notice, for the 38 years I have been on this side of the Atlantic, than that accomplished by Mr. Jamieson on Walpole Island. . . . Your Society may congratulate itself that its funds have been so wisely and beneficially employed" [89].

On the death of Mr. Jamieson in 1885 the diocese ceased to look to

* The Rev. H. P. Chase.

the Society for aid in carrying on its Indian Missions, and from that year Algoma has been the only diocese in Upper Canada aided by the Society.

Although the diocesan authorities now regard the settlers as having a primary claim on the grant entrusted to them,* the Society has assisted in providing and maintaining a Mission ship† by means of which the Bishop is enabled to visit the Indians as well as the settlers, and some of its Missionaries are still directly or indirectly engaged in native work. That the earlier Missions‡ of the Society have borne good fruit will be seen from a report of Bishop Sullivan in 1882:—

"The Indians number from 8,000 to 10,000, all belonging to the Ojibewa tribe, speaking therefore only one language. Since my consecration, I have had a great many means and opportunities of measuring the need and capacity for social and religious improvement. I have preached to them—prayed with them—sung the songs of Zion with them round the camp-fire—sat with them at their tables—rowed and paddled with them in their canoes—listened to their speeches at several 'pow-wows'—and, as the result of it all, I herewith avow myself the Indians' friend and stand ready to do what in me lies for their social and religious elevation. . . .

"'But,' it will be asked, 'are they *capable* of elevation?' I answer, most unhesitatingly, yes. The experiment has been tried, and has succeeded. Despite the all but insurmountable difficulties arising, in the case of adults, from the force of the confirmed habits of a lifetime, hundreds of these once degraded and ignorant pagans have been reclaimed from savagery, and are now settled down in their substantially built homes, with the comforts of an advancing civilisation round them—pictures hang on their walls—habits of cleanliness pervade their dwellings—the social and domestic virtues are honoured and respected, and the New Testament lies on their table, not by any means neglected. I could to-morrow take the most prejudiced anti-Indian to homes where he could see all this and would be compelled to acknowledge that . . . after all, the aborigines are as capable, when rightly dealt with, of social and religious elevation as any other race of men" [90].

His predecessor, Bishop Fauquier, while visiting the diocese in 1878, discovered a band of pagan Indians who had been "waiting for thirty years for an English Missionary to come to them." About 1848 their old chief was promised a teacher of the English Church by "a great white chief." The old man "lived twenty years and died in the faith of that promise, every year looking but in vain for the teacher to come." His last words to his people were that they should "not join any other religion but wait for the English Black Coat to come and teach them"; and this they had been doing ten years longer. By the establishment of a Mission at Lake Neepigon a great change for the better was effected among the Indians, both in temporal and spiritual matters, in the course of the next four years [91].

The time seems distant when this diocese will be able to dispense with outside help; still, satisfactory progress towards self-support has been shown, and some return has been made to the Society for past assistance [91*a*].

From the older Canadian dioceses the Society has long been accustomed to receive an annual token of sympathy in its work in heathen lands. In 1881 the Bishop of Toronto pledged his

* *See* p. 165. † The *Evangeline*.

‡ The Missions at Sault Ste. Marie, Garden River, and Manatoulin Island [*see* pp. 168–71] are now in the Diocese of Algoma.

diocese "to do something in the way of return to your venerable Society for all the fostering care received from it during so many years." Subsequently he forwarded £71, "the first-fruits of a large offering for the future . . . for the great cause of Foreign Missions," adding that his "aim is eventually that we may have our own Missionaries planted in every quarter of the heathen world; when we shall cease troubling the Society to be the Almoner of our gifts" [92].

The Canadian dioceses already enumerated form the *Ecclesiastical* Province of Canada [*see* p. 764]. The Provincial Synod in 1883 organised "The Domestic and Foreign Missionary Society of the Church of England in Canada" [93], which in 1884 resolved:—

"That this Board recognising the great obligations of the Church in this country to the S.P.G., the contributions to the Foreign Missions be divided between the S.P.G. and the C.M.S. in the proportion of ⅔ds to the former and ⅓d to the latter, the sums specially appropriated by the contributors being taken into account in making such division, and that these amounts be applied to the work of [the said Societies among the heathen" [94].

At the desire of the Board, the Bishops of the Province attending the Lambeth Conference in 1888 took counsel with the Society with a view to the Canadian Church "undertaking direct work in the foreign field."

The Canadian Board were advised not to enter upon the foreign field "until they are morally certain of a revenue for the purpose of at least $15,000 or £3,000 sterling per annum," but "as a temporary arrangement" it would "most effectively conduce to the attainment of the objects desired in common by the Church in Canada and by the S.P.G. that meanwhile the S.P.G. should receive any moneys entrusted to it by the Church in Canada for Missionary work among the heathen, on the understanding that the Society will be prepared to receive and place upon its list and pay out of the funds so contributed from Canada any well-qualified candidates who may be presented to it by the Canadian Church for work in India, Japan, and other heathen countries."

The Society is unable "to guarantee any grant in perpetuity," but the Canadian dioceses were "assured that the Society will not allow them to suffer so far as aid from England is concerned in the event of the Board . . . entering directly upon the Foreign Field instead of sending their contributions through the Society for that purpose" [95].

The advice of the Society has been accepted, and in 1890 the Canadian Board sent out its first Missionary, the Rev. J. G. Waller, the field selected being Japan [96].

Soon, it is hoped, side by side with evangelists of the mother Church, will be found working, in other foreign heathen lands, Missionaries duly authorised and supported by the daughter Churches of Canada. And thus will be afforded another instance of the beneficial effects of that branch of the Society's work which seeks to plant Colonial Churches in order that they may become truly Missionary—taking their part in the evangelisation of the world.

Statistics.—In Upper Canada, now known as the Province of Ontario (area, 222,000 sq. miles), where the Society (1784–1892) has assisted in maintaining 381 Missionaries and planting 278 Central Stations, as detailed on pp.872–7), there are now 2,114,321 inhabitants,

of whom 385,999 are Church Members, under the care of 507 Clergymen and 5 Bishops [*See* p. 763: *see* also the Table on pp. 192–3.]

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CHAPTER XXI.

MANITOBA AND THE NORTH-WEST TERRITORIES (formerly RUPERTSLAND).

THE country was discovered by Hudson in 1610, and in 1670 assigned by Charles II. to Prince Rupert and others—a corporate body commonly known as the Hudson's Bay Company. The original colony of "Rupertsland" comprised "all the Lands and Territories upon the countries, coasts, and confines of the Seas, Bays, Lakes, Rivers, Creeks, and Sounds, in whatsoever latitude they shall be that lie within the entrance of the Straits commonly called Hudson's Straits that were not actually possessed or granted to any of his subjects or possessed by the subjects of any other Christian Prince or State." On the surrender of the Company's Charter to the Crown, "Rupertsland" was incorporated in the Dominion of Canada, and representative institutions were granted (1870) to the province of Manitoba then erected. The North-West Territories were formed into a distinct Government in 1876; and in 1882 divided into four provisional districts—Assiniboia, Saskatchewan, Alberta, and Athabasca. Under the Earl of Selkirk an agricultural settlement was formed on the banks of the Red River in 1811. When Governor Semple was sent out from England in 1815 he was required to ascertain if any trace existed of either temple of worship or idol, and whether it would be practicable to gather the children together for education and industrial training. In his report he said: "I have trodden the burnt ruins of houses, barns, a mill, a fort and sharpened stockades; but none of a Place of Worship, even upon the smallest scale. I blush to say that, over the whole extent of the Hudson's Bay Territories, no such building exists." Ere this "foul reproach" was removed "from among men belonging to a Christian nation" the Governor was slain in an incursion of the natives. The Hudson's Bay Company had not been entirely unmindful of their religious duties: the chief factor at each post being required to read the Church Service to their employees every Sunday. In 1820 they sent out the Rev. J. West as Chaplain to the settlement. Desirous of benefiting the heathen also, he offered his services to the Church Missionary Society, with the view of establishing schools for the Indians, and that Society provided him with £100 to make a trial. In 1822 the Company solicited the aid of the S.P.G. in "furnishing them with a Missionary or in a donation for the erection of a Church at the settlement on the Red River," but no help could be spared [1]. Mr. West opened a school, and in 1823 a church was built near the spot where Governor Semple fell; and the Rev. D. T. Jones was sent out by the C.M.S. to form a regular Mission under Mr. West, who, however, returned to England the same year. In 1825 Mr. Jones was joined by the Rev. W. Cockran (C.M.S.) Up to this time the labours of the Missionaries had been directed chiefly to the European settlers and their descendants of

mixed blood. Owing to the wandering habits of the Indians no systematic effort had been made on their behalf, with the exception of the Indian School; but Mr. Cockran formed an industrial settlement in 1832, and in 1834 baptized 20 Indians—10 being adults. Under his management such progress was made that when in 1844* Bishop G. J. Mountain of Quebec visited the settlement he found four churches attended by 1,700 persons, and nine schools with 485 scholars. Including half-breeds and Europeans 846 persons were confirmed. The number of communicants was 454; but in two of the churches there was "no Communion table and no place reserved for it." The "necessity of establishing a Bishop in those territories" was so powerfully urged by Dr. Mountain that in 1849 Rupertsland was erected into a diocese and the Rev. David Anderson consecrated its first Bishop [*see* p. 704].

In 1850 the Society responded to a request of the Bishop to enter the field [1*a*]. Its first Missionary, the Rev. W. H. Taylor (of Newfoundland), who was placed in charge of the district of Assiniboia in 1851, thus describes his arrival in the diocese in 1850:—

"We had been six weeks or more journeying over the extensive prairies which lie between the United States and this country. We had been in the wilderness exposed to the savage hordes of Indians . . . and the wild beasts, scarcely less fearful . . . and the sight of neat and quiet dwellings with their apparent safety and comfort was most pleasing. . . . As we travelled down the Assiniboine to the settlement on the Red River, we could see the little farms on the river's side and the banks filled with stacks of corn and fodder, with vast herds grazing at large in the plains. . . . Then the French Church, the fort . . and in the distance the English Church and the Bishop's house, told us that we were again in a land where the true God was known and worshipped" [2].

Mr. Taylor's charge embraced a district about 30 miles in extent, containing a scattered population of European, French-Canadian, mixed (half-breeds) and Indian races. Service was held at first in a schoolroom in the centre of the settlement, 8½ miles above Fort Garry. Near the rendezvous of the Indians who visited the settlement in the summer, and within sight "of the scalps suspended over the graves of the poor dark departed ones," and "on the spot where for years . . . the heathen revels have been performed," was built in due time (with the Society's aid) "a temple to the living God." In May 1852, before either church or parsonage was finished, a mighty flood swept over the surrounding district, and the parsonage and glebe became "a place of safety for a homeless, houseless, population" including the Bishop and his family [3]. In their battles with the elements the early settlers were often worsted. Thus in one winter Mr. Taylor wrote of the "freezing of the ink in the pen while filling up the marriage register. Immediately the pen came in contact with the air in the church the ink became solid . . . though a great fire was burning in the stove" [4]. In 1855 the Mission became the organised parish of St. James, Assiniboine, with a consecrated church,† calculated to raise the tone of public worship in the Diocese [5]. The district for many miles round continued to benefit from Mr. Taylor's labours until 1867, when illness obliged him to remove to England [6].

In 1852 the Society made provision for stationing a clergyman at York Fort in response to an appeal which the Bishop forwarded from the Indians there. They had had "occasional visits from Protestant ministers," and were endeavouring, so far as their knowledge went, to worship God "in spirit and in truth," reading the books printed in their own tongue, praying night and morning, and observing the

* The total population of the Red River Settlement was then 5,143—of whom 2,798 were Roman Catholics.

† Consecrated May 29, 1855.

Sabbath. But they felt "like a flock of sheep without a shepherd." "Long have we cried for help" (they concluded); "will you not take pity upon us, our ignorant wives, our helpless children, many of whom are still unbaptized, and some of us too?" [7].

The Bishop's selection of the Rev. R. McDONALD for this post was approved by the Society, but it was deemed advisable to send a clergyman of greater experience, and such an one could not be obtained until 1854, when the Mission was undertaken by the C.M.S. [8].

From 1854 to 1859 the Society supported the Rev. T. COCHRANE at St. John's, Red River, who was entrusted with the charge of the Collegiate School for the training (among others) of candidates for the ministry [9].

The next Mission of the Society was formed at Fort Ellice, or Beaver Creek, 240 miles to the westward of the Assiniboine River, where the Rev. T. COOK was appointed in 1862 to minister to the Indians, half-breeds, and the few English of the district. Being "native born" Mr. Cook was "equally familiar with both languages," and at Bishop Machray's first ordination he "preached in the Cree language for the benefit of the Indians present" [10]. The new Bishop (who succeeded Dr. Anderson in 1865) was much impressed by "the great good going on" in the diocese, and "the great difference between Indians in a heathen state and those even but nominally under the softening and yet elevating influences of the Gospel" [11].

The Bishop doubted whether the Society had "another Heathen station so removed from the conveniences of life as Fort Ellice; above 700 miles from any market with a people in the very lowest condition . . . and, alas! for many a long day, no hope of improvement in temporal things." The few things the Indians possessed—huts and blankets or coats—were generally deeply pledged for skins [12].

The wandering habits of the Indians added to the task of their conversion. The half-breeds could be regularly assembled for service and instruction at Fort Ellice, but to win the pure natives it was necessary to follow them in their wanderings over hill and plain, and instruct them in wilderness and wigwam. Fort Pelly, Touchwood Hill, Qu'Appelle Lake, and other places were visited, and among the pure natives ministered to were the Soulteans, Crees, Assiniboines, and Sioux. Since buffalo-hunting could no longer be depended upon for obtaining a subsistence Mr. Cook sought to teach the Indians ploughing and to induce them to settle and farm for themselves. In this he met with little success, but as a Missionary he was generally acceptable, and his useful labours were continued for twelve years [13].

Previously to 1870 the Church Missions in Rupertsland had been carried on in days of "hopeless isolation," when no increase of the white population could even be expected except from the servants sent out from Great Britain by the Hudson's Bay Company [14].

Direct intercourse with England was maintained by way of Hudson's Bay, which was navigable only about four months in a year. Annually in the autumn a ship came to York Factory, but goods had to be carried inland nearly 800 miles. Even in 1865, the year of Bishop Machray's arrival, "there was a complete wilderness of 400 miles in width still separating Manitoba from the nearest weak white settlements" [15].

The union of the country with the Dominion of Canada (in 1870) was followed by a magnificent development. In 1871 the Bishop wrote: "I am anxious that the Society . . . should seriously consider the extraordinary circumstances of the south of my diocese. I do not suppose that a doubt is anywhere entertained of the fertility of the province of Manitoba, and of a large section of country to the west of that province for a thousand miles to the Rocky Mountains. . . . The rapidity with which this rich country is being made accessible is marvellous and unexampled. . . . Language could not too strongly represent the extraordinary result to be anticipated within the next ten years" [16].

The opportunity of "taking the initiative in the great work of evangelisation for the people that are coming here" was urged with force by Lieut.-Governor Archibald at a meeting held at Winnipeg in 1872, when the Society was appealed to for increased aid [17]. At the time these appeals were made, Winnipeg had just "started as a village of a few hundred people" (300 in 1871). By 1880 its population had reached 10,000, which number was more than doubled in the next six years [18].

The Society has made and is still making great efforts to provide for the spiritual wants of the settlers. The Bishop of Rupertsland stated (in 1884–1888) that it came forward to help the Church in the most generous and sympathising manner, and with surpassing kindness and consideration.

"These are not words of flattery for the ears of the Society but words of sober heartfelt truth from our own hearts. The Society had assisted us in some measure for many years but as the work of settlements grew it continuously increased and extended its aid, so that the position we hold in the vast tract of settlement between this and the Rocky Mountains is almost entirely owing to this noble Society. . . . It has given grants to bishoprics and colleges . . . furnished part of the salaries of Bishops till endowments were secured, given studentships for candidates for orders, and above all given large and generous grants for the support of Missions" * [19].

By subdivision the original Diocese of Rupertsland has become eight, viz., Rupertsland 1849, Moosonee 1872, Saskatchewan 1874, Mackenzie River 1874, Qu'Appelle 1884, Athabasca 1884, Calgary 1887, and Selkirk 1890 [20]. The most northern of these, *i.e.* Moosonee, Mackenzie River, Athabasca, and Selkirk, are sparsely populated, and chiefly by Indians who are cared for by the Church Missionary Society; the other dioceses have received liberal assistance from the S.P.G., which, in Saskatchewan, Qu'Appelle, and Calgary still has Missions to various Indian tribes as well as to the settlers [21].

In the words of the Metropolitan of the Province in 1881, "the obligation of the Church in this field as a body, and of English and Canadian Churchmen coming to us in large numbers, to the S.P.G., really cannot be over-estimated" [22].

* The annual grants for the support of the Bishops referred to have extended in the case of Saskatchewan from 1874 to 1886, and in that of Qu'Appelle from 1884 to 1891, in addition to which the Society has contributed towards the endowment of the Bishoprics of Saskatchewan (£2,092), Qu'Appelle (£3,368), and Calgary (£1,078); also £3,000 for Clergy endowment and £1,500 for College endowment in the Diocese of Rupertsland [19*a*].

STATISTICS.— In Manitoba (area, 73,720 sq. miles) and the North-West Territories (area 2,553,337 sq. miles), where the Society (1850–92) has assisted in maintaining 125 Missionaries and planting 88 Central Stations (as detailed on pp. 878–80), there are now 219,805 inhabitants, of whom 45,018 are Church Members, under the care of 121 Clergymen and 7 Bishops. [*See* p. 763; *see also* the Table on pp. 192–3.]

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CHAPTER XXII.

BRITISH COLUMBIA.

THE islands lying off the North Pacific Coast were discovered by Vancouver in 1762, and the largest of them took his name. In 1843 it was leased by the Crown to the Hudson's Bay Company, and in 1849 constituted a Crown colony. The adjacent mainland was included in the lease, but remained comparatively unknown until 1858, when the discovery of gold there brought a large number of immigrants, and it also was made a Crown colony, viz., British Columbia. The two colonies were united in 1866, and incorporated in the Dominion of Canada in 1871.

Under the old system of colonisation, settlements appealed in vain to the mother country for a Bishop for more than a century; but British Columbia was no sooner proclaimed a colony than it became a diocese of the English Church. An endowment having been provided by Miss (now the Baroness) Burdett-Coutts, *Bishop Hills was consecrated to the see in 1859 [1]

IN response to applications made by the Rev. Mr. Bayley in 1854 and the Bishop of Rupertsland in 1857, the Society in the latter year set apart funds for establishing a "Mission to the Heathen" in Vancouver's Island [2].

Its first Missionary, the Rev. R. DOWSON, arrived on Feb. 2, 1859. At that time Victoria (V. I.), the capital of the colony, was "a strange assemblage of wooden houses, with a mixed population of every nation numbering about 1,500." Mr. Dowson found but one small village of Indians near Victoria, and the men were "idle and diseased" [3]. He therefore started "on a voyage of discovery to the north of the island, and so on to Fort Simpson upon the mainland." He sailed in a vessel of the Hudson's Bay Company, and for his "long and tedious journey" was well repaid by the knowledge he gained of the island and of "Indian life in its wildest and most natural aspect." Nanaimo, the next white settlement north of Victoria, had a population of about 160 whites and half-castes, with a few hundred Indians camped round. The "village or town" was "a most miserable affair, simply the wood cleared away and . . . small wooden houses . . .

* The endowment given by this lady included provision for two Archdeacons also [1*a*].

sprinkled . . . amongst the mud and stumps." The Hudson's Bay Company maintained a school there for the white and half-caste children, and Mr. Dowson held service in the building—"the room being quite full and the people exceedingly attentive." Previously the place had been only twice visited by a clergyman—chaplains from Victoria and a passing steamer. The Indians there were chiefly wanderers, "coming for a short time . . . to work at the coal mines and earn a few blankets and then taking themselves off again." Some distance to the south was a large tribe of Cowitchins, amongst whom a Roman Catholic missionary tried to live, "but as soon as he had no more blankets, calico, &c., to give them they drove him away." "Nearly all the different tribes" hated "each other." At Fort Rupert, 200 miles further north, there were about six whites—employees of the Hudson's Bay Company. Outside the fort were encamped a thousand Quackolls, "the most bloodthirsty of all the Indian tribes on the North-West Coast." "Plenty of heads and other human remains" lay on the beach; "one body of a woman . . . fastened to a tree, partly in the water, and . . . eaten away by the fish." A short time before some canoes came in from a war expedition and landed a prisoner, "when all the other Indians rushed down in a flock from their houses and ate the poor wretch alive."

At Fort Simpson, on the mainland, there were about 20 whites, surrounded by the Chimpsian tribe numbering 4,000, of whom several had been taught to read a little English by a C.M.S. schoolmaster. In contrast to the dirty houses of the Quackolls, those of the Chimpsians were "the best and cleanest" Mr. Dowson had seen. The houses of both tribes were "ornamented with grotesque carvings on the outside," . . . but they did not "seem to regard any of the figures as objects of reverence." Indeed, these Indians appeared to be "as totally without religion of any sort as it is possible for human beings to be." "Their only idea of the future" was "annihilation."

The Indians on the North-West Coast burnt their dead; those in the South placed the bodies in boxes on the surface of some small island. The Northern Indians were "very clever at carving," and "ingenious at almost any handicraft work," but frequently destroyed their property to obtain popularity. Among the Quackolls it was not uncommon for a man to "kill four or five slaves at once, to show his contempt for his property," and they were "almost invariably eaten." All the Indians on the coast treated their slaves "very cruelly, and generally cut some of the sinews of their legs so as to lame them and prevent them from running away." The costume of the tribes generally varied little, "consisting of a blanket," and "red paint for the face" when they could afford it. The manner of inducting a medicine man into his office was also "much the same among all the tribes." The man went alone into the bush, without food, and remained several days; the longer the more honourable for him, as showing greater powers of endurance; he then returned to the village, and rushing into the houses bit pieces out of the people till he was completely gorged. Then he slept for a day or two, and came out a "duly accredited medicine man." But the medical profession was not a safe one, the death of the patient being "not unfrequently followed by the shooting of the medicine man." These Indians had "little knowledge of the

healing" art. When a man was sick they laid him in a corner of the house, stuck several poles around him, and hung them over with feathers stained red. The medicine man then came with a large rattle, made of a hollow piece of wood filled with pebbles, and generally carved in the shape of a hideous head, which he rattled incessantly over the patient's head, howling meanwhile, the supposed effect being "to drive away bad spirits." In their natural state the natives were "subject to very few diseases," but those which the white man had "introduced among them" were "destroying some of the tribes very rapidly" [4].

On his return from his expedition to the North Mr. Dowson took up his quarters temporarily "in a little dilapidated school-house belonging to the colony," about four miles from Victoria, and made preparations for establishing himself in one of the Indian villages. He tried in vain to find any European who was both able and willing to teach him anything of the native language. As a rule the only means of communication between the Indians and whites was Chinhook—a jargon of "little use except as a trading language: it consists nearly altogether of substantives, and has no words to express thoughts except the most material and animal wants." Chinhook acquired, the Missionary began the study of Cowitchin by having a native to live with him. The first he tried soon went away without a word, and a few days afterwards was glorying "in all his original dignity of paint and feathers." A yet greater discouragement than this was the "utter indifference, if not something worse of the white settlers towards the welfare of the natives." Personal kindness Mr. Dowson received abundantly, but it was "to the English stranger and not to the Indian Missionary." Almost everyone laughed at the "idea" of his "teaching Indians," saying there was "no good in them and no gratitude"; and frequently it was remarked that "they ought to be rooted out like tree-stumps" [5]. In this respect the Americans were the worst offenders, and the feeling was reciprocated. The Indian freely imitated "the white man's vices." In his first report to the Society Bishop Hills wrote:—

> "I saw an Indian running round and round in a circle. He was intoxicated and almost a maniac. I listened to the sounds he was shouting. They were the words of a blasphemous and obscene oath in English! It is a common thing for Indians, even children, to utter oaths in English. Thus far they have come in close contact only with our vices. We have yet to bring amongst them the leavening blessing of the Gospel of Christ" [6].

Owing to the illness of his wife the first Missionary was obliged to return to England in 1860, but during his short stay Mr. Dowson had succeeded in gaining the confidence of the Indians around him, and proving that they were capable of receiving good as well as bad impressions. "You teach savage good—savage's heart good to you," was the expression of an Indian on experiencing, probably for the first time in his life, Christian sympathy and love. A knowledge of medicine was of great assistance to the Missionary, and his reputation for doing good reached the Saanechs, whose three principal chiefs came to invite him to live among them, promising to give gratis, "plenty of good land to build a house upon, and that . . . not one of them would steal or do any wrong."

Mr. Dowson was able to be of some use to the white settlers also. Though "nearly all Scotch Presbyterians," they attended regularly, to the number of forty, some from a considerable distance, and joined "very heartily" in the "Church service" held in the schoolroom [7].

The second S.P.G. Missionary to British Columbia was the Rev. J. GAMMAGE, who was appointed to minister to the gold diggers [8]. When he arrived in April 1859 the gold-mining district was confined to the mainland, and extended 400 miles from Hope, on the lower Fraser, to the Quesnel River, in the north. The population consisted "for the most part of emigrants from California, a strange mixture of all nations, most difficult to reach" [9]. Everywhere in the colony a primitive style of life prevailed. Gentlemen cleaned their own boots, cut their own firewood, ladies were "their own cooks, housemaids, dressmakers, and almost everything else"; there were "no servants"; "even the Governor" had "no female servant in his establishment." The expense of living was great. In Victoria, water for drinking cost 6*d.* a bucket. The washing of clothes amounted in many cases "to more than the price of articles when new." No copper coin was in circulation; sixpence was the "smallest coin in use," and "no distinction" was made "between half-crowns and two-shilling pieces" [10]. In Douglas the population consisted of 8 Chinese, 7 coloured men (Africans), 14 Mexicans, 3 French, 8 Germans, 15 British subjects, 56 citizens of the United States—total 109 males and two females—besides the surrounding Indians. Mr. Gammage's ministrations were chiefly among the British and Americans, and the moving mining population. Generally they were men of the world, "very keen for gain . . . in many cases educated" in "secular knowledge," but "very ignorant . . . even of the principles or elements of Christianity." Few possessed a Bible, most of them did not know whether they had been baptized or not. Some had not attended any place of worship for ten years, and had "no idea of reverence." The blasphemous expressions freely used were "truly shocking." By gentle remonstrance this evil was checked, and the messenger, if not the message, was generally well received. A small room was opened for service, and on Sundays Mr. Gammage passed through the streets, bell in hand, calling the people from the worship of Mammon to the worship of the true God. Thirst of gold had in many instances absorbed "every moral quality that ennobles or dignifies humanity, leaving nothing but a dry and barren stock, which the spirit of God alone can vivify."

The Americans were "exceedingly bitter against the English"; very seldom could "even one of them" be prevailed upon to join in Divine worship. They, however, contributed towards the building of a church which was consecrated in March 1862. In it he "ministered for three years and proved with . . . his wife a great blessing to a township which without a Minister of God would have necessarily fallen into open licentiousness." He also did what was possible for the Indians, among whom there was great sickness and mortality, partly caused by "vices introduced by the white man." At a service held in 1861 the Bishop addressed 120 Indians in Chinhook, a native girl interpreting [11].

Between 1860 and 1865 twelve Missionaries were added to the

diocese, and the following centres occupied:—Victoria 1860, Hope 1860, New Westminster 1861, Nanaimo 1861, Alberni 1864, Saanich 1864, Lillooet 1864, Sapperton 1865, Esquimalt 1865, Leech 1865 [12].

In regard to "that very difficult circumstance" arising from "the mixture of race," the Bishop reported in December 1860 that even in this respect there was "encouragement and a foreshadowing of the gathering in of all nations to the fold of Christ by the way in which we are helped in our work by those who are not of our nation." In one place service was held first "in the upper room of the store of a Frenchman," and afterwards "at a German's," and a Swede joined the committee for building a church. "In another place a Swede offered the land for a church." In a third "two Norwegians joined with three others in presenting" a parsonage house. "A Chinese merchant gave £15 to two churches, and twelve Jewish boys" attended "the Collegiate school" [13].

Writing in 1862 Archdeacon Wright said:—

"The more I can grasp the state of things, the more do I feel the importance of a Bishop heading missionary labour in a new colony. Our dear friend has, under God, done already a great work. There is scarcely a single township which has not its Missionary Clergyman and Parsonage, and attention is being turned to education. . . . In Victoria there are two crowded churches, with services conducted as well as those of the best-managed parishes at home; and in New Westminster we are, thank God, equal to our brethren over the water, as regards church, rector, choir, and all that is necessary for decency and order" [14].

In summarising the work on the mainland the Archdeacon wrote in 1865:—

"How has the Gospel been presented to the Colony of British Columbia, in which four of the Society's Missionaries have been steadily engaged? I answer, it has been offered liberally, most liberally, to the household of faith. In every place where men have gathered, there a house of God has been erected, and a resident clergyman stationed. At Langley, Hope, Yale, Douglas, Lillouet, Cariboo, Sapperton, and in New Westminster, houses of God have been built. . . . Five of those churches have been served by resident ministers, whose work it has been to deal with souls gathered together from various nations of the earth, of all creeds, and no creed. Many who once had a creed and a love of God, by long wandering have lost their faith and forgotten their God. . . . The general influence of the Church upon the white man has been great, and with the red man not a little has been effected" [15].

Among the Indians in Vancouver's Island the Rev. A. C. Garret organised a Mission at Victoria in 1860. His greatest difficulty was the contaminating influence of the white man, who carried on a traffic "in poisonous compounds under the name of whisky," whereby the Indians died in numbers and the survivors fought "like things inhuman." Now and then a vendor was caught and "fined or caged," but another filled his place and the trade proceeded. At times the camp was "so completely saturated with this stuff that a sober Indian was a rare exception." The women were worse than the men, and girls from ten to fourteen little better than their elder sisters. The Mission comprised a small resident tribe (about 200) of "Songes or Tsau-miss, belonging to the great family of the Cowitchins." These

Indians were a "most besotted, wretched race." Their language was soon acquired, but besides these there were "Bill Bellas," "Cogholds," "Hydahs," "Tsimsheans," and "Stickeens" constantly coming and going for the purposes of trade and work; and as six different languages were spoken the Missionary was obliged to use Chinhook, into which he translated portions of the Liturgy. Mr. Garret's labours at this station were successful beyond expectation. In one year nearly 600 Indians, men and children, received some instruction in his school [16]. He also founded a Mission in the Cowichan district both among the whites and Indians. The Indians there were ready to receive the Church "with open arms." "They prayed, they entreated" Mr. Garret "to come at once . . . and build a house on *their* land." But while having confidence in the Missionary they were cautious in welcoming the white settlers.

> "If we go and take your blankets or your cows," they said, "you will lock us up in gaol; why then, do you come and take our land and our deer? Don't *steal* our land; *buy* it, and then come and our hearts will be very happy. But do not think us fools. We are not very poor. See, we have plenty of boxes filled with blankets. Hence if you want our land, give us a 'little big price' for it. We will not steal your pigs or your asses, but don't you steal our land" [17].

The Church at least dealt honestly with the natives. Land was purchased and a Mission organised with a resident Missionary (the Rev. W. S. Reece) in 1866 [18].

Of Nanaimo (also on Vancouver's Island), where the Rev. J. B. Good was stationed in 1861, the Bishop reported in January 1863: "There is now a church, parsonage and school for the whole population and a school-chapel for the Indians, through his zealous exertions. I have, several times been present at interesting services at the latter, and have reason to think that a deep impression has been made upon the Indian mind" [19]. But so great were the demoralising influences produced by contact with the Europeans that the Indians were "apt to suppose the white men are all alike children of the devil in morals, however great they may be in other respects." It was therefore "something to be instrumental, under God, in pointing out to them a better way . . . to afford this ill-fated race examples of sober and godly living," which might "atone in their eyes to some extent for the bad and evil lives of those who call themselves a superior people." Mr. Good visited the Indians from house to house, worked for days in the Reserve, cutting roads and encouraging them to improve their dwellings and mode of living. He instructed their children, and every Sunday preached to the adults—at first in one of the Chief's houses and afterwards in a beautiful Mission chapel—to crowded congregations. The sick and dying were also cared for, and in one year he vaccinated hundreds of the natives: his treatment having "surprisingly good effects in the majority of instances" [20].

In 1866 Mr. Good was transferred to the mainland at Yale (on the Fraser River), where he had the care of a small English congregation and the neighbouring Indians. In 1867 he received an invitation from the Thompson River Indians, a tribe numbering 1,500. They had, after applying in vain for teachers of our Church, received occasional visits from Romish Missionaries. But "though they conformed outwardly to some of the rites of Roman Christianity," they "had a

superstitious dread" of the Priests, and "were, for the most part, heathens at heart." Many of them had visited Yale and become interested in the Society's Mission there. One afternoon in the winter of 1867 a large body of them were seen approaching from the Lytton Road. "On they came, walking in single file, according to their custom, and headed by Sashiatan, a chief of great repute and influence —once a warrior noted for his prowess and cruelty." Gathering round the Church steps with heads uncovered, they stated their desire to be taught a better way than they had yet known. The deputation was followed by two others of similar character. Mr. Good thus gained some acquaintance with their language, and with the aid of an interpreter he translated a portion of the Litany into Nitlakapamuk and chanted it to them, telling them also of the love of God to man. While Mr. Good was awaiting the arrival of an assistant, Mr. HOLMES, to leave at Yale, the Indians sent him a message by telegraph urging him to "make haste and come." A few days after he met 600 of them at Lytton, who besought him "to come amongst them and to be their father, teacher and guide."

Pledges "to be true and obedient" were given on behalf of themselves and absent friends, who outnumbered those present. As the Missionary passed the encampments along the Thompson River, occasionally the aged and blind Indians were led out to him, so that he might give them his hand [21].

In May 1868 the Bishop visited the Indians. At Yale he preached to 380, under the care of Mr. Holmes, who already had obtained a surprising influence over them. On the way to Lytton, where Mr. Good had removed, the Bishop was met by the Missionary and sixty mounted Indians, "representatives of many tribes and all catechumens in the Mission. . . . The chiefs were decked in every colour and grotesque array." To some of them the Bishop had often in former times spoken about God and the Saviour; but he "never hoped to behold this scene, for its remarkable feature was that they had all now accepted the teaching of the Minister of Christ and had put away the prominent sins of heathenism. Men whose histories were written in blood and sorceries had become humble and teachable disciples of the Lord Jesus." On entering Lytton the Bishop had to shake hands with 700 Indians, "who were all adherents of the Mission and many had come . . . even 100 miles" to meet him. The Church was thronged by hundreds, old and young. After one of the services four catechumens were received, one of whom had been "a notorious sorcerer steeped in crimes. He was grey-headed, and on his knees, in the presence of the people," he "confessed his deeds, renounced his errors and expressed penitence." As each catechumen was received the whole congregation rose and sang in their own tongue the Gloria Patri. At an evening meeting of catechumens there were 250 present, mostly men. The subject of the Missionary's instruction was duty to God. After the Bishop had finished examining some of the catechumens, Spintlum, the chief, rose to speak.

"He said the people had not answered well. They knew much more. He would speak for them and tell . . . what they knew. He then, with real eloquence and expressive and graceful gesture, told the sacred story of religion. He began with the Fall, mentioned some leading facts of the Old Testament; spoke of the

great love of God in sending His only Son, and then gave a description of the life of Christ, who had sent His apostles to preach the Gospel to all nations. Then addressing the Missionaries, he said: 'You all are come to us because God has sent you. You have brought us the knowledge of the truth. We have had others among us, and listened to them, but we cannot follow them, for they do not teach us right. They only brought us little crosses, but you have brought us the Holy Bible, the Word of God. We earnestly pray you continue to teach us. We shall never be weary of hearing God's Word.'"

During his visitation the Bishop met twenty-two chiefs, nearly all of whom were catechumens. In all there were 580 accepted catechumens at Lytton, and 180 at Yale—"representing . . . about 1,500 declared adherents of the Church of England." Baptism was preceded by probations varying "from two years and upwards." "Magistrates, Hudson's Bay Company officials, settlers and traders," as well as the Clergy, bore testimony to the beneficial influence of the Missions, under which "whole tribes and families" were seen "giving up evil practices and heathen customs . . . and seeking instruction in the Will of God." Many of the converts regularly attended Sunday service from distances extending from ten to fifty miles; and gambling, "an inveterate practice, in which relatives have been deliberately sold into slavery . . . almost ceased" [22].

In 1871 the Bishop laid the foundation of a new church at Lytton, dedicated to St. Paul (by which name the Mission has since been known), and in the next year he baptized twenty-six Indians, after "a searching examination and investigation of character." A proof of the sincerity of the tribe was that whereas in times past they had "lived wild, lawless lives, and were continually being brought before the magistrates for wrong doing," in 1872 there was "a total absence of crime amongst them" [23]. The Indian converts indeed, by their consistent Christian lives, were frequently a rebuke to the Europeans. Thus from Yale Mr. Holmes reported in 1871 "that while Good Friday was religiously observed by the Indians," who crowded the church, "the Christian whites . . . seemed too eager after the things of this life to cast a look toward the great event of that day" [24].

During two episcopal visits to Lytton in 1873–4, 245 Indians (of whom 206 were adults) received baptism, most of them at the hands of the Bishop. On the second occasion 116 were confirmed. Meanwhile (in 1873) Mr. Holmes was transferred to Cowichan and Yale was united to St. Paul's Mission [25]. This addition to a district already extending over 100 square miles [25*a*] added greatly to the task of seeking out the remaining heathen, but the pastoral work itself proved a powerful evangelising agency, and many who at first held aloof were by it drawn into the fold. At Lytton in 1877, after an address by the Bishop,

"two sorcerers . . . came forward confessing their sins and desiring baptism. One of them declared that . . . during the past 12 years he had seen first the Clergy, then the Word of God, then the House of Prayer, then Sacraments and he could no longer resist; he had long been convinced of the weakness and inferiority of heathenism, and now he declared his conviction before his assembled brethren" [26].

In 1879 the mainland of British Columbia was formed into two new dioceses—New Westminster in the south and Caledonia in the north—and the original See of British Columbia limited to Vancouver's Island and the adjacent isles. As far back as 1867 Bishop Hills testified that the Society's aid had "been productive of vast

benefits to the inhabitants" of the colony, and without it, "humanly speaking, we could have accomplished but little indeed" [27]. On the division of the diocese it was thought wise—considering the more pressing calls from other quarters—to withdraw assistance from Vancouver's Island, where for more than twenty years the Society had laboured to plant Missions amongst the natives and settlers. Since December 1881 the Diocese of British Columbia has therefore not received any financial help from the Society other than that afforded by two grants of £800 each in 1889 and 1891 towards a Clergy Endowment Fund [28]. In the Diocese of New Westminster, which the Society assisted to establish by guaranteeing the maintenance of the Bishop until an endowment had been provided,* Bishop Sillitoe found, as "the fruits of the Society's work," that the Church had been "planted," and had "taken root, in four districts, each of them as extensive as an English diocese, and in every instance" he believed the plant was "a healthy one," which with cultivation would "grow into a productive tree." The Indian Mission at Lytton and Yale numbered a "Church body" of "600 souls and 135 communicants." [29]. The reorganisation of the Mission under two Missionaries in 1884 led to corresponding results, and by 1889 the number of Christians had more than doubled. Much of this progress is due to the labours of the Rev. R. SMALL [30].

Besides its work among the Indians and the colonists the Society has sought to establish a Mission specially for the Chinese in British Columbia, but the difficulty of obtaining Chinese-speaking teachers has hitherto prevented much being done for these people. With the aid of the Rev. H. H. Gowen (appointed 1892), this difficulty is now surmounted [31].

An instance of the respect with which the Church of England is regarded was afforded by the arrival at Yale in 1880 of a Chinese family, who "brought with them strict injunctions from the Chief Pastor of a German Mission" in Hong Kong, "to ally themselves with no Christian body but that of the Church of England. This injunction they faithfully observed by putting themselves under the charge of the Church Mission" [32].

To the Diocese of Caledonia the Society, on the invitation of Bishop Ridley, extended its aid in 1880 by providing funds for the support of a Missionary to work among the gold miners [33]. But the grant was not made use of until 1884, when a beginning was made (by the Rev. H. SHELDON) at Cassiar, the headquarters of the Mission being soon removed to Port Essington [34]. Mr. Sheldon's duties often took him into danger, and his self-denial kept him "as bare of anything approaching a home, or the comforts of a home, as gold fever can the most enterprising of miners" [35].

In his first year Mr. Sheldon secured the building of a church, "the first place of worship of any kind ever erected for the white men on the coast." They had "now got into the way of attending church most regularly," on Saints' Days as well as Sundays. The district under his charge embraced "the whole of that part of the diocese situated on the mainland of British Columbia." He found the mining

* For the first nine years the Bishop was partly supported by an annual grant from the Society, which has also contributed £1,032 to the episcopal endowment [29a].

camps "more or less, a scene of wickedness . . . gambling, blasphemy, drinking and prostitution" being carried on "to a fearful extent." Such was the state of Lorne on his visiting it in 1885; but his "own people" rallied round him, "and by the second Sunday the place was reduced to something like order, and on an average twenty men attended the services" [36].

No wonder the Missionary had to contend with infidelity and indifference, when, "from the first establishment of the Missions on this coast in 1859, the white people" had been "carefully left to themselves and until the Bishop's arrival . . . in 1879 *there had never been a service held for them by any Missionary on the coast*" [37].

On this subject the Bishop added in 1886 that "this summer, for the first time, a clergyman of our Church" (Mr. Sheldon) "has ministered to the scattered groups of our countrymen from the coast to the Rocky Mountains." An idea of the travel involved could only be formed by sending a Missioner from London to Durham, thence to Carlisle, Inverness, and Aberdeen. "He must go on foot, avoid roads, bridges, everything of human construction, see no living soul between the points" named, "carry his own kit, have a foreigner to carry his food for the way and be pestered by mosquitoes night and day" [38].

Mr. Sheldon appears to have been the only qualified medical man available for most of the population, and the knowledge of medicine was "a great power" for doing good. Besides his ministrations to the whites he had "a considerable amount of Indian work," conducted in the Zimshean language; and in the services held by him were to be seen the whites and Indians kneeling "side by side at God's altar." This union in worship is great gain to the Indians, because "the example of the whites is a power among them" [39]. The Missionary's sojourn in the mining camps proved a great check to wicked practices. Marriage began to take the place of concubinage, and sobriety to gain ground among those whose drinking habits formerly knew "no restraint." "I rejoice to see this improvement among these early settlers" (wrote the Bishop from Metlakatla in 1886), "for it is laying a good foundation for the future. Among the white population the Society's grant is proving a potent factor in promoting their well being and religious life" [40].

After two more years of zealous and faithful labour Mr. Sheldon was called to lay down his life. On February 20, 1888, he embarked at Port Essington in a canoe, intending to minister to the sick settlers some 40 miles distant. With him were four Indians. When nearly half way to Fort Simpson the canoe was struck, split, and capsized by a squall. All were drowned except an Indian lad. He says that though Mr. Sheldon's flesh was torn from his fingers (while clinging to the canoe), he "did not cry out. He only prayed for us boys. He asked the God of heaven to save us" [41].

His successor, the Rev. M. Browne, reported in 1889 that Mr. Sheldon "began a work which is to-day a star of grandeur always assuming larger dimensions as we travel for thousands of miles through Cassiar and Babiu regions. No pen can describe his matchless worth, and no tongue tell the tale of woe which his death effected. As a parish priest his walk of life was a silent sermon daily to his people,

and his medical ability bestowed consolation and health where for years no one appeared to protect either body or soul." The work of the Mission is "grand, noble and dangerous," and Mr. Browne had narrow escapes on the water, and on two occasions "had to remain for three days and two cold nights without food or shelter under heavy rain." In answer to appeals from him and the Bishop for a suitable boat, which would prevent "unnecessary sacrifice of life," and for additional workers, a lady in England has supplied the means (£80) for meeting the former want, and the Society has provided for the employment of a second Missionary [42].

Already (in 1889) the church and parsonage at Port Essington have been enlarged, and a school-house and teachers' residence have been provided; and there are "overflowing congregations" and "good Sunday schools and day school well attended." Many of the poor people "sold their trinkets to contribute to . . . Church expenses." One old woman offered a ring, and an Indian "his best blanket" [43].

On Mr. Browne's resignation at the end of 1890 the Mission was temporarily placed in charge of Mr. A. D. PRICE and Peter Haldane (an Indian). The former has already been admitted to Holy Orders [44]. In 1892 the Rev. T. C. P. PYEMONT was added to the staff [45]. Writing in 1892, the Bishop said: "It is astonishing to witness the extension of the work begun at Port Essington. Now it has six branches or out-stations; and besides this, Gardner's Inlet, a new centre, a hundred and twenty or thirty miles distant" [46].

STATISTICS.—In British Columbia (area, 390,344 sq. miles), where the Society (1859–92) has assisted in maintaining 46 Missionaries and planting 27 Central Stations (as detailed on pp. 880–1), there are now 97,613 inhabitants, of whom 28,600 are Church Members, under the care of 40 Clergymen and 3 Bishops. [*See* p. 763; *see also* the Table on pp. 192–3.]

References (Chapter XXII.)—[1] R. 1859, p. 75; Jo. V. 47, p. 338. [1*a*] R. 1860, p. 25; R. 1865, p. 61; Jo., V. 47, p. 338. [2] Jo., V. 47, pp. 8, 9, 17, 85, 235, 272, 332–3; K MSS., V. 3, pp. 168, 171–2. [3] R. 1859, p. 75. [4] M.F. 1859, pp. 178–81. [5] M.F. 1859, pp. 193–6; M.F. 1860, pp. 109–11; Jo., V. 47, p. 411. [6] M.F. 1860, pp. 145–6. [7] M.F. 1859, pp. 193–9; M.F. 1860, pp. 109–11, 184–5; Jo., V. 48, p. 53. [8] Jo., V. 47, p. 332; R. 1859, p. 75; M.F. 1858, p. 216. [9] R. 1860, p. 92. [10] M.F. 1859, pp. 169–72. [11] M.F. 1860, pp. 25–9; R. 1861, pp. 103–4; R. 1862, p. 90; R. 1865, p. 59. [12] *See* Lists in R. 1860–5. [13] K MSS., V. 1, p. 24. [14] Jo., V. 48, pp. 324–5; M.F. 1863, p. 96. [15] R. 1865, p. 62. [16] R. 1862, pp. 90–1; R. 1863–4, p. 56; R. 1865, p. 60; Q.P., July 1862, p. 3: *see also* Jo., V. 48, p. 356; M.F. 1863, p. 190. [17] R. 1863, p. 55. [18] R. 1867, p. 51. [19] K MSS., V. 1, p. 48; Jo., V. 48, p. 325: *see also* p. 356, and M.F. 1863, p. 190. [20] R. 1863, pp. 55–7; M.F. 1863, pp. 6–8; R. 1864, p. 54. [21] R. 1867, pp. 51–4; Q.P., Aug. 1868; M.F. 1868, pp. 137–8. [22] M.F. 1868, pp. 272–7; R. 1869, p. 47; R. 1870, pp. 40–1: *see also* L. of Government Commissioner Sprout, June 18, 1878; M.F. 1879, p. 162. [23] R. 1871, p. 30; R. 1872, p. 22. [24] R. 1871, p. 31. [25] R. 1873, pp. 23–4; R. 1874, p. 112; M.F. 1874, pp. 227–9. [25*a*] R. 1868, p. 44. [26] R. 1877, pp. 78–9. [27] M.F. 1868, p. 213. [28] Standing Committee Minutes, V. 45, p. 189; do., V. 46, p. 253. [29] R. 1881, pp. 138–9. [29*a*] Applications Committee Report, 1879, p. 21; Jo., V. 53, p. 267; Jo., V. 54, pp. 81, 84; Standing Committee Minutes, V. 43, p. 178; do., V. 44, p. 40. [30] M.F. 1884, pp. 305–12; R. 1884, p. 94; R. 1888, p. 127; R. 1891, pp. 147–9. [31] K MSS., V. 1, pp. 275, 377, 417, 420, 424, 436; do., V. 2, pp. 11, 15. [32] R. 1880, p. 104. [33] Jo., V. 53, p. 261; K MSS., V. 2, p. 95. [34] K MSS., V. 1, p. 391; Standing Committee Book, V. 42, p. 79. [35] R. 1884, p. 95. [36] R. 1885, pp. 102–4. [37] R. 1886, p. 103. [38] K MSS., V. 1, p. 446. [39] R. 1885, pp. 101–2; R. 1886, p. 103; R. 1887, p. 113. [40] K MSS., V. 1, p. 435. [41] K MSS., V. 1, pp. 464–5. [42] R. 1889, pp. 126–7; K MSS., V. 1, pp. 513–14; do., V. 2, pp. 218, 220, 228. [43] R. 1889, pp. 126–7. [44] K MSS., V. 1, pp. 519–21, 531. [45] R. 1891, p. 151. [46] R. 1891, pp. 150–1.

TABLE ILLUSTRATING THE WORK OF THE SOCIETY IN

(1) The Field and Period	(2) Races ministered to, and their Religion	(3) Languages used by the Missionaries	(4) No. of ordained Missionaries employed, (European and colonial)
NEWFOUNDLAND (WITH NORTHERN LABRADOR) 1703–5, 1726–1892	Colonists (Christian and Non-Christian) ..	English	194
	Esquimaux (Christian and Heathen)	Irish English	
THE BERMUDAS 1822–70	Negroes (Heathen and Christian)	English	12
	Mixed or coloured races (Heathen and Christian)	English	
	Colonists (Christian)	English	
NOVA SCOTIA, 1728–43, 1749–92; CAPE BRETON, 1785–1892; AND PRINCE EDWARD ISLAND, 1819–1892	Colonists (Christian and Non-Christian)	English German French Erse Gaelic	260
	Indians: Micmacks &c. (Heathen and Christian) ..	Micmack	
	Negroes (Christian and Heathen)	English	
NEW BRUNSWICK 1783–1892	Colonists (Christian and Non-Christian) ..	English Danish	216
	Indians: Micmacks, Marashites, Carabous &c. (Christian and Heathen)	Mohawk Micmack	
	Negroes (Christian and Heathen)	English	
LOWER OR EASTERN CANADA, QUEBEC PROVINCE, (WITH SOUTHERN LABRADOR) 1759–64, 1777–1892	Colonists (Christian and Non-Christian)	English German	294
	Indians: Esquimaux, Abenaguis (Heathen and Christian) ..	..	
UPPER OR WESTERN CANADA, ONTARIO PROVINCE 1784–1892	Colonists (Christian and Non-Christian) ..	English	381
	Iroquois or Six Nation Indians: Mohawks (chiefly), Tuscaroras, Onondages, &c. (Christian & Heathen)	Mohawk	
	Ojibways, Ottahwahs, Pottawottamies (Heathen and Christian) ..	Ojibway	
	Mounsees or Munceys, Missusauguas (Heathen and Christian)	..	
	Negroes (Christian and Heathen)	English	
MANITOBA AND NORTH-WEST CANADA 1850–92	Colonists (Christian)	English	125
	Half-breeds (Christian and Heathen)	English	
	Indians: Crees, Sioux, Blackfeet, Assiniboines, Sarcees (Heathen and Christian) ..	..	
BRITISH COLUMBIA 1859–92	Colonists (Christian)	English	46
	Indians (Heathen and Christian):		
	Thompson	Nitlakapamuk	
	Cowichan (or Cowitchen)	Cowichan and Chinhook*	
	Songes (or Tsau-mis)	Tsamus and Chinhook*	
	Bill Bellas, Cogholds, Hydahs, Stickeens	Chinhook*	
	Shee Shats (or Shee Shaks)	Shee Shak and Chinhook*	
	Tsimsheans (or Zimsheans)	Zimshean	
	Chinese (Heathen and Christian)	Chinese	
TOTAL §	5 European Colonial races, 27 Indian tribes, also Negroes, mixed races, and Chinese	17	1,445§

* Chinhook is a jargon used as a common medium of communication among the Indians.
§ After allowing for repetitions and transfers.

BRITISH NORTH AMERICA (1703–1892), AND ITS RESULTS.

(5) No. of Central Stations assisted	(6) Society's Expenditure	Comparative Statement of the Anglican Church generally							
		1701				1892			
		Chrch. Members	Clergy	Dioceses	Local Missionary Effort	Church Members	Clergy	Dioceses	Local Missionary Effort
73	£1,786,185	*500	1	—		69,000	45 (43 S.P.G.)	1	Domestic Missions among the Indians and Chinese in Canada, direct Foreign Mission Work in Japan, and support of the S.P.G. and C.M.S. Missions in Asia and Africa.
9		—	?1	—		10,627	8 (1 S.P.G.)	—	
98		—	—	—		71,056	105 (17 S.P.G.)	1	
101		—	—	—		43,095	73 (41 S.P.G.)	1	
162		—	—	—		75,338	154 (36 S.P.G.)	3	
278		—	—	—		335,999	507 (15 S.P.G.)	5	
88		—	—	—		45,018	121 (43 S.P.G.)	8	
27		—	—	—		23,600	40 (11 S.P.G.)	3	
836	£1,786,185	*500	[?]2			723,733	1050 (212 S.P.G.)	†21	

(4) No. of ordained Missionaries employed, (European and colonial)
194
12
260
216
294
381
125
46
1,445‡

* Approximate estimate.

† *See* p. 763.

CHAPTER XXIII.

THE WEST INDIES, CENTRAL AND SOUTH AMERICA (INTRODUCTION).

THE Society found the West Indies generally in possession of a Church Establishment which, though insufficient, yet for a long period afforded better provision for the ordinances of religion than existed in other parts of the Mission field. There were, however, certain calls and claims from this quarter which could not be disregarded. Beginning by aiding clergymen with books or passage money, between 1703 and 1710, the Society in the latter year became permanently connected with the West Indies by accepting the Trusteeship of the Codrington Estates in Barbados. The exercise of this trust was quoted by the Bishop of Barbados in 1861 as "a noble exception" at a time (extending over a century) "when the African race" (in the West Indies) "were even by members of the Church, almost entirely neglected" [1]. Extensions were made by the Society to the Bahamas in 1731 and to the Mosquito Shore in 1748. As early as 1715 the Society also sought to establish two Bishopries in the West Indies, but its representations on the subject were not successful until 1824, when the Sees of Jamaica and Barbados were founded. [*See* pp. 201, 229, 744, 752.]

In urging this measure and the appointment of two Archdeacons in the previous year the Society laid stress on the claims of the slaves, which were obtaining some recognition in the House of Commons, and at the invitation of the Government it recommended "a further supply of not less than forty Clergymen . . . with an adequate body of Catechists and Schoolmasters," as "the smallest number that might produce any beneficial results" among "the negro population of more than 800,000 souls" [2].

By the abolition of slavery, which was accomplished during the next ten years, an immense field for Missions was opened in the West Indies and Guiana. Statements received by the Society in the autumn of 1834 showed "that an increased desire for religious instruction had been manifested by the emancipated negroes; that additional facilities for satisfying that desire were loudly called for; that the spiritual necessities of the people were already pressing heavily upon the means which the Clergy had at their command, and that those means were utterly insufficient to enable them to take advantage of the disposition which existed both among the proprietors and the working people, to receive from them the benefit of a Christian education for their children."

Under these circumstances, "a great and immediate effort" was made in behalf of the coloured population in the West Indies, &c. A negro education fund was opened, and between 1835–50 the Society, aided by a King's Letter, Parliamentary grants, the S.P.C.K., the

Society for the Conversion of the Negroes [or the Christian Faith Society], and liberal contributions from persons connected with the West Indies, expended £171,777 on the erection of churches and schools, and the maintenance of clergymen, schoolmasters, and catechists.

STATEMENT OF THE NEGRO EDUCATION FUND.

Year	RECEIPTS			PAYMENTS				
	Donations	Parliamentary Grant	Total	Expenses	Missionaries	Churches and Schools	Teachers	Total
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1835	12,684 6 0	7,500 0 0	20,184 6 0	532 3 11	672 10 0	3,658 0 0	263 0 0	5,125 13 11
1836	6,012 1 11	7,160 0 0	13,202 1 11	66 11 6	2,252 14 4	5,851 5 9	2,096 18 3	10,267 9 10
1837	736 16 0	6,000 0 0	6,736 16 0	..	3,704 7 1	9,079 7 0	2,440 8 8	15,224 2 4
1838	..	7,000 0 0	7,000 0 0	..	3,974 16 8	13,890 8 0	3,194 8 4	21,059 13 0
1839	..	7,000 0 0	7,000 0 0	..	3,941 2 0	7,538 11 11	4,828 18 1	16,308 12 0
1840	..	7,000 0 0	7,000 0 0	..	3,452 5 9	5,685 19 2	7,216 14 11	16,354 19 10
1841	5,000 0 0	7,000 0 0	12,000 0 0	..	3,795 12 8	5,699 13 4	8,214 2 4	17,709 8 4
1842	..	5,500 0 0	5,500 0 0	..	3,577 12 1	4,223 6 8	9,291 0 1	17,091 18 10
1843	..	4,125 0 0	4,125 0 0	..	3,671 11 10	1,626 13 1	7,696 8 7	12,994 13 6
1844	..	2,736 14 0	2,736 14 0	..	4,072 18 9	1,916 13 4	5,701 16 1	11,691 8 2
1845	..	1,363 7 0	1,363 7 0	..	4,092 11 [illegible]	316 13 4	4,746 8 4	9,155 12 8
1846	..	..	..	..	3,733 7 6	335 0 0	1,737 11 1	5,805 18 7
1847	..	..	..	..	3,762 14 5	150 0 0	..	3,912 14 5
1848	..	..	..	..	3,057 0 0	35 0 0	..	3,092 10 0
1849	..	..	..	..	2,909 3 7	..	212 10 0	3,121 13 7
1850	..	..	..	..	2,348 15 0	..	512 10 0	2,861 5 0
	24,463 3 11	62,385 1 0	86,848 4 11	598 15 5	53,019 2 8	60,006 11 7	58,152 14 4	171,777 14 0
Add Grants from General Fund			84,929 9 1					
Grand Total . . .			171,777 14 0					

With the exception of £7,282 allotted to Mauritius and the Seychelles, this sum of £171,777 (less £598 expenses) was applied for the benefit of the coloured population in the West Indies,* Guiana,* and Bermuda.*

The assistance thus rendered drew out a vast amount of local support, it being a condition that at least one-half of the salaries of the Missionaries and lay teachers should from the first be provided from other sources, and that eventually the entire charge should be undertaken by the Colonies [3].

Few Missionary efforts have produced such great results in so short a time as were effected by this movement. From some of these Colonies it was possible for the Society to withdraw all assistance at an early date, without injury to the work; in others it has been necessary to continue and renew aid from time to time, both in order to sustain Churches which otherwise must have sunk under disendow-

* Exclusive of Codrington Estates (£61,624) the total expenditure of the Society in these fields during the years 1835–50 was £172,053, which was distributed as follows:—Windward Islands (Barbados, £29,291; Tobago, £4,925; the other islands, £9,389) = £49,605; Leeward Islands, £20,262; Jamaica, £49,918; Bahamas, £8,153; Trinidad, £9,100; British Guiana, £33,609; Bermuda, £7,411. [For details *see* R. 1836–51, Statements of Account.]

ment,* and to extend Missions among the native races and coolie immigrants from China and India. An account of the Society's work in each colony &c. now follows.

References (Chapter XXIII.)—[1] R. 1861, p. 113. [2] Jo., V. 34, pp. 110, 112–16, 141–2, 145–8. [3] References to subject of Negro Education:—R. 1834–5, pp. 49–50; R. 1851, pp. 45–6, 113; Jo., V. 43, pp. 319, 347, 357, 423–4, 430, 448; Jo., V. 44, pp. 5–6, 13, 14, 32, 38, 44–5, 54–5, 74, 125–6, 151, 164–5, 171–2, 176, 186–7, 193–4, 200–1, 220–1, 225–6, 249, 287, 302, 308, 325, 342–3, 347–8, 362, 388, 391, 413; Jo., V. 45, pp. 5, 35, 41–2, 62–3, 84, 103, 125, 137, 144–9, 166–7, 172–4, 208–9, 267–9, 288–9, 298; Jo., V. 46, pp. 32, 176, 180; H MSS., V. 4, pp. 21–31, 37–43, 45–8, 68–72, 76–88, 102, 166, 168, 172, 174, 183, 186, 188, 195, 221–2, 257, 259, 261, 284–7, 340; H MSS., V. 5, pp. 16, 20, 29, 36–7, 69; H MSS., V. 6, pp. 35, 41, 44–5, 52, 77, 82, 92, 113, 118, 121, 136, 139–40, 144, 159, 163–4, 166, 171, 203–4, 206, 222, 239–41, 266–7, 278, 280.

CHAPTER XXIV.

THE WINDWARD ISLANDS.

The Windward Islands embrace the southern group of the West Indies, viz., Barbados (which was made a distinct Government in 1885), St. Lucia, St. Vincent, the Grenadines, and Grenada. Tobago, formerly reckoned as one of the group, has since January 1889 been united with the Government of Trinidad.

Barbados (area, 166 square miles).—Some doubt exists as to when this island was discovered. The Portuguese are credited with being the first visitors, but their connection with "Los Barbados" as they called it (from its bearded fig-trees) was little more than nominal. In 1605 the crew of the *Olive* took possession of it in the name of "James King of England"; but the island continued, as they found it, almost uninhabited, until 1625, when a settlement was formed by Sir W. Courteen, a London merchant, acting under the Earl of Marlborough, to whom James had granted it. The first chaplain was the Rev. Nicholas Leverton, of Exeter College, Oxford, but the discord and profligacy of the settlers moved him to throw up his charge in despair. The granting of all the Caribbee Islands to the Earl of Carlisle by Charles I. in 1627 led to the Earl of Marlborough relinquishing his claims for a consideration, and in 1628 a second party of colonists settled in Barbados. In the patent to the Earl of Carlisle the first ground assigned for the grant is "a laudable and pious design" on his part "of propagating the Christian religion" as well as "of enlarging his Majesty's dominions." By 1629 six parishes had been established; five more were added in 1645; and strict conformity with the Church of England was enjoined, neglect of family prayer or of attendance at church being made punishable by fines. Again, in 1661 an Act was passed "for the encouragement of all faithful ministers in the Pastoral Charge within the Island." All these provisions were to a great extent neutralised by the misgovernment of the Parochial Vestries. So tyrannical was their control that in 1680 only five clergymen remained in the island. Baptisms, marriages, churchings, and burials were "either totally omitted or else performed by the overseers, in a kind of prophane merriment, and derision . . . of the ordinances." By endeavouring to instruct the negroes the Clergy themselves were exposed to "most barbarous usuage" and the slaves to worse treatment than before.†

St. Lucia (area, 243 square miles) was discovered by Columbus in 1502, when it was inhabited by Caribs, in whose possession it continued till 1635, when the King of France granted it to two of his subjects. The first English settlement, formed in 1639, was totally destroyed by the Caribs in 1640; the second lasted from 1664–7. Since that date, excepting for its neutrality 1723–44 and 1748–56, the island repeatedly changed hands between the French and English—the latter holding it for short periods only (1722–3, 1762–3, 1782–3, 1794–1801) until June 22, 1803, when it became permanently a British possession.

* The policy of disestablishment and disendowment was introduced into the West Indies at the end of 1869; but it has not extended to the island of Barbados or to Guiana.

† See *The Negro's and Indian's Advocate suing for their Admission into the Church*, &c. by the Rev. Morgan Godwyn, 1680.

ST. VINCENT (area, 140 square miles) was discovered by Columbus in 1498. Nominal possession was assumed by the English in 1627, but in reality the island was left solely in the hands of the native inhabitants—the Caribs—till the next century, sometimes by arrangement with the French. It was assigned to the Duke of Montague by George I. in 1722, declared neutral in 1748, taken by the English in 1762, to whom it was ceded in 1763, and again in 1783, having been surrendered to the French in 1779. During the French Revolution the Caribs, excited by the French, revolted, and after ravaging the colony were removed in 1797, to the number of 5,080, to the Island of Rattan in the Bay of Honduras.

GRENADA (area, 133 square miles) was discovered by Columbus in 1498, it being then inhabited by Caribs. The French, who began to colonise it about 1650, extirpated the natives. The island was surrendered to the English in 1762, recovered by the French 1779, and restored to Great Britain in 1783.

THE GRENADINES are small islands lying between Grenada and St. Vincent, the chief being Carriacou and Bequia.

WITHIN two years of its establishment the Society was nominally brought into connection with Barbados by the will of General Codrington, dated Feb. 22, 1708, of which the following is a verbatim extract, now published for the first time by the Society: —

"I Christopher Codrington of Doddington in the County of Gloucester Esq. and Chief Governor of her Majesty's Leeward Islands in America do make and declare this to be my last Will and Testament. I recommend my Soul to the good God who gave it, hopeing for salvation thro' his mercy, and the merits of his Son; my worldly Estate I thus dispose of. . . .

. . . . . .

"I give and bequeath my two plantations in the Island of Barbadoes to the Society for the Propagation of the Christian Religion in Foreign Parts erected and established by my late good Master King William the third and my desire is to have the plantations continued intire and 300 negroes at least always kept thereon, and a convenient number of Professors and scholars maintained there all of them to be under vows of poverty and chastity and obedience who shall be obliged to study and practise Phisick and Chirugery as well as Divinity, that by the apparent usefulness of the former to all mankind they may both endear themselves to the people and have the better opportunities of doing good to men's souls whilst they are taking care of their bodys, but the particulars of the constitutions I leave to the Society composed of wise and good men" [1].

In addition to these two estates, called "Consett's and Codrington's," a part of his estate in the Island of Barbuda was bequeathed to the Society. [*See* p. 212.] General Codrington died in Barbados on Good Friday, April 7, 1710. His body rested in St. Michael's Church in that island until 1716, when it was removed to the Chapel of All Souls College, Oxford, of which college he had been Fellow, and to which he bequeathed his books and a considerable sum of money [2]. According to the Rev. W. Gordon of Barbados, who was selected to preach the funeral sermon, which was dedicated to the Society,

"The Design of the Bequest was the maintenance of Monks and Missionarys to be employed in the Conversion of Negroes and Indians, which design he took from his conversation with a Learned Jesuite of St. Christophers, between whom and him, there passed several Letters about the antiquity, usefulness and excellency of a monastic life: but these with some other Rules and Directions of his which he communicated to me whilst alive are not now to be found. Of the Missionarys he proposed that there shou'd be constantly kept abroad three Visitors, who shou'd be obliged to travel from Colony to Colony, and from country to country, to transmit to the Society a large Historical Account of the State of Christianity, in each countrey, of the genius of the people, and what means were most probable to advance religion and piety" [3]. [L., Rev. W. Gordon, 25 July 1710.]

The will was announced on Aug. 18, 1710, but the Society "laboured under some uncommon difficulties in obtaining possession of

their right in the two Plantations," the value of which, or of the yearly crops, was then estimated "to amount to upwards of £2,000 per annum clear of all charges" [4].

The "difficulties," which arose from the claims of the executor, Lieut.-Colonel William Codrington, were aggravated by the injudicious zeal of the Governor of Barbados. The Society's attorneys had been in treaty with Colonel Codrington, and were in hopes of getting possession of the estates, but in August 1711, on waiting on him,

"they found him in custody by a writ of *Ne exeat* Insulam, contrary to their or any of their Council's knowledge; which greatly exasperated the Colonel: upon which they applyed to the Governor who told 'em that he had heard the Society's pretensions slighted and ridiculed before his face by some of the Colonel's friends and that he look't on all his offers to be meer amuzements and therefore he had taken that method and would answer the same to the Society."

In so doing (Aug. 20, 1711), Governor Lowther stated that but for the writ the Colonel would "have gone off the Island and kept the Society long out of possession," a statement not borne out by subsequent events. While complaining to the Society, Colonel Codrington promised not to retaliate, but to "contribute everything towards the preservation of" the estate [5].

An amicable settlement was effected by which the Society obtained actual possession of the estates on Feb. 22, 1712, and Colonel Codrington was afterwards described by the Society as, next to his kinsman, "our prime benefactor" [6].

It is due to Governor Lowther to say that in 1711 the Queen had been moved to send him a letter in the Society's interests. It is no less due to Colonel Codrington to record that in 1720 the Society

"order'd that Robert Lowther Esq. late Governour of Barbados be dismist from being a Member of the Society upon the Account of his having in a most notorious manner vilified the Society, and having never paid any part of his annual subscription to the Society, and being under censure of the Government for great misbehaviours in his late publick station of Governour of Barbados" [7].

In 1713 the Society "resolved forthwith to begin the building a College in Barbados pursuant to the directions and for the purposes mentioned" by General Codrington, but owing to the lack of requisite funds it was not possible to complete and open a building for educational purposes until 1745 [8]. An account of the institution is given on p. 782.

A "dreadful hurricane" in 1780 did so much damage in the island that it was judged "proper to assist the Barbados Estates in their . . . distress from the General Fund of the Society." This help proved insufficient, and "as the best measure" that could be adopted "to prevent an absolute bankruptcy" a lease was granted in 1783 to Mr. John Brathwaite, who undertook "the care of the Estates upon the most liberal and disinterested principle, at a certain rent of £500 a year, but with a design to expend whatever further produce" might arise "by a more successful management, to the discharge of the debts," and to the benefit of the trust property [9].

By the new management the Society benefited in the next ten years to the amount of £12,769, 19*s*. 8½*d*. currency, exclusive of the annual rent, amounting to £5,000 sterling. "Bound in the strongest sense of gratitude to express their obligations" for this "large sum," which they regarded "in the light of a benefaction," Mr. Brathwaite

was "desired to accept a piece of plate of one hundred guineas value, as a more permanent and public mark of the Society's gratitude and esteem" [10]. Subsequently through Mr. Forster Clarke, to whom was "consigned, for many years the direction of the plantations," the Society became "indebted for the continued improvement, not only of the resources of the trust, but of the condition and increase of the negro population" [11].

The estates being prosperous and the College expenditure being then on a small scale, the trust funds by 1829 were increased to £34,000 Three per Cent. Consols; but the cost of preparing the College for the reception of academical students and repairing damage caused by a hurricane in 1831 reduced this sum to £19,000 in 1833 and £17,000 in 1836. On the abolition of slavery £8,828. 8*s*. 9*d*. was received in 1836 as compensation money for the slaves on the estates [12]; but in the next few years expenditure so exceeded income that the funded capital in 1846 amounted to only £14,725 [13]. The experiment of leasing the estates, again tried for certain periods [14], proved so unsatisfactory that in March 1876 negotiations for their sale were authorised; but a few months later the "unsettled state of the island" induced the Society to retain the estates "for the present," and work them by means of an agent [15]. Since 1876, under the management of an able attorney, Mr. G. A. Sealy, the property has been considerably improved, in spite of periods of great commercial depression in the West Indies [15*a*]. Although the erection of the collegiate buildings was long delayed, the Society had no sooner obtained possession of the estates than it began a Mission to the negroes thereon. The Report for 1712 says:—

"The Society, in discharge of this trust, have sought out this year for a suitable Missionary, and made choice, of the Reverend Mr. *Joseph Holt*, who being well approv'd of, as to life and morals, and appearing with due testimonials of his skill in *Physic* and *Surgery*, has been dispatch'd to *Barbados* as *Chaplain* and *Catechist*; under which denominations, besides the ordinary duties of a Missionary, he is to instruct in the Christian religion the *Negroes*, and their children, within the Society's Plantations in *Barbados*, and to supervise the sick and maimed *Negroes* and Servants, . . . a chest of medicines . . . to the value of £30" being supplied him [16].

The preacher of the Anniversary Sermon in 1711, Bishop Fleetwood of St. Asaph, laid it down "that if all the slaves in America, and every Island in those seas, were to continue infidels for ever, yet ours alone must needs be Christians"; and the Society acted on this principle by directing the agents in Barbados that the negroes should "particularly have a liberty on Saturdays in the afternoon to work for themselves; and that they may have time to attend instructions on the Lord's Day" [17]. Mr. Holt returned to England in 1714, but a succession of Missionaries* was maintained, and the Report for 1740 records that through their labours "some hundreds of negroes have been brought to our Holy Religion; and there are now not less than seventy Christian negroes on those Plantations." In that year the training of some of them as schoolmasters was ordered [18]. It was

* Mostly clergymen, but called "catechists" up to 1818. From 1743 the office was generally united with that of usher at the Grammar School on the estates.

the "earnest desire" of the Society "that particular care" should be taken "in the management and treatment of the Negroes, both adult and children, and more especially with regard to their religious instruction"; and it gave the Society "very great satisfaction" to be assured, as it was repeatedly, that the slaves were "treated with the greatest humanity and tenderness in all respects" [19].

In 1797 directions were also given "that two white women should be hired, and maintained in the College to take care of and to teach the young negroes to read as preparatory to, and essentially connected with, religious instruction" [20].

The appointment of the Rev. J. H. PINDER as Estates Chaplain in 1818 led to a reorganisation of the Mission. His reception by the negroes and the subsequent progress of the work he thus described:—

"There was a very numerous assemblage of them in the College hall, which was prepared for divine service, the chapel being under repair, and the scholars on the foundation being absent for the Christmas vacation. They were very attentive during the prayers and sermon. After service they collected around me on the green in front, and bade me welcome amongst them as their minister in a warm and encouraging manner. . . . The progress of the Schools gave me great cause for thankfulness and the kind disposition manifested towards me by all the negroes was truly gratifying." [In July 1819 a wooden chapel erected specially for the negroes, was opened, but] "on the 13th of October the island was visited by a destructive hurricane, and the chapel perished among the awful effects of the gale. . . . It was truly gratifying to mark the contented manner in which the people bore their severe losses. Their own houses were materially injured in almost every instance, and in some utterly destroyed. But the remark of one to me was,—'It was God's doing; and if the house of God was not spared, how could they expect theirs?'"

The building was replaced by a stone structure in 1821, capable of containing 300 persons. At the opening on June 3 the school children had been so instructed "as to render the psalmody a very gratifying part of public worship."

Mr. Pinder's report continues:—

"1822. The power of religious instruction began now to be sensibly diffused (through the medium of the Society's negroes,) among those of the neighbouring estates; and several came to be regularly examined and prepared for admission to baptism, who have since been found faithful to their solemn engagements. I had the satisfaction also this year of establishing it as a rule for the women to return public thanks to Almighty God for their safe deliverance in child-birth.

"In December the communicants were, white fifteen, and coloured twenty-two; and the Sunday school, independently of those receiving daily education, twenty-one. At the request of some of the coloured communicants, a collection at the sacrament began this year to be made, and with so willing a heart was the appeal answered, that from the joint offerings of white and coloured persons there was always at Christmas a little sum varying from five to seven pounds. This was distributed among the aged, the infirm, and the orphans, who were observers of the Lord's day, and in other respects worthy." The "behaviour" of the slaves "at public worship is reverent and in many cases devout. Their desire for instruction is manifest. . . . In seasons of illness or distress, they are visited by the Chaplain, at the hospital or at their own houses. . . . The Hospital is a new and very commodious building. . . . The visits of the Apothecary are daily, and a nurse attends constantly on the sick. In cases of dangerous illness the very best medical or surgical aid is called in, without hesitation and without regard to expense. . . . They seem to feel great confidence in their Minister, and often seize opportunities of having intercourse with him; and their numerous little presents and sorrow at parting with him showed their attachment in a most affecting manner. . . . The portion of food allotted to them . . . is so abundant, that they

are enabled by the superfluity to pay for making their clothes, to raise stock and to sell a part at the town market."

"1824. Although the marriage of slaves was a point which I had at heart from the first and formed one of the early regulations still none could be prevailed upon to marry according to the rites of the Church" [21].

The offer of special privileges to married folk led to a mitigation of this evil, and by 1831 "nearly one half of the heads of families" had been united in marriage [22]. In the meantime, viz. in 1824, the Society had succeeded in accomplishing an object to which its energies had been directed as early as 1713—the foundation of a Bishopric in Barbados. [*See* pp. 744, 752.] The presence of Bishop Coleridge (cons. 1824) brought a blessing to the whole diocese. To the negroes in particular he proved a wise shepherd and true friend [22*a*]. Respecting those on the Codrington Estates he reported in 1830 that marriages were "becoming more frequent." The people appeared "healthy and cheerful, and especially in the newly-built stone houses" were "very comfortably provided for." If

"the Society and their opponents in the mother country could meet on the Estates and witness the scene . . . they would learn *on enquiry*, that the people were slaves and belonging to the Society, but they would behold an industrious and healthy body of labourers, supported entirely by the Estates, born almost to a man on it, never sold from it, but *virtually* attached to the soil; with their village, chapel, hospital, and school—with an excellent minister moving about among them, and ready to instruct their ignorance, and comfort them in sickness; under discipline, but without severity—with many encouragements to do what is right—with the Sundays wholly unbroken in upon by the master or their necessities—with other days wholly at their own disposal—and with much, which, if they availed themselves of their special privileges, would place very great comfort within their power" [23].

Previously to the receipt of this letter the Society, with a view to confirm and perpetuate the improvements already made in the civil and religious condition of the negroes, had taken measures "for the gradual emancipation of the slaves." In publishing them in 1830 its position and conduct as trustees were justified in a report, of which the following is an extract:—

"The Society . . . who feel as deeply as any part of the community, the duty incumbent upon a Christian people, to put an end not only to the odious traffic in slaves, by which this country was so long disgraced, but also to the great evil of slavery itself; have of late been exposed to some obloquy as holders of West India Slaves; and it cannot be denied that the Society are *Trustees* for the Codrington Estates in Barbados; that those estates are cultivated by slaves, and that their produce is received by the Society for the purposes of such trust, and expended, according to the provisions of General Codrington's will, in the support of Codrington College in that island. But surely the acceptance of a trust, which took place more than a century ago, when the great question of Negro Slavery had excited but little attention even in the more religious part of the community, is hardly to be brought forward as a charge against the present conductors of the Institution, who finding themselves in the character of Trustees of West Indian property for a specific object, and that a highly beneficial one to the interests of Christianity and the West India Colonies, cannot feel themselves at liberty to abandon that trust, but are bound to make the wisest, best, and most Christian use of it.

"Three different plans of proceeding suggest themselves to persons in such a situation:

"1st. They may relinquish their trust;—but it is not difficult to shew that the interests of humanity and religion would be rather impeded than promoted by such a measure."

"2d. Or secondly, they may at once enfranchise the slaves;—a step which they believe would be followed by more suffering and crime than have ever yet been witnessed under the most galling bondage.

"3d. Or lastly, they may make provision for their gradual emancipation; and by the introduction of free labour into the colonies, afford an example which may lead to the abolition of slavery without danger to life or property.

"The Society have adopted the last of these courses, and notwithstanding the odium which it has been attempted to cast upon them, they firmly believe that the circumstance of slave-property being held in trust by a great religious corporation may be made the means of conferring the most essential benefits upon the Negro population of the West Indies, and of promoting their ultimate enfranchisement.

"For what is the true view of the case? A very large body of our fellow creatures are in a state of slavery. To emancipate them suddenly and indiscriminately would only be to injure the objects of our just and charitable solicitude. The possession therefore of a trust which enables the Society to take the lead in a systematic emancipation, and shew what preparatory steps ought to be taken, and may be safely taken, is surely nothing of which, as men or as Christians, the Society need be ashamed. If this estate had never been entrusted to their care, they might, as a religious body, have declared their opinion upon the duty of a Christian nation towards its enslaved and unenlightened subjects; but now they have it in their power to testify that opinion by their actions. They can shew that the Negro is capable of instruction, for they have instructed him. They can shew that he is susceptible of the same devotional feeling as ourselves, and may be brought under the controlling influence of the same divine laws. Again, on the important subject of marriage the Society might have felt and expressed themselves strongly without any immediate connexion with the slave population; but they are now able to combat the prejudices of the Negro on the spot, and are gradually overcoming them by the arguments of religion and the influence of temporal advantage. On the question of emancipation also the Society, as Trustees of the Codrington Estates, are able not only to suggest a course, but to make the trial themselves, for the satisfaction of others; and to shew the planters how they may gradually enfranchise their Slaves without destruction to their property."

After detailing the chief provisions for the moral and religious improvement and for the emancipation of the slaves, the report continues:—

"Many of them, it should be remembered, are now in operation, and the Society are fully pledged to carry the whole of them into effect, and to adopt, from time to time, such further measures as may be likely to accelerate the complete emancipation of the Slaves. They are willing to hope, that they may thus be made an instrument of extensive and permanent benefit to all classes of their West Indian fellow subjects, both by the measures which they themselves adopt, and by the example afforded to others, of an honest endeavour to satisfy the claims of humanity and religion, and to qualify the Slave for the great blessing of freedom, by lessons which may also prepare him for everlasting happiness in heaven. The Society are resolved to proceed in the discharge of their duty upon these principles and with these intentions, and look with humble confidence for the Divine blessing upon their honest endeavours" [24].

The enfranchisement of the Codrington negroes was thus already being accomplished when the Act of Parliament for the Abolition of Slavery in the West Indies was passed—a measure which relieved the Society from much anxiety and responsibility. Allotments of land had been given to the more deserving of the negroes, on condition that they should provide for themselves and their families out of the produce of the allotment, and labour on the estate during four days in each week, by way of rent for the land. "This was in fact an anticipation of the apprenticing system, and the Society's terms were more favourable to the negroes than those which were settled by Parliament" [25].

The conversion of the West Indian slave into a free and industrious Christian peasant was quickly effected on the Codrington Estates, and the Society was enabled to set an example with respect to the enfranchisement of the negroes not unworthy of what it had done for their intellectual, moral, and religious instruction. It was reported in 1840 "that while the labouring population on a great many estates" had "been wayward and refractory the people on the Society's estates" had been "steady manageable cheerful and industrious." The increasing numbers which filled the chapel, both for religious worship and instruction in the Sunday Schools, marked an increasing desire for moral improvement, and in the opinion of the Estates Manager the population clearly showed "the benefit which they have derived from the long care and attention of the Society to their moral and religious wants." The Codrington negroes now also "came forward willingly and cheerfully to assist their minister in the great work of religious instruction."

"They are baptized" (added the Bishop), "they live together in marriage, they attend their Church and Sacraments, they send their children to School, they conduct themselves well in their several relations in life, they are industrious, honest, contented, and peaceable, useful in their generation, with hope through Christ of heaven; and toiling while on earth for an object which is so intimately connected in its effects even with that very heaven to which they are looking; for they know, that though the produce of their labour be sent to England, it is not spent or squandered there, but returned to them for the high, and holy, and blessed purpose of training up in these lands, a faithful, laborious, and able ministry" [26].

Up to 1831 the Society's connection with the Windward Islands had been confined to the discharge of its responsibilities as trustee of the Codrington Estates, but a hurricane in that year led to a grant of £2,000 from its general fund towards the rebuilding of the chapels destroyed in Barbados—"an instance of timely succour never to be forgotten" [27].

With the abolition of slavery commenced "a series of benefits of which it pleased God to make the Society an instrument" to the West Indies generally. The Windwards were among the first to share in the Negro Instruction Fund [28] [pp. 194–5], with results which were strikingly manifest when the day of emancipation (August 1, 1838) arrived. How that day was observed in Barbados has thus been told by Bishop Coleridge:—

"In one day—in one moment—was this great measure carried into execution! Eight hundred thousand human beings lay down at night as slaves, and rose in the morning as free as ourselves. It might have been expected that on such an occasion there would have been some outburst of public feeling. I was present but there was no gathering that affected the public peace. There *was* a gathering: but it was a gathering of young and old together, in the house of the common Father of all. It was my peculiar happiness on that ever memorable day, to address a congregation of nearly 4,000 persons, of whom more than 3,000 were negroes, just emancipated. And such was the order, such the deep attention and perfect silence, that . . . you might have heard a pin drop. Among this mass of people, of all colours, were thousands of my African brethren, joining with their European brother, in offering up their prayers and thanksgivings to the Father, Redeemer, and Sanctifier of all. To prepare the minds of a mass of persons, so peculiarly situated, for a change such as this, was a work requiring the exercise of great patience and altogether of a most arduous nature. And it was chiefly owing to the Society for the Propagation of the Gospel that that day not only passed in peace, but was distinguished for the proper feeling that prevailed, and its perfect order" [29].

During the first five years of the operation of the Negro Instruction Fund the sittings in churches and chapels in Barbados were increased from 9,250 to over 21,000. Much of the good effected in this and other ways was due to the wise superintendence exercised by Bishop Coleridge. [*See* Address of Barbados Clergy on his resignation [30].]

The Bishop's "own grateful sense of the important aid afforded by the Society to a Colonial Church and through the example and operation of such a Church to the heathen around" was thus stated after his return to England:—

"There is no Colonial Bishop,—I can speak for myself, after an experience abroad of many years,—who does not feel that the Society is but the almoner of the Church; that she acts, and claims but to act in this capacity; that his authority is safe in her hands; and that there is no want of his diocese which he may not lay before the Society, in the full and comfortable assurance that it will receive every consideration, and be relieved to the utmost extent of the Society's pecuniary resources. The increase of those resources—such is the position which the Society holds within the Church, and such its mode of operation—is but another word for the extension, under the Divine blessing, of Religion itself" [31].

On Bishop COLERIDGE'S resignation (1841) the Diocese of Barbados was reduced by the formation of Antigua and Guiana into separate Sees. His successor, Bishop T. PARRY, reported in 1845 "a daily increasing value of the Society generally in all its operations, as well as of gratitude for the almost incalculable benefits of which it has been made the favoured instrument, to ourselves in particular" [32].

Proof of this was seen in the ready efforts made by the people of Barbados both to support the Church in their midst and to extend it in foreign lands. A local association was formed in connection with the Society in 1844, and in its first year it contributed £100 to the Society in England and £150 to the erection of three places of worship in Barbados [33]. Already in 1840 the three branches of the island Legislature had passed an Act in one day making provision for the better maintenance of the Clergy, and when it was announced that the Society's aid in this object would cease, another Act was passed assigning £150 per annum to each of six island curates from the Public Treasury [34]. The Society's grant for schoolmasters in the diocese (at one period nearly £3,000 per annum) had been gradually reduced, and ceased altogether in 1846. In Grenada and St. Vincent, in Trinidad and in Barbados the respective Legislatures promptly provided funds to meet the withdrawal [35].

On the value of the Society's help during and after negro emancipation it may be well to recall Bishop Parry's words in 1846:—

"It may justly be said that the praise of this Society 'is in all the Churches' of all the Colonies of the West Indies. . . . We have many debts . . . to the Imperial Government . . . the different Colonial Legislatures—to private liberality and voluntary associations in the Colonies . . . to various other Societies . . . but the great channel through which we have received voluntary aid from England since the extirpation of slavery has been that opened up to us by this excellent Society. This institution has been to us, indeed, not one Society, but many: it has been to us a Church Missionary Society, by extending the limits of our Church; a Church Building Society, by enlarging and multiplying our places of worship; an Education Society, by adding to and supporting our Schools; a Pastoral-Aid Society, by supplying us with catechists and readers; an Additional Curates Society, by adding to the number of our Clergy. In every way that we needed its help, in every way, at least, that was practicable, it has come forward to our assistance, with a liberality limited only by the extent of its means. . . . Since

1834 . . . within the diocese of Barbados alone the number of Clergy has increased from 42 to 67; of rectories endowed by the different Colonial Legislatures from 20 to 29; of curacies locally provided for from 5 to 31. . . . There has been also . . . a proportionate increase in the number of Schools and Schoolhouses. . . . The great and characteristic benefit of this Society's co-operation is that it has been instrumental in stimulating the Colonists to make this provision" [36].

The general Missionary operations of the Society in the Windward Islands were suspended in 1849. At that time the Diocese of Barbados, which then included Trinidad and Tobago, was more or less indebted to the Society for 45 of its 73 clergymen [37]. As a "suitable commemoration of the Society's benefits" and in connection with its jubilee of 1851 an association was organised in Barbados for the diffusion of Christianity in West Africa, through the agency of native Africans, with the declared purpose of making some amends to that country for the wrongs inflicted upon it by England and her Colonies. The Association has since been adopted generally in the West Indies, and an account of its operations is given on pages 260–7 [38].

In 1854 Bishop Parry reported that

"Churches, Chapels, and Schoolhouses, erected or enlarged throughout the Diocese, with . . . parsonages . . . the number of Clergy considerably increased, congregations augmented and multiplied, schools in many cases founded, in others improved, are the visible memorials of the Society's munificence during a time of great urgency and importance, and of almost equal difficulty . . . whilst in the management of the Codrington Trust, it has continued all along, only with increasing effect, to assist in the work of education and in the supply of candidates for Holy Orders to an extent and in a manner which otherwise, in all human probability, would have been found altogether impracticable" [39].

It was not anticipated that the Society would again be called upon to contribute towards the support of the Church in the Windward Islands otherwise than through Codrington College and the Estates Chaplaincy. But while State aid has been continued to Barbados, in the other islands the Church has been disestablished and partially or wholly disendowed. For these, under their changed circumstances [which necessitated their organisation into a separate Diocese (named "the Windward Islands") in 1878], the Society since 1884 has made such provision as has served to prevent the abandonment of much good work [40].

At the present time the Society is taking measures for enlarging and improving the dwellings of the (negro) labourers on the Codrington Estates. Of the existence of serious evils produced by a system of overcrowding, the Society was kept in ignorance until 1891, when the Rev. F. Gilbertson, then appointed Chaplain, drew attention to the subject. Whatever may be the difficulties in introducing the necessary reforms in the island generally, the Society is determined at whatever cost to perform its duty as landlord, and in this respect, as in the emancipation of the negro, it is taking the lead in "a more excellent way" [41].

STATISTICS.—In the Windward Islands (area, 670 sq. miles), where the Society (1712–1892) has assisted in maintaining 74 Missionaries and planting 24 Central Stations (as detailed on pp. 681–2), there are now 318,780 inhabitants, of whom 199,540 are Church Members, under the care of 73 Clergymen and a Bishop. [*See* p. 764; *see also* the Table on pp. 252–3.]

References (Chapter XXIV.)—[1] App. Jo., B 13, p. 141. [2] Bishop T. Parry's Account of Codrington College, 1847, p. 57. [3] A MSS., V. 6, p. 28. [4] R. 1710, pp. 39, 40; R. 1711, pp. 39–41; Jo., V. 1, Aug. 18, 1710; A MSS., V. 6, pp. 111–15. [5] Jo., V. 2, pp. 96–100. [6] R. 1712, p. 68; R. 1714, p. 69. [7] Jo., V. 2, p. 7; V. 4, p. 151. [8]

R. 1713, p. 52; R. 1745, pp. 55-6. [9] R. 1780, pp. 45-7; R. 1781, pp. 52-3, 57; R. 1872, pp. 60-1, 65; R. 1783, p. 51. [10] Jo., V. 27, p. 29. [11] R. 1825, p. 154. [12] R. 1837, p. 82; Jo., V. 50, pp. 160-3. [13] S.P.G. Accounts, 1846, p. 6; Bp. Parry's "Codrington College," pp. 44-5. [14] Jo., V. 48, p. 108; Jo., V. 52, pp. 326-7. [15] Jo., V. 52, pp. 76, 326-7, 373-4; Jo., V. 53, pp. 2, 3. [15*a*] L MSS., V. 5, pp. 386-7; do., V. 6, pp. 57, 68, 98, 127, 145, 166, 186, 215, 224, 281, 295-6, 303, 345. [16] R. 1712, pp. 67-8. [17] R. 1712, p. 69. [18] R. 1740, p. 68. [19] R. 1768, pp. 67-8; R. 1769, p. 35. [20] R. 1797, p. 48. [21] R. 1822, pp. 209-11; R. 1828, pp. 167-75. [22] R. 1831, p. 65. [22*a*] R. 1841, pp. 68-9. [23] R. 1830, pp. 165-7. [24] R. 1830, pp. 162-9. [25] R. 1833, pp. 61-2; R. 1834-5, p. 48; Jo., V. 43, pp. 319, 347, 357. [26] R. 1840, pp. 55-6. [27] R. 1851, p. 71. [28] R. 1836-50 (Statements of Accounts); Jo., V. 44, pp. 5, 6, 38, 45, 55, 172, 194, 388; Jo., V. 45, pp. 35, 41-2, 62-3, 144, 146-7, 166-7, 269. [29] Q.P., Oct. 1841, p. 7. [30] R. 1841, pp. 68-9. [31] R. 1843, p. 105. [32] R. 1845, p. 68. [33] R. 1844, pp. 67-8; R. 1845, p. 57. [34] R. 1840, pp. 54-5; R. 1847, p. 71. [35] R. 1846, pp. 66-8. [36] Speech at the S.P.G. Meeting, Marylebone, June 25, 1846. [37] R. 1849, p. 87. [38] R. 1851, p. 72; R. 1855, p. 78; R. 1856, p. 76. [39] R. 1854, p. 66. [40] R. 1885, p. 109; Standing Committee Book, V. 42, p. 359; do., V. 44, p. 263; do., V. 46, p. 256; M.F. 1889, pp. 235, 249-52; R. 1891, p. 155. [41] R. 1891, p. 155; L MSS., V. 7, pp. 70-3, 86, 89-103, 105-7, 114, 116, 118, 124-5, 130-4, 149-50, 155, 157, 180, 183-8; do., V. 15, pp. 162, 167-8, 170-2, 178-9, 181, 186, 190-3, 196, 203, 205, 209-11; Standing Committee Book, V. 46, pp. 339, 421-2; do. V. 47, pp. 96-9, 241-2.

CHAPTER XXV.

TOBAGO.

Tobago (area, 114 square miles) was discovered by Columbus in 1498, claimed by the British in 1580, visited in 1625 by adventurers from Barbados (whose attempts at settlement were defeated by the natives—Caribs), granted to the Earl of Pembroke by Charles I. in 1628, but first settled in 1632 by the Dutch, who about 1634 were destroyed or expelled by the Indians and Spaniards from Trinidad. A second settlement was formed in 1642, under the Duke of Courland (the ruler of an independent State in the Baltic, to whom the island was assigned by Charles I. in 1641); a third in 1654 by the Dutch, who overpowered the Courlanders in 1658. In 1662 Louis XIV granted it to Cornelius Lampsis; but the Courland title was renewed by Charles II. in 1664 and by Louis about 1677, various changes of ownership having taken place meanwhile (1664-77) between the Dutch, English, and French. In 1681 the Duke assigned his title to a Company of London Merchants. By the Treaty of Aix-la-Chapelle the island was declared neutral in 1684; and by the Treaty of Paris in 1763 it was ceded to England; but the French regained possession by conquest in 1781 and by treaty in 1783. Recaptured by the British in 1793, restored to the French by treaty in 1802, and retaken in 1803, eventually "the land had rest" by formal cession in perpetuity to the British Crown in 1814. Tobago was formerly reckoned as one of the Windward Islands; but in January 1889 it was united with the colony of Trinidad.

In common with the other islands formerly included in the Diocese of Barbados, Tobago began in 1835-6 to receive assistance from the Society's Negro Instruction Fund [1]. [*See* pp. 194-5.] The first clergyman aided from this source in the island was the Rev. G. Morrison, and here as elsewhere the benefits of the fund were soon apparent.

The Bishop of Barbados reported in 1843 that "the bounty of the Society expended in Tobago" had "produced an abundant harvest." As an instance a grant of £433 towards the erection of St. Patrick's School Chapel drew from the Legislature of the island over £2,200 for the same object in 1843, and in the next year the island, which had formed one cure only, was divided into three parishes, of which St. Patrick's was constituted one [2]. Besides making provision from

the Colonial Treasury for a rector (£320 per annum) and curate (£175 per annum), the Legislature assisted in maintaining the schools, and "otherwise aided liberally in extending the Church Establishment to meet the demands of advancing civilisation" [3].

The people showed their appreciation of the provision thus made by flocking to the churches and joining "with great decorum and solemnity" in the services [4].

The population of Tobago, though neither numerous nor wealthy, were in the habit of contributing "to the maintenance of its Church more in proportion than any other part of the Diocese" of Barbados, Trinidad excepted; and this fact, coupled with the distress caused by a hurricane which dismantled half of the sugar estates on the island in 1848, was recognised by a continuance of the Society's aid to 1858 [5].

The withdrawal of State aid constituted a fresh claim on the Society, and from 1886 to the present time assistance has been renewed from year to year. Without this help the Church in Tobago must have collapsed; and even with it, "the whole island with its twelve churches" remained for some time under the care of only *three* clergymen [6].

On the formation of the Diocese of the Windward Islands, Tobago was included in it, but in 1889 it was transferred to that of Trinidad [7].

STATISTICS.—In Tobago (area, 114 sq. miles), where the Society (1835–58, 1886–92) has assisted in maintaining 6 Missionaries and planting 2 Central Stations (as detailed on p. 882), there are now about 20,000 inhabitants, of whom 10,000 are Church Members, under the care of 3 Clergymen and the Bishop of Trinidad. [*See* p. 764; *see also* the Table on pp. 252–3.]

References (Chapter XXV.)—[1] R. 1837–50, Statements of Accounts; Jo., V. 44, p. 413; and pp. 194–6 of this book. [2] R. 1843, pp. 25–6; R. 1844, p. 65. [3] R. 1848, p. 84. [4] R. 1844, p. 65. [5] R. 1848, p. 84; R. 1854, p. 67; L. MSS., V. 1, p. 270. [6] R. 1886, p. 108; R. 1887, p. 120; R. 1891, pp. 159–60. [7] L. MSS., V. 6, pp. 318–9.

CHAPTER XXVI.

TRINIDAD.

TRINIDAD was discovered by Columbus on Trinity Sunday 1496—hence its name. Its colonisation by Spain began about 1532, but little progress was made until 1783, when "foreigners of all nations" were offered unusual advantages to settle there, provided they professed the Roman Catholic religion. The result was a large increase of population, including many refugees from the French Revolution, driven from St. Domingo and other parts. During the war with Spain in 1797 Trinidad was taken by the British and held as a military conquest until 1802, when it was ceded to England by the Treaty of Amiens.

TRINIDAD began to receive aid from the Society's Negro Instruction Fund [*see* pp. 194–5] in 1836. At that time there was "only one clergyman besides the Garrison Chaplain for the whole island" [1]. In addition to grants for church and school buildings and lay teachers, clergymen* were assisted by the Society from time to time [2] until by 1855 it was possible to leave the work to be carried on by local effort. The beneficent results of this expenditure are to a great extent indicated in the general description given under the Diocese of Barbados, of which until 1872 Trinidad formed a part.

Beyond what is stated on pages 203–5 there is not much to record on this head. Mr. La Trobe, the Government Inspector, reported in 1839 that nearly all "that had been" effected hitherto towards the diffusion of religious education among the labouring population of "Trinidad" was to be "attributed to the labours of the clergy and Missionaries in connection with the Church of England and to the agency of the Mico Charity" [3].

The Bishop of Barbados in 1843 "was forcibly struck with the great results which had sprung from the comparatively small seeds sown by the Society." To four churches consecrated in that year the Society had contributed £200 in each instance, which had been met by nearly £7,000 from other sources [4]. "I expected much from Trinidad" (the Bishop added in 1844), "and have not been disappointed; there is a noble spirit throughout all classes connected with our Church, from the Governor downwards, and a great desire . . . to make the country . . . what it should be in a social point of view" [5].

In 1845 an ordinance was passed by the "Council of Government" for dividing the island into seventeen parishes, securing a stated provision for the clergy already appointed, and for others as parishes were formed [6]. While this provision was being made a fresh call arose, on behalf of the coolies who were being introduced from India and China. The local Association of the Society in Trinidad led the way by appealing first to the inhabitants.

"By immigration properly conducted," they said, "that is to say on Christian principles and in a Christian spirit—Trinidad may be a *Missionary country* an asylum as it were to multitudes from the darkness and misery of heathenism—a

* The first were Rev. R. J. Rock, 1836, and Rev. J. Hamilton, 1838.

centre from which light may radiate upon them and from them perhaps be reflected upon their native lands" [7].

By 1862 there were about 15,000 natives of India and 1,000 Chinese in the island. The Bishop of Barbados joined in moving the clergy and laity to "regard the conversion of these heathen within their several parishes as part of the work which Divine Providence has given them to do." With this object a local "Missionary Association" was established, and the Society showed its "sympathy and good will" . . . by a grant of £100 in 1862 [8]. The formation of Trinidad into a separate diocese in 1872 (towards the episcopal endowment of which the Society gave £500 in 1876 [9]), and the appointment of the Rev. R. RAWLE, an old Missionary of the Society, as its first Bishop, led to increased exertions on behalf of the coolies. Funds for extending the work were offered by the Society in 1873 [10], but there was some delay in obtaining a Missionary acquainted with the native languages [11]. In 1878 baptisms of coolies were taking place "almost weekly," and the last month of that year showed a total of 66, including 13 adult Chinese and 39 adult Hindus [12].

The Rev. O. FLEX of Chota Nagpore joined the Mission in 1884, and with his Indian experience did much to further the work [13]. "In rapid succession one place after another was occupied." On visiting a depôt for Hindu convicts at Carreras (a separate island), to see an inquirer for baptism, the chief warder brought fifteen men "who all gave in their names for baptism," and it was soon understood that every Hindu convict who came there joined the Missionary's class. The Carreras movement was instrumental in opening the doors of the central jail in Trinidad to Mr. Flex, and in a short time he had a class of from forty to fifty there. So far as it was not occupied by the Presbyterians "the whole island" indeed was open to the Church for coolie work [14].

In 1886 Mr. FLEX and in 1888 Bishop RAWLE retired from failing health [15], but under the present Bishop (Dr. Hayes, cons. 1889) the work has been revived and extended with increased aid from the Society [16].

In reporting 13 Indian schools at work educating 1,100 children and more than 100 baptisms annually in the previous four years, the Bishop wrote in 1891: "I look with the liveliest hope at what has been accomplished, under great difficulties, as a harbinger of rapid evangelical work now that we have your encouragement and substantial aid" [17].

Hitherto the chief difficulty has been lack of agents acquainted with the languages of the coolies. Towards supplying this want the West Indian Bishops, the S.P.C.K. and the S.P.G. co-operated in establishing a Hindi Readership at Codrington College, Barbados, in 1891 [18.]

STATISTICS.—In Trinidad (area, 1754 sq. miles), where the Society (1836-92) has assisted in maintaining 10 Missionaries and planting 7 Central Stations (as detailed on p. 883), there are now 199,784 inhabitants, of whom 46,921 are Church Members, under the care of 17 Clergymen and a Bishop. [*See* p. 764; *see also* the Table on p. 252.]

References (Chapter XXVI.)—[1] R. 1844, p. 65. [2] R. 1837-16 (Statements of Accounts); Jo., V. 45, pp. 125, 298; Jo., V. 46, pp. 176, 180; and pp. 194-6 of this book. [3] R. 1889, p. 89. [4] R. 1843, pp. 26, 40. [5] R. 1844, pp. 65-6: *see also* R. 1843,

p. 31. [6] R. 1845, p. 59. [7] R. 1845, pp. 58, 59. [8] R. 1861, p. 114; R. 1862, pp. 96–7. R. 1863, p. 61. [9] Jo., V. 52, p. 389. [10] Jo., V. 52, pp. 17–18; M.F. 1890, pp. 461–3. [11] R. 1881, p. 153. [12] R. 1878, p. 103. [13] R. 1883, p. 97. [14] M.F. 1884, pp. 281–2. [15] Standing Committee Book, V. 43, pp. 87, 143; R. 1888, pp. 134–5. [16] Standing Committee Book, V. 45, p. 384; R. 1891, p. 159; L MSS., V. 11, pp. 40–1, 43; Standing Committee Book, V. 46, p. 256. [17] L MSS., V. 11, p. 42. [18] L MSS., V. 7, p. 42; Standing Committee Book, V. 46, p. 220.

CHAPTER XXVII.

THE LEEWARD ISLANDS.

The Leeward Islands, consisting of Antigua, Montserrat, St. Kitts (or St. Christopher's), Nevis, Dominica, Barbuda, Anguilla, and the Virgin Islands, were constituted a single Federal Colony in 1871.

Antigua (area, 108 square miles) was discovered by Columbus in 1493, and first settled in 1632 by a few English families. By a grant from the Crown, Lord Willoughby became the proprietor in 1663, and the colony was being enlarged when the French took possession. The restoration of the island to England in 1666 was followed by a revival of the settlement under Colonel Codrington (father of General Christopher Codrington [*see* p. 197]), who arrived in 1672.

Montserrat (area, 32 square miles) was discovered by Columbus in 1493, colonised by the English in 1632, captured by the French in 1664, restored to England 1668, and again in 1784 after having capitulated to the French in 1782.

St. Christopher's, or St. Kitts (area, 68 square miles) was discovered by Columbus in 1493, who gave it his own name. It was then peopled with Caribs. The French and English (the latter in 1623) formed settlements, and at first divided the island between them; but each in turn more than once expelled the other. With the exception of a brief occupation by the French in 1782–3, the English since 1702 have had continuous possession of the whole island, which was formally ceded by the Peace of Utrecht in 1713.

Nevis (area, 50 square miles) was discovered by Columbus in 1498, and first colonised in 1628 by the English. It has generally followed the fortunes of St. Kitts, from which island it is parted by a channel about two miles in breadth.

Dominica (area, 291 square miles) was discovered by Columbus in 1498 on a Sunday—hence its name. It was granted to the Earl of Carlisle by the English Crown in 1627; but attempts to subject it failed. By the Treaty of Aix-la-Chapelle in 1748 its neutralisation was agreed upon in favour of the Caribs—the original proprietors; but after the intrusion of French settlers the island was in 1756 taken by the English, to whom it was formally ceded by France in 1763. The French regained possession in 1771, and held it until 1783, since which time they have twice (in 1795 and 1805) attempted to retake it.

Barbuda (15 miles long and 8 broad) was settled soon after St. Kitts, and by a party of English colonists from that island. Their stay proved a temporary one. Some time after, it was assigned by the Crown to General Codrington, who turned it to a profitable account as "a nursery of horses, cattle and sheep."* The proprietorship remained in the Codrington family up to about 1872.

Anguilla (area, 35 square miles) was discovered and colonised by the English in 1650, and has always remained a British possession, despite the attacks of the French and pirates.

The Virgin Islands were discovered by Columbus in 1493. They consist of a group of about 100 islands, islets, and rocks, the most easterly belonging to England and the central to Denmark, the westerly being claimed by Spain. The British possessions (area, 57 square miles) were acquired in 1666 by the enterprise of settlers from Anguilla, the principal of these islands being Tortola, Virgin Gorda, and Anegada.

The settlers in Antigua had the services of a clergyman, the Rev. Gilbert Ramsay, as early as 1634, and he continued officiating there up to 1694. Under Colonel Codrington's government the island was divided into five parishes in 1681, the erection of a church in each was ordered, and provision was made for the support of the respective Clergy by the payment of 16,000 lbs. of sugar and tobacco to them annually. The other Leeward Islands more or less followed the example of Antigua.

Generally, however, the "maintenance" was "precarious and at the mercy of the people," so that it was difficult for the Clergy to "do their duty without fear of disobliging 'em." Such was the statement of the Rev. Dr. F. Le Jau to the Society in 1705. This gentleman, afterwards a distinguished Missionary in South Carolina, being licensed by the Bishop of London, landed in Montserrat in March 1700, where there was then only one minister to serve the cure of four parishes. "Nevis and Antegoa being sickly places," the Governor appointed Dr. Le Jau to the windward side of St. Christopher's, with the care of three parishes. His maintenance was referred to the inhabitants, who gave him "a house built with wild canes, thatcht, but never finished; they promised to allow him to the value of £60 stg. per an., but did not perform." "Everything there, particularly cloathing," was "three times as dear as in England; he and his family lived there 18 months at his own charge and paid his own passage thither"; and but for the help of Colonel Codrington and a few others, "he must have perished through want." "He was thereupon obliged to leave the place and his great discouragement was to see Clergymen leave their cure for want of maintenance." The negroes, of whom there were 2,000 in his three parishes, were "sensible and well disposed to learn"; but were made stubborn by "the barbarity of their masters," "not only in not allowing them victuals and cloathes but cruelly beating 'em," so that "their common crime was stealing victuals to satisfy nature." If a minister proposed the negroes should be "instructed in the Christian faith, have necessarys" &c. the planters became angry and answered "it would consume their profit." They also objected "that baptism makes negroes free"; but Dr. Le Jau believed the true ground for their objection was that they would be "obliged to look upon 'em as Christian brethren and use 'em with humanity." "The French Papists before they were drove out" had three parishes at either end of the island (which was oval in shape), and "allowed five or six Ministers"; their negroes "were baptized and marryed in their churches, kept Sundays and holy days, had their allowance appointed every week aforehand met at churches, had officers to hear and redress their grievances, and their Clergymen had their maintenance ascertained." In that part of St. Christopher's which was English at the time of which Dr. Le Jau wrote (viz. the middle), there were six parishes; "one Mr. Burshal a good man" was minister of the three on the leeward side; the three others were served by Dr. Le Jau 3½ years, and the inhabitants thereof "used to meet together in one church, but falling out about sitting in the church, separated." In Nevis there were five parishes and three ministers; in Antegoa, five or six parishes and two ministers; in Montserrat, three parishes but no minister; in Anguilla, "one minister." By the local Act "the ministers' salarys" were "16,000 lbs. of sugar yearly let the sugar rise or fall." In St. Christopher's there were one good new timber church, one old one, and two small buildings of wild cane, thatched, that served for churches. The French had two "stately stone churches." In "the other three islands" the English had "decent churches of timber." "At the beginning of the war" there could be mustered "600 fighting men" in St. Christopher's, 900 in Antegoa, 1,200 in Nevis, and 500 in Montserrat. The number of negroes in the Leeward Islands Dr. Le Jau estimated to be about 30,000. In his three parishes he had generally 15 and once 22 communicants. There were no schoolmasters, "for want of encouragement" [2, 3].

Montserrat was the first of the Leeward Islands to claim the Society's attention. In 1702 a request was submitted from "one of the Principal inhabitants" of the island that the Society would be pleased "to recommend a minister to him," whom he was "willing to take with him and defray his passage and att his arival in those parts" to "procure him an allowance of £100 p. an." It was referred to the Committee "to find a fitt person," and in January 1703 £20 was voted for books for "Mr. Arbuthnot in Montserrat," and in the same year £20 "for the support of Mr. Gifford and some others" whom the Bishop of London "was sending to Antegoa" [4].

Small grants followed—£5 for books for Mr. Croberman's* parish.

* Or, Tookerman.

ioners in 1705, and £10 for a Mission Library at St. Christopher's in 1714 [5].

By the will of General Codrington the Society became entitled to a part of the island of Barbuda,* but the claims of the executor, Lieut.-Col. William Codrington, led to a "dispute and trouble," and while the matter was being considered "the French made a descent" on the island in 1711, "took off all the Negroes, being 154, most of the Stock, and demolished the Castle"† [7].

For several years subsequent to 1711 the Society used its efforts to obtain from the Crown a grant of the Church Lands which had been taken from the French in the island of St. Christopher, the proposal being "that the said lands and possessions be vested in the said Society and that so much of the revenues thereof as shall remain after the provision made for licens'd and approved *Ministers* in that *Island*, be applied for or towards the maintenance of *two Bishops*, one to be settled in the *Islands* and the other on the *Continent* of His *Majesty's* Dominions in *America*." Queen Anne stated that she "would be very glad to do anything" that might "be of advantage to the Society" in regard to the lands; but in her successor's time the matter came to be dealt with by the "Lords of the Treasury," and from their dealings the Society derived no benefit [8].

It was not till 1824 that the Society was enabled to secure the establishment of the Episcopate in the West Indies. The Leeward Islands were then included in the See of Barbados. Up to 1834 little had been done for the evangelisation of the slaves. The Rev. James Curtin had been sent to Antigua by the Society for the Conversion of the Negroes in 1817–18, but the parochial Clergy supported by the colonists were few in number, and their ministrations "were almost exclusively confined to the white population" [9]. The people of Antigua, however, led the way in freeing the slaves. The Emancipation Act passed in England in 1834 allowed an "apprenticeship" to precede the complete freedom of the slaves, but the Antigua Assembly had decreed six months before (*i.e.* on Feb. 13, 1834) that "From and after the first day of August 1834 slavery shall be and is hereby utterly and for ever abolished and declared unlawful, within this colony and its dependencies" [9*a*]. Grants were made from the S.P.G. Negro Instruction Fund for Church and School Buildings to the amount of £3,210 in 1835 [10], and within two years seven clergymen‡ were being supported by the Society in the Leeward Islands. Those islands continued to enjoy their "fair share" of the Negro Instruction

* Extract from General Codrington's Will (dated February 22, 1703, and made known in 1711):—"I give and bequeath to my said kinsman" [Lieut.-Colonel William Codrington] . . . "half my Estate of Barbuda. . . . I give and bequeath unto my Friends Colonel Michael Lambert and Wm. Harman, one eighth part of my Island Barbuda the remaining part of my Estate in the said Island I give to the aforemention'd Society for the Propagation of the Xtian. Religion" [6]. In 1710 the island was estimated to be "worth about £1,200 p. an." [6*a*].

† From the existing records at Delahay Street, it does not appear that the Society actually obtained possession of its share in the Barbuda Estate; after the French raid it would have been of little value, and this would have been taken into account in the amicable settlement arrived at with Lieut.-Colonel William Codrington.

‡ Revs. J. A. Bascomb, Dominica, 1836; T. Clarke, Antigua, 1836; J. Hutson, Virgin Islands, 1836; J. H. Nurse, St. Christopher's (orSt. Kitts), 1836; H. N. Phillips, Montserrat, 1836; J. A. Gittens, Montserrat, 1837; F. B. Grant, Antigua, 1837.

Fund while it lasted [11], and gradually from 1840 the support of the work thus created was readily undertaken by the local Legislatures. In 1842 the Islands were formed into a separate diocese under the name of Antigua. The first Bishop, Dr. DAVIS, arrived in 1843 to find his people suffering from the effects of an "awful earthquake" which had caused great destruction to Church property. Notwithstanding this calamity one of the first acts of the Bishop was to commence an organised system of contributions to the Society—by forming district Associations—"not alone on the ground of the wide spread good the Society had done and was doing, but on the duty of evincing gratitude for what it had done within the . . . diocese in increasing the accommodation in churches, in building schoolhouses and chapel-schools in furnishing ministers, catechists, schoolmasters and mistresses" [12]. In the midst of the efforts to repair its own losses the diocese remitted nearly £50 to the Society in 1845 [13].

In 1848 Bishop Davis, who had ministered in the West Indies since his ordination in 1812, declared that the change which he had seen during that time was "as light from darkness." He remembered "a condition of the grossest ignorance and deepest moral degradation. The slaves were, for the most part, left in a state of practical heathenism:—the baptism of their children was neglected, and marriage was actually forbidden among them." He, when a simple presbyter, was the first who dared to publish the banns of marriage between two negro bond-servants. Such was the state of public feeling at that time, "that indignation and alarm were almost universal," the authorities interfered, and "the marriage was prohibited." Mr. Davis appealed to England, the local decision was reversed, and just a year after the original publication of the banns he "had the happiness to perform the first marriage ever solemnized between slaves" there [14].

Satisfactory too was the progress made in the Danish Islands of St. Croix and St. Thomas. At his first visit there in 1844 the Bishop confirmed over 700 persons, and in the church there were 396 communicants. The members of the English Church in the Danish Islands then numbered 7,938—"a full third of the entire population"—and this, coupled with the fact that the English language was "exclusively taught in the schools," hastened the emancipation of the slaves [14*a*]. By an Ordinance of the King of Denmark about 1848 the English Church in these two islands was formally placed under the jurisdiction of the Bishop of Antigua, and at his visitation in that year—the first since the total abolition of slavery—the Bishop consecrated the Church of All Saints in St. Thomas. Few instances can be shown of a deeper interest in the cause of religion than was manifested in the erection of this church. In 1847 the congregation, mostly poor people, united in laying by each a sum of not less than ½*d.* and not exceeding 1*s.* a week. In about a year's time $2,000 were thus collected. A general appeal throughout the island brought $4,500 more. The building was then begun. One of the vestrymen superintended its erection. Another friend furnished the stone at a cheap rate. It was brought down from the quarry upon the heads and shoulders of the negroes, "who to the number of 300 or 400 worked during the moonlight of the fine months." The masons and carpenters gave up a portion of their weekly wages, and "the women

added their mite in carrying stone and mortar." The planters lent stock for the purpose of carting. In addition to other kinds of aid $8,000 were raised and expended [15].

The death of Bishop Davis on Oct. 25, 1857 [16] was soon followed by that of his successor, Dr. S. J. Rigaud (cons. 1858), who was carried off by yellow fever in 1859 [17]; but the present Bishop, Dr. W. W. Jackson, has held office since 1860. [*See* pp. 215, 883.] Up to 1868 the Diocese of Antigua enjoyed "all the privileges of a fairly endowed Church" [18], the Society's aid having been so managed as to draw out increased local support. As an instance of this, a grant of £100 per annum to Montserrat in 1860 was met by a vote of £130 per annum from the Legislature, "and when three years and a half afterwards the Society's allowance was reduced to £50 they had learned to feel the value" of the Missionary, "and the vote was raised to £180" [19].

"The people of the island" (wrote the Rev. J. Shervington in 1864) "more than of any other that I know of entertain for the Church of England a deep-rooted affection, and, in the majority of cases, this is of an intelligent type. They are members of our Church, not because they are brought up in her communion so much as because they believe they are likely to receive more good from her ministrations than those of any other.

"The negroes, in fact, often give this as a reason for their preference and attachment for our church. There is, therefore, much to encourage a minister labouring among them; but there is also, from the nature of the case, much to discourage. It is quite true, as we often hear, that the negro is impulsive. They are easily affected by a sermon, and I have seen many of them in tears as they approach the altar on our Communion Sundays. Hence, I think, the large number of our communicants. One is thus tempted to hope that the good work is going on among them; but there is the old truth, 'the devil cometh and taketh away the word out of their hearts. . . .' The negro is also said to be superstitious; and this, too, is in the main correct. The hold which the old superstitions of their fathers has upon them can only be discovered by acquaintance with their character, and by great watchfulness on the part of their minister. The belief in charms and spells, and in the power of their enemies to injure, still influences them."

This was written at a time of extreme distress in the island, yet "notwithstanding the general depression the weekly offertory was still continued," and it does not appear to have "ever occurred to them that the offertory ought to be discontinued" [20].

In the previous year the claims of the West Indian Mission to West Africa had been brought before them, and from distances of several miles, and under unfavourable circumstances, the people flocked to the Missionary meeting. Not a single white person was present, and £6 was collected from those who during their period of slavery "were almost as badly off as their African brethren in respect of the means of grace" [21].

The same laudable spirit has been generally shown throughout the diocese. Poor at all times, the poverty of the people has been frequently intensified by earthquake and hurricane, and in 1868 they were called to make further sacrifices on behalf of their Church, then brought face to face with disendowment. The call was not unheeded, "but" (to quote Bishop Jackson's words) "in the first instance it would have been impossible in the impoverished condition of the Leeward Islands, to supply vacancies . . . if the venerable Society, to whose bounty some of these cures owed their original formation, had not stept in and saved them from collapse" [22].

The permanence of the Bishopric has been secured by the wisdom and self-denial of Bishop Jackson, who, when obliged by failing health to retire from the active work, secured in 1882 the services of a coadjutor, Bishop Branch, and devoted his remaining energies to raising an Endowment Fund. In the building-up of this fund [which now amounts to £18,000], the Society has assisted by grants amounting in all to £2,000 [23].

Bishop Branch is of opinion that the "English Church is every year becoming more and more distinctly the Church of the Islands" [24]. The inhabitants of Barbuda, the finest specimens of the negro race in the Leeward Islands, numbered 800 in 1870, "all with one exception, black, and all . . . baptized in the Church and loyally attached to her, with every man and woman over twenty confirmed, and a fourth of the population communicants" [25].

STATISTICS.—In the Leeward Islands (area, 665 sq. miles), where (1835-92) the Society has assisted in maintaining 59 Missionaries and planting 20 Central Stations (as detailed on pp. 883–4), there are now 127,723 inhabitants, of whom about 52,000 are Church Members and 13,080 Communicants, under the care of 35 Clergymen and a Bishop. [*See* p. 764; *see* also the Table on p. 252.]

References (Chapter XXVII.)—[1] App. Jo. **B**, p. 153 (6, 7); **A** MSS., V. 6, p. 28. [2, 3] Jo., V. 1, Nov. 16, 1705; App. Jo. **A**, pp. 396–400; App. Jo. **B**, p. 67. [4] Jo., V. 1, Sept. 18, 1702, and Jan. 15 and Sept. 17, 1703. [5] Jo., V. 1, Nov. 16, 1705; Jo., V. 2, Aug. 20, 1714. [6] App. Jo. **B**, No. 141. [6*a*] **A** MSS., V. 6, p. 28. [7] R. 1711, pp. 39, 40; Jo., Aug. 18, 1710; Jo., March 16 and 22 and Oct. 19, 1711; R. 1712, p. 68. [8] Jo., V. 2, July 11, 18, 25, 1712; R. 1714, pp. 54–5; Jo., V. 3, May 20, 1715, May 26, June 15, July 6 and 20, and Aug. 17, 1716, March 15, May 17, Aug. 30 and Dec. 20, 1717. [9] R. 1881, p. 150. [9*a*] M.R. 1853, p. 32. [10] R. 1834–5, p. 258. [11] *See* pp. 194–6 of this book; *also* R. 1836–50 (Statements of Accounts); Jo., V. 44, p. 413; Jo., V. 45, pp. 35, 41–2, 63, 84, 144, 147–8, 269–70; R. 1881, p. 151. [12] R. 1843, pp. XLI. and 33; R. 1844, p. 70. [13] R. 1845, p. 62. [14] Q.P., Jan. 1849, pp. 3, 4: *see also* R. 1848, p. 87. [14*a*] R. 1844, pp. 69–70. [15] R. 1849, pp. 95–8. [16] R. 1858, p. 64. [17] Jo., V. 47, p. 395. [18] R. 1881, p. 152. [19] R. 1867, p. 59. [20] R. 1864, p. 62. [21] R. 1863, p. 65. [22] R. 1869, p. 52; R. 1881, p. 152: *see also* R. 1870, p. 47; R. 1874, p. 116; R. 1883, p. 98. [23] Jo., V. 52, p. 17; Jo., V. 54, p. 85; Applications Committee Report, 1882, pp. 13, 14, iv.; Standing Committee Book, V. 43, p. 183; do., V. 45, p. 384; M. F., 1884, p. 313. [24] R. 1883, p. 98. [25] R. 1870, p. 47.

C. .TER XXVIII.

THE BAHAMAS.

THE BAHAMAS consist of a chain of small islands lying to the east and south-east of Florida, U.S., some 20 only being inhabited. One of these—St. Salvador—was the first land seen by Columbus when seeking the "New World" in 1492. The Bahamas were then peopled by Indians, but these were to the number of 50,000 soon transported to the Spanish mines of Mexico and Peru. The islands then abandoned were formally annexed to England by Sir Humphrey Gilbert in 1578. In 1612 they were united to Virginia, and about 20 years later some British adventurers formed a settlement on them, which was destroyed by the Spaniards in 1641. By Charles II. the island of New Providence (the seat of the capital, Nassau) was assigned to an English proprietary body in 1670; but in 1703 the French and Spaniards obtained possession of it, and for many years it was a rendezvous for pirates. The English extirpated the pirates in 1718, and the Bahamas became subject to a regular colonial administration. This was interrupted by a surrender to the Spaniards in 1781, the war concluding with a re-annexation of the islands by Great Britain, which was confirmed in 1793 by the Treaty of Versailles.

IN 1731 Governor Roger the Bahamas, being then "in Carolina for the recovery of his h," informed the Rev. W. GUY, the Society's Missionary at St. Andrew's, "of the extream want there was of a minister" in the Bahamas, "which had been without one for some years, and pressed Mr. Guy to go over with him and officiate there some months." Mr. Guy, considering "the great usefulness and almost the necessity of the thing," embarked on this "charitable undertaking" in April 1731, and arrived at Providence on the 12th of that month.

He found a people "who had lived in want of the administration of all the Divine ordinances several years." These he endeavoured to supply by holding service "in a little neat church built of wood," which had been just finished, and by visiting all the parts of the island. Notwithstanding the great fatigue of travelling, "on account of the rocks" and "the heat of the day which is always very great," he baptized 89 children and 3 adults. In "the two other inhabited Islands in this Government," about 20 leagues from Providence, he baptized 23 children in Harbour Island and 13 in "Islathera" (Eleuthera). For each of the (128) baptized he had "the proper sureties," and during his two months' stay in the three islands, besides marrying, and visiting the sick, he administered the Blessed Sacrament twice, "but had but 10 communicants at each time." The number of families in the islands was about 120 in New Providence, 40 in Harbour Island, and 40 in Islathera. The people "very thankfully received" copies of the Bishop of London's Pastoral Letters for promoting the conversion of the negroes. [*See* p. 8.] They all professed themselves of the Church of England, and were "very desirous of having a minister settled with them," and Mr. Guy considered that "as they were in general

very poor, it would . . . be a very great charity to send a Missionary to them", [1].

This representation was followed by a Memorial from the President, Council, and principal inhabitants of New Providence, showing that "about seven years past" they erected at their own charge "a commodious church capable of containing upwards of 800 people," and provided a convenient house for a clergyman of the Church of England and £40 per annum towards his support; but that being insufficient, they "became destitute of any Divine to officiate amongst them for upwards of five years, till the Rev. Mr. HOOPER came over, well-recommended, and . . . and continued for these twelve months past." To enable them to maintain him or some other worthy Divine, they solicited assistance [2].

Immediately on receipt of the first communication (April 1732) the Society offered £50 per annum as a grant-in-aid, which was now (March 1733) "in consideration of the dearness of provisions in Providence" increased to £60, and Mr. Hooper having migrated to Maryland, the Rev. WILLIAM SMITH was in April 1733 appointed to Providence and the other inhabited islands [3].

Mr. Smith arrived at Nassau on Oct. 20, 1733. "At first he had but a thin congregation" in Nassau, but it was soon increased by several families residing "outside the town" and by "the soldiers of the garrison, whom the Governor, immediately after his arrival, obliged to come constantly to church." Governor Fitzwilliam had the church "put into a tollerable good order," and "with a good deal of difficulty and pains, got an Act passed for erecting the Inhabited Islands into one parish and . . . £50 sterling p. annum . . . settled on the Minister Incumbent thereon" [4]. He failed to obtain an allowance from the Assembly for a school-master, although there was "no place in his Majesty's American Dominions" where one was more necessary, "by want of which their youth" grew up "in such ignorance (even of a Deity) and in such immorality as is most unbecoming." On this representation the Society at once (1735) provided funds for the opening of a school in Nassau, but there was some delay owing to the difficulty of finding teachers [5].

The arrival of Captain Hall of Rhode Island in Dec. 1739 with "a Spanish prize of between £3 and £4,000 value" was sufficient to induce Mr. Mitchel, the then teacher, to quit school and go "a privateering" with the Captain [6].

About 1734 Mr. Smith first visited "Islathera, a long, narrow Island inhabited by between 30 and 40 families," who were "generally very ignorant of their duty to God as having never had a Clergyman settled among them." At Harbour Island he found there 25 families and a large room for service, in which he ministered one Sunday; "it was very full," and the people were "serious and attentive." Otherwise they could hardly have been with such a Missionary. Governor Fitzwilliam wrote of him in 1735: "The abilities life and good behaviour of Mr. Smith . . . justly entitle him to the favour of all good men among us" [7]. Illness caused him to desire a northern Mission, but a short visit to England in 1736 enabled him to return to New Providence in January 1737 [8].

The church at Nassau, a building "in a wooden frame, plaistered,"

became so ruinous that it was necessary to remove the pulpit and desk to the Town House in 1741—the erection of a new one having been hindered by fear of "an invasion from the Spaniards" [9]. Whites, Negroes, and Mulattoes were ministered to by Mr. Smith, but the hardships of visiting "Iluthera" and Harbour Island brought on an illness, and in his last letter, Oct. 26, 1741, after alluding to a fever at Providence "which had carried off everyone it had seized on," he concluded: "The Lord help us for he only knows where it will terminate." A few days after it pleased God to take "this diligent and worthy Missionary to himself to receive the reward of his labours" [10].

His successor, the Rev. N. HODGES, died in 1743 soon after his arrival. During the vacancy caused by these deaths Governor Tinker made his Secretary, Mr. J. SNOW, "read prayers and a sermon every Sunday in the Town House," and in 1746 sent him to England to be ordained. Besides officiating "as far as a layman could" Mr. Snow had largely contributed to the building of a church and to the establishment of a free school for negroes and whites. Within two years of ordination he also died. In the meantime the Rev. R. ST. JOHN ministered for about a year (1746–7) to a "very ignorant" people, "scarce one in fifty being able to read," and baptized over 800 children in the three islands of the Mission [11].

The next Missionary, the Rev. R. CARTER, was privileged to labour 16 years (1749–65) in the Mission, which he represented as being of "greater extent" and having "more pastoral duties to be performed in the several parts of it than any other under the Society's care." In 1763 he reported "all the natives" of the Bahamas "profess themselves of the Church of England." About this time two Mission Schools were established; that at Nassau was the only school in the island of Providence "except Women's Schools," which were also Church Schools. The Harbour Island School was built by the people, of whom he wrote in 1764 that they "pay a strict regard to the Lord's Day, and neither work themselves nor suffer their slaves to work on it, but allot them another day in every week" "to work for themselves." A similar rule was observed at Eleuthera, where his parishioners expressed "so strong a desire of improvement that even adults of both sexes" submitted "to be publickly catechized without reluctance." "The most sensible slaves in New Providence" expressed "an earnest desire of being baptized," a desire which he did his best to gratify [12].

The Rev. G. TIZARD carried on the work from 1767 to October 1768, when he died. Two years later it was reported that many people had been reformed by means of his widow [13].

In 1767 the Rev. R. Moss was stationed at Harbour Island, where a resident clergyman had long been "earnestly desired" [14]. He had at first "a cold reception from the people's apprehending that they were to contribute to his support"; when they found that not to be the case "they became fond of him," and "all in the island to a man" attended public worship on Sundays.

Indirectly they must have contributed, for the Bahamas Assembly had enacted a law dividing "Harbour Island and Eleuthera into a distinct parish named St. John's," and allowing "£150 current money out of the Harbour Island taxes towards building a Church in that Island," and settling £50 sterling per annum "for salary and house

rent for the Minister." While the church* was building Mr. Moss performed service "under the branches of some Tamarind trees." In 1769 he had thirty-eight communicants, all of whom lived "holy lives, unblameable in their conversation" [15].

Of Eleuthera he gave this "lamentable account" in 1769: "That both men, women, and children, magistrates not excepted, are profane in their conversation; even the children learn to curse their own parents as soon as they can speak plain, and many other sinful habits and heathenish practices are in use among them." One great obstruction to his reforming these people was the difficulty of getting to them, it being necessary to go first to Providence, where he might have to wait two or three weeks for a passage, which "consumed too much time" [16]. It was also difficult to find men of sufficient education to act as lay agents. The Rev. W. GORDON, who visited Eleuthera in 1796, found that "a Justice of the Peace" at Wreck's Sound had been accustomed to read prayers and a sermon out of one of the Society's books to the inhabitants." He had "the most learning in the place," yet was in such indifferent circumstances as to desire to be appointed "an assistant schoolmaster," not being qualified for the position of head schoolmaster [17]. At Savannah Sound only one man could read, and the greater part could "scarcely say the Lord's Prayer," yet they regarded baptism as "absolutely necessary to salvation."

In March 1776 New Providence and other of the Bahamas were "thrown into a distracted state by being taken by a considerable armed force from America" (eight vessels and 550 men), "which after dismantling His Majesty's Forts and committing many outrages"—taking "all the King's money," opening the prison doors and setting the prisoners free—"carried away the Governor, Secretary, and one or two other prisoners," and left the rest of the people "in a deplorable state. But they were disappointed of their chief aim—a considerable quantity of gunpowder, which had been prudently removed to a place of safety." In the midst of all this confusion the Rev. J. HUNT, the Society's Missionary at Providence, "continued to do duty in the church as usual," and his flock seemed "to make a progress in virtue" and generally attended service.

During the American Revolution the inhabitants of the Bahamas were for some years "almost reduced to a starving condition," as their chief dependence for provisions was on the continent. In 1779 "the best bread" that could be obtained in Harbour Island, "even for the blessed Sacrament," was "made of Tree Roots." For a long time the islands were "pestered with American vessels," the crews of which endeavoured to "corrupt the minds of the people, turning them from King George and all government," and passed their life "in dancing all night and gaming and drinking all day." On one occasion some of their captains attended the Harbour Island Church to hear Mr. Moss preach. "Hearing him pray for the King, and his discourse not favoring their proceeding, they had concluded to take him out of his own house by night and carry him away to America. But they were disappointed." The cause of their failure was probably owing to the fact, reported by the Missionary in 1778, that the inhabitants of Harbour Island and Eleuthera, numbering 1,891, "all professed to be

* Opened for service on March 16, 1769 [18].

of the Church of England," and had "not a single Dissenter amongst them of any denomination." In Providence the loyalists were "threatened almost every day and insulted," and having "little force to defend themselves," were "in continual danger" [19].

During the Spanish occupation [*see* p. 216] the Rev. J. BARKER, the only Missionary left in the Bahamas, withdrew (in 1782), and did not return [20]. The Rev. J. SEYMOUR of Georgia, who was appointed to Providence, died on the voyage [21]; and the next clergyman sent, the Rev. T. ROBERTSON, was located at Harbour Island. On his arrival in 1786 he visited every family on the island, "a very poor hardworking industrious people . . . serious and well disposed." Old and young to the number of 500 attended church regularly, and all expressed "great gratitude to the Society for their kind and generous attention" [22]. But in 1789 he reported that the "leading man" in the island was "an utter enemy to all religion," and would "not suffer any of his negroes to receive any instruction whatever"; and it was with difficulty that the Missionary "prevailed on the people to let any of the negroes sit in the area of the church" [23].

Exuma next received a resident Missionary (the Rev. W. TWINING) in 1787. The white settlers were mostly American Loyalists—about one third were old settlers. All seemed glad of the arrival of a clergyman "and anxious to express their gratitude to the Society." Of the 700 inhabitants 600 were negroes. Those brought up among the English had been taught "little or nothing of religion," but did not seem at all "prepossessed against Christianity." The negroes who had been "lately imported from Africa" showed "no signs of religion" [24].

Still worse was the state of the white settlers at Long Island, as reported by the Rev. W. GORDON after visiting it from Exuma in 1790. "A few poor families from New Providence" began a settlement in Long Island in 1773. At the peace in 1782 "a few loyal Refugees" (presumably from the United States) settled there, and it proving "a good Island for raising cotton," many others followed, "besides some natives of New Providence." In 1790 the population consisted of about 2,000 people—over 1,500 being slaves. The negroes were "void of all principles of Christian religion owing to their want of instruction." Most of the original settlers could scarcely read, and having been for many years deprived of Divine worship, they were "addicted to the vices of a seafaring life . . . swearing and neglect of religion." The refugees, though less ignorant, were not more attached to the faith. They resembled "very much those who may be seen in London."

Not even two or three of them could be got together to partake of the Holy Communion. The "gentry" of the place employed their leisure hours "in reading the works of Mandeville, Gibbon, Voltaire, Rousseau and Hume," by which some of them "acquired a great tincture of infidelity." Mr. Gordon on his visits held service in six parts of the island, and undertook that if a resident Missionary were sent there he would visit those islands which had "never yet had Christian public worship, viz., Turk's, Caicos, Crooked, Watlin's, Abacos and Andros." A more favourable account of Long Island was given by the Rev. P. Fraser. On his arrival there early in 1793 "he was waited upon by the principal Planters," who vied with one another "in shewing him every mark of attention and respect. Instead of discovering Deistical

Principles" the people appeared "to be all convinced of the great truths of the Christian Religion" and attended Divine Service "with a seriousness and regularity truly exemplary." The need of additional Missionaries was further urged by the Rev. J. RICHARDS of Providence, who, within six months of his arrival at Nassau "baptized 163 persons after examination." Nassau at that time (1791) contained between 2,000 and 3,000 inhabitants, most of the whites being of "Scotch extraction and many of them Dissenters, but moderate and conformable to the Church," and who treated him with "great civility." Owing, however, to "the political disputes concerning the Revenue Act in that country" he suffered from "the stopping of his [Government] salary for nearly a twelvemonth" [25].

From a report submitted by the Society to the English Government at this time (1791–2) we learn that the only islands of the Bahamas group which appeared to have any inhabitants at the beginning of 1734 were Providence, Long Island, Harbour Island, Exuma, Eleuthera, Turk's Island, and the Abacos—the whole not exceeding 1,750 whites and 2,300 blacks. On the close of the disputes with the "ancient colonists on the continent of America" and the evacuation of St. Augustine, the Bahamas "held out to the Royal Refugee subjects in the Southern Colonies a comfortable asylum for the present, and prospects of great advantages in future"; the liberality of the British Government met their wishes and gave full scope to their plans of settlement. They were for a time supplied with provisions &c. from the Public Stores, "all doubtful title to possession was removed in a purchase by the Crown of the ancient claims of the Proprietors of the soil of those Islands, and the grants to these adventurers of the lands on which they were desirous of settlement, were unaccompanied with any illiberal or discouraging restrictions." Under these favourable circumstances settlement was considerably extended, "every cultivable spot" being "explored with great avidity." By the commencement of 1790 the white population had been doubled (=3,500) and the black trebled (=6,500 including coloured), in all 10,000, and about 18,000 acres of land were under cultivation. Of the whites, 127 were planters, 29 merchants, and 17 men of learned professions. Of the blacks, some 500 were free negroes, who by escapes and "other fortuitous circumstances" were "disentangled from the disgraceful shackles of slavery." Up to this time there were only three clergymen in the Bahamas, but owing to the Society's representations to the English Government the Bahamas Assembly (about 1795) established a fund "for the building and repairing of Churches, providing Parsonage Houses and Glebes and for the better maintenance and support of Ministers and School Masters" [26].

In consequence of political disputes during Governor Lord Dunmore's administration the Clergy frequently had difficulty in realising the local provision to which they were entitled. Mr. Richards of New Providence reported in 1795 that "neither he nor any other person who has a salary has received any for above a year past." About this time Lord Dunmore "possessed himself of the most antient burying ground" and a portion of the glebe in Harbour Island, the former of which he desecrated, and it became necessary for the Society to make a representation to the Secretary of State for the restoration of the

property. There were other complaints against the Governor. He openly avowed "that the laws which forbid incestuous marriages in England" did "not take place in the Colonies" and he ignored a communication from the Bishop of London on the subject. He further countenanced "one Johnston, a strolling Methodist Preacher from America" who induced the black people at Providence to turn a negro schoolmaster out of his house "and convert it to a Meeting House for himself," and obtained from the Governor "a Licence to preach and perform other offices." This man "used to marry without licence or authority," but in a short time he was "put in prison for beating his wife . . . in a merciless manner . . . and so all his followers left him. The respectable inhabitants indeed always opposed the progress of Methodism and remonstrated to Lord Dunmore against it" [27].

The years 1794–7 proved fatal to the Revs. P. Fraser, P. Dixon, and W. H. Moore [28]. Another Missionary took more than two years to reach the station to which he had been appointed: the Rev. D. W. Rose of Dominica, Antigua, after several disappointments in obtaining a passage, left St. Nevis in December 1796, but the ship being captured by a French privateer in the next month he was carried prisoner to Rochelle, and afterwards removed up the country to Angoulême, where he remained till the following July, when he was "exchanged by a cartel" and came to England. After receiving Priest's Orders and being detained six weeks in the Isle of Wight, he sailed for the West Indies in November 1797. Arriving at Nevis he was unable to get a passage to the Bahamas, though he went to Antigua and to St. Kitts several times for the purpose. He therefore "took a passage in a schooner bound to Norfolk in Virginia," whence he made his way to Nassau, but did not reach Long Island till February 1799 [29].

The Rev. H. Jenkins experienced a similar difficulty. In his voyage from England "he had the ill fortune to lose all his papers, by being obliged to throw them overboard upon coming in sight of a vessel, which was supposed to be a French one, but it turned out otherwise." He took the precaution to show the certificate of his appointment (from the Society) to a fellow passenger, desiring him to read it with attention, that he might witness the contents of it to the Governor, and thereby remove any difficulty that might have arisen from his having no credentials.* He reached Nassau safely, but within a few days' sail of the Caicos the ship was captured by a French privateer and carried "to Cape St. Francois, from whence they were sent to Mole St. Nicholas to be exchanged." He arrived at the Caicos on October 16, 1797, "in good health and spirits" [30].

Mr. Jenkins divided his time between the Caicos and Turk's Island, about eight leagues distant. On his first visit to the latter he remained a fortnight and ministered to "a large congregation at the Barracks," then "converted into a Church," but which a few years before had

* The Governor, though satisfied that Mr. Jenkins was "not an impostor," delayed his induction till "new credentials" should arrive from England, "and also a Degree from one of the Universities of England, Scotland, or Dublin as the Parochial Act of the Bahamas in this case directs." As Mr. Jenkins "would have been entitled to a Degree in the University the Archbishop of Canterbury conferred on him the degree of M.A.; but while this was being done the qualification was rendered "unnecessary" by "an alteration in the Bahamas Act" [30*a*].

been occupied by the military that were "stationed there in order to check the lawless and ungovernable temper of the people." The few gentlemen of Turk's Island had for some time adopted "the laudable plan of assembling there on Sundays when the Liturgy" was "used and a Sermon read out of some approved author" [31]. A supply of Bibles and Prayer Books from the Society proved very acceptable to "the poor people there," who "all faithfully promised to read them with attention," and one William Darrel, "a very decent and well disposed negro" opened a Sunday School and taught his countrymen gratis [32]. In his first year's ministry in Long Island Mr. Rose baptized 14 Whites and 24 "Blacks, Mulattoes, Mustees and Dustees." The negroes there had been "misled by strange doctrines." They called themselves "Baptists, the followers of St. John," and were "not so happy and contented" as in other parts of the West Indies, though "every indulgence and humanity" were "exercised towards them by their Masters." Their preachers, black men, were "artful and designing making a merchandize of Religion." One of them was "so impious" as to proclaim that he had "had a familiar conversation with the Almighty," and to point out the place where he had seen Him. At certain times in the year the black preachers used to "drive numbers of negroes into the sea and dip them by way of baptism," for which they extorted a dollar, or stolen goods [33].

Previously to Mr. Rose's arrival an attempt "to check their proceedings" occasioned some of the slaves to "abscond and conceal themselves in the woods," and in consequence "many of their masters . . . actually counteracted all his diligence and zeal . . . for the promotion of religion and morals." At the very time that "superstition and fanaticism" appeared to be yielding to his teaching the "proceedings" of the blacks were "more abominable but more secretly conducted" [34]. "After various attempts . . . to prevail on his parishioners to receive the Communion, he at last" on August 23, 1801, "administered to three, exclusive of his own family" [35]. In the same year he visited Exuma at a time when the planters had assembled their negroes (about 400) at a pond for the purpose of raking salt. "A canopy was erected under which the gentlemen and ladies of the country took their seats and he preached to them." "He was highly gratified by the chearfulness with which" the negroes "went through their daily task." "In the celebration of the Sabbath they observed the utmost decorum, and seemed to be very pious in their devotion." "Upon seeing and contemplating their situation both in a temporal and spiritual light" he ventured the opinion "that he would rather be a slave in the Bahamas than a poor free cottager in England" [36].

In 1802 Mr. Rose removed his residence to Exuma, and on Christmas Day dedicated "the new Church." After having officiated so long "in old, uninhabited houses in Long Island . . . he felt, in the discharge of his duty under a consecrated house a renovation, as it were, of the clergyman." The inhabitants then consisted of 140 whites, 85 "free people," and 1,078 negro and other slaves. On his first coming many of the negroes "called themselves the followers of Mahomet," but these, with other blacks, he baptized to the number of 93 adults and 41 infants in less than a year. He also formed some of

the best negroes into a society, and twice a week many of them used to "meet in their huts to sing psalms and to offer up a few prayers after their daily task" [37].

On a visit to Crooked Island in 1803 he "baptized without any compensation 150 negroes." His practice of refusing fees had the effect of opening the eyes of the poor negroes to the extortion of their black preachers. "When they saw him standing an hour or two exhorting and inviting them to his mode of baptism without any charge" they were persuaded "that he had no pecuniary views, but was only interested in their welfare, and by such a sacrifice of his emoluments even their Bishops submitted to the Rites and Ceremonies of the Church of England" [38].

"The illiberality of the House of Assembly . . . not only in reducing his salary, but in making laws and afterwards violating them, and the constant apprehension of piratical invaders" . . . "compelled" Mr. Rose to "abandon the Bahamas" in 1804. Spanish Picaroons were "infesting their coasts and plundering their vessels," and in apprehension of "a visit from the French" most of the women and children of New Providence were sent away. On one occasion Mr. Rose was "obliged to ride the whole night with his musket in his hand and cartouche box on his shoulder" [39].

By 1807 the number of the S.P.G. Missionaries was reduced* to one—the Rev. R. ROBERTS of New Providence. After that year [40] none of the Bahamas Clergy appear to have been aided by the Society until 1835, when, as a part of the Diocese of Jamaica (founded 1824) the Islands began to participate in the Negro Education Fund [41]. [*See* pp. 194–5.] The Colonial Legislature co-operated with the Society, but at the end of eight years† the supply of Clergy still remained inadequate.

Of the fourteen parishes or rectories into which the islands were divided, only four were wholly and three partially endowed, and in some of the out-islands there was "not a single religious teacher of any class whatever" [42].

In New Providence the Bishop of Jamaica confirmed nearly 400 persons in 1845 [43]. Three years later he held what appears to be the first ordination in that part of his diocese, two priests and two deacons being ordained, and the number of Clergy thus raised to sixteen [44]. The labours of the Missionaries were very arduous, one of them having no less than seven islands under his care. To visit these and to go from one station to another preaching and baptizing the children was "something like a shepherd setting his mark upon his sheep and then letting them go in the wilderness" [45]. In some remote districts the people retained a strong attachment to the Church of England, notwithstanding her long neglect of them. Many natives came forward and offered their services gratuitously as catechists [46]; and in one island an old man of seventy "walked fifty miles in order to partake of the holy feast" [47].

The formation of the Bahamas into a separate see in 1861 was followed by the death of its first Bishop, Dr. CAULFIELD, within a few

* Mr. Groombridge died in 1804: Mr. Rose in 1804, and Mr. Jenkins in 1806, removed to Jamaica, and Mr. Richards to England about 1805 [40*a*].

† The Clergymen aided by the Society during this period (1836–44) were E. J. Rogers and C. Neale, 1836–44; P. S. Aldrich, 1840; F. T. Todrig, 1841–2; W. Gray, 1844.

months of his consecration [48]. The thirteen years of the episcopate of Bishop VENABLES (his successor) were, for the most part, years of disendowment, destruction of Church property by hurricane, paralysis of trade, intense poverty, and considerable emigration. Yet the Church progressed. Between 1867–74 forty-five Churches were built or restored [49].

At the time of Bishop Venables' appointment the Society's Missions were all in the out-islands, which were absolutely unable to maintain their own Clergy. "I think the Society can hardly have realized the Missionary character of the work done here," wrote the Bishop, "nor the insufficiency of our local resources for carrying on that work" [50]. Of the Biminis he said "the inhabitants seem almost the most degraded people that I have yet visited. This perhaps may be accounted for by these two islands being a great rendezvous for wreckers" [51].

In Providence itself "an instance of practical heathenism" came under his notice. "Three men were digging on the solid rock on the south side of the island, and had been engaged in this way for . . . eight years off and on because an Obeah woman had told them of a treasure hidden there" [52].

In the Island of Eleuthera a man once came to the Bishop from a Baptist village to say that he "had collected forty children and formed a Sunday School and also that there were fifty persons waiting for baptism." A Clergyman was sent who baptized ninety [53]. Some of the Missions were brought to a remarkable state of efficiency, the poor black and coloured people adopting "one of the surest ways of calling down God's blessing on ourselves" by contributions to *Foreign* Missions. Nearly £30 a year was raised in this way in one parish (St. Agnes, New Providence), and the Missionary there was able, "without the slightest discontent," to have "daily morning and evening service and weekly offertory and celebration" [54]. In 1868 the Bishop obtained a Church ship,* the *Message of Peace*. Writing of the first visit in her, which was to Andros Island, he said: "I cannot speak too highly of the labours of Mr. Sweeting the coloured catechist of the district. The morality of the people here bears a striking contrast to that of other out-island settlements." One poor girl who heard of the Bishop's arrival followed him from station to station in order to be confirmed, her confirmation costing her "a journey of 56 miles, 44 accomplished on foot" over rugged roads with two creeks to ford [55].

The cyclone of 1866, which overthrew nearly one half of the churches in the diocese [56], was followed by disestablishment and disendowment in 1869, the immediate effect of which was that in one island alone (Eleuthera) five congregations were for a time left without a clergyman [56*a*]. Yet even in the next year a new station was opened there among the coloured people, the first service being held "in a small hut and in the dark for no candle could be procured" [57]. With the death of Bishop Venables in October 1876, the episcopal income, hitherto derived from the State, ceased. In the opinion of the physicians the Bishop's "illness was the result upon a frame not naturally robust, of continuous travel, irregular and often

* The use of a Church ship was advocated by Archdeacon Trew in 1845 as one method of meeting the lamentable spiritual destitution then existing in the Bahamas [55*a*].

unwholesome food, constant care and unceasing mental labour." From his death-bed he sent a message to the Society to save the diocese from "being blotted out of Christendom" [58]. The Society's response was the guarantee of an allowance of £200 per annum, which was continued to his successor until 1881, by which time an endowment of £10,000 had been provided. Towards raising and increasing this fund the Society contributed £1,500 (in 1876-82), and for the permanent maintenance of the Clergy £1,000 (in 1873-88) [59].

Under Bishops CRAMER-ROBERTS (1878–85) and CHURTON (1886–92) the diocese has made encouraging progress. In 1845 the Communicants numbered 636; in 1870 (the year after disestablishment) 2,215; in 1889, 4,727. In 1845 there were only 84 communicants in the out-islands, and 1,077 in 1870; there are now over 5,000 [60]. One of the best features of the work is that while the Church includes "a considerable section of the white people" in the diocese, its strength "continues to be and is more and more" in its "hold upon the coloured people" [61].

That the Church's work has been well done may further be seen by comparing the state of Long Island in the last century [*see* p. 220] with its condition in recent years. In 1870 the Rev. J. CROWTHER, a coloured clergyman, was appointed to St. Paul's Mission, and this is what was reported of his charge in 1880:—

"Not one Baptist, old or young, preacher, elder, leader or worshipper, has died in his old faith and communion: all have either in health or in sickness been received into the Church. Many persons are to be seen kneeling at the altar of that Church which they once ridiculed and hated" [62].

To take another instance. A missionary of the American Church, writing of Jacksonville, Florida, in 1883, said:—

"This is the grandest field for Church work for coloured people with which I am acquainted in the South. There are 7,000 coloured people here. Many of them have been brought up in the Church of England at Nassau. They are the best educated black people I have ever seen. I have seen but one black man at Church who did not take his Prayer Book and go through the service intelligently and devoutly" [63]. [*See also* results of five years' work in San Salvador by Rev. F. B. MATTHEWS in *Mission Field* for July 1890 [64].]

In connection with the Mission of Turk's Island the English residents in the Island of San Domingo have been occasionally ministered to. The Society made a special grant for this work at Puerto Plata in 1877, but it was not used. The services held by the Rev. H. F. Crofton in 1891 were attended by Lutherans, Moravians, and Methodists, as well as Anglicans [65].

STATISTICS.—In the Bahamas and Turk's Island (area, 4,635 sq. miles), where (1732–1807, 1835–92) the Society has assisted in maintaining 78 Missionaries and planting 27 Central Stations (as detailed on pp. 884–5), there are now 52,350 inhabitants, of whom 16,500 are Church Members and 5,133 Communicants, under the care of 19 Clergymen and one Bishop. [*See* p. 764; *see also* the Table on p. 252.]

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pp. 260–1; R. 1735, p. 51. [8] Jo., V. 7, pp. 49, 50; R. 1738, pp. 62–3. [9] Jo., V. 9, p. 24; R. 1735, pp. 50–1; R. 1741, pp. 56–7. [10] Jo., V. 9, p. 52; Jo., V. 10, p. 248; R. 1742, p. 54. [11] Jo., V. 9, p. 215; Jo., V. 10, pp. 205–7, 242–5, 328; R. 1743, p. 56; R. 1746, p. 58; R. 1747, p. 65. [12] R. 1763, pp. 97–9; R. 1764, pp. 90–4; Jo., V. 16, pp. 140–1, 205–6, 251–3. [13] R. 1770, p. 32. [14] R. 1764, p. 91. [15] R. 1768, pp. 32–3; R. 1769, pp. 34–5; Jo., V. 17, pp. 508–5; Jo., V. 18, pp. 175–6. [16] Jo., V. 18, pp. 175–6; R. 1769, pp. 34–5. [17] Jo., V. 27, pp. 80–1. [18] Jo., V. 18, p. 176. [19] Jo., V. 21, pp. 88–6, 233, 487, 508: *see also* R. 1775, p. 49. [20] Jo., V. 22, pp. 468, 507. [21] R. 1784, p. 51. [22] Jo., V. 24, pp. 384–5; R. 1786, pp. 23–4. [23] Jo., V. 25, p. 288. [24] Jo., V. 25, pp. 45, 306; R. 1787, p. 23; R. 1790, p. 40. [25] R. 1791, pp. 56–63; Jo., V. 25, pp. 359, 381–3, 395–8, 437–40; Jo., V. 26, p. 137. [26] Jo., V. 25, pp. 400, 408–9; Jo., V. 26, pp. 82–3; App. Jo. A, pp. 636–43; R. 1791, p. 64; R. 1795, p. 56. [27] Jo., V. 26, pp. 246–7, 280, 316, 377, 400, 424–5; Jo., V. 27, pp. 83–96, 171, 173, 182–3, 340–1, 351, 439. [28] Jo., V. 26, pp. 301–3, 317; Jo., V. 27, pp. 320–1; R. 1794, pp. 49, 50; R. 1797, p. 45. [29] Jo., V. 26, p. 386; Jo., V. 27, pp. 216, 334, 352, 424; R. 1796, p. 46; R. 1797, pp. 45–6; R. 1798, pp. 55–6; R. 1799, p. 43. [30] Jo., V. 27, pp. 184–5, 189–90, 272–3; R. 1797, pp. 46–7. [30*a*] Jo., V. 27, pp. 190, 454; Jo., V. 28, pp. 93, 103: *see also* App. Jo. A., pp. 644–5. [31] R. 1798, pp. 57–8; Jo., V. 27, pp. 335–8. [32] Jo., V. 28, pp. 100–1; R. 1800, pp. 41–2. [33] Jo., V. 28, pp. 43–6; Jo., V. 29, p. 51; R. 1799, pp. 43–5. [34] Jo., V. 28, pp. 198, 301–2; R. 1801, p. 49. [35] Jo., V. 28, p. 238. [36] Jo., V. 28, p. 197; R. 1801, p. 49. [37] Jo., V. 28, pp. 351, 439–40; Jo., V. 29, p. 13; R. 1803, pp. 49, 50; R. 1804, p. 49. [38] Jo., V. 29, p. 51. [39] Jo., V. 29, pp. 12, 13, 50. [40] Jo., V. 29, pp. 152, 164, 200–1, 270. [40*a*] Jo., V. 29, pp. 12, 13, 50, 198, 270; R. 1805, p. 41. [41] pp. 194–6 of this book; also the Statements of Accounts in R. 1836–50, and Jo., V. 44, p. 151; Jo., V. 45, pp. 144, 146, 267–8. [42] R. 1844, p. 64; R. 1845, p. 55; Jo., V. 44, pp. 200–1, 220–1, 249, 319, 335, 362. [43] R. 1845, p. 55. [44] R. 1848, p. 78. [45] R. 1849, p. 83; R. 1863–4, p. 59. [46] R. 1849, pp. 85–6. [47] R. 1859, p. 77. [48] R. 1862, p. 95; R. 1863, p. 58. [49] R. 1865, p. 67; R. 1876, p. 107. [50] R. 1865, p. 67. [51] R. 1865, p. 68. [52] R. 1868, p. 46. [53] R. 1867, p. 55. [54] R. 1865, p. 69. [55] R. 1868, p. 46. [55*a*] App. Jo. D, pp. 276–7. [56] R. 1866, p. 69. [56*a*] R. 1870, p. 44. [57] R. 1871, p. 32. [58] R. 1876, p. 107. [59] Jo., V. 52, pp. 16, 429–30; L MSS., V. 9, pp. 335–6, 339; Jo., V. 53, p. 27; Applications Committee Report, 1881, p. 13; Jo., V. 54, p. 85; Standing Committee Book, V. 44 p. 271. [60] D MSS., V. 95, No. 132, L. May 30, 1890. [61] R. 1887, pp. 124–5; R. 1888, p. 134. [62] R. 1880, p. 110. [63] M.F. 1883, pp. 182–3. [64] M.F. 1890, p. 277. [65] L MSS., V. 14, pp. 154, 175; do., V. 15, p. 19; Jo. V. 52, p. 386; Applications Committee Report, 1880, p. 9; R. 1891 pp. 156–8; M.F. 1890, pp. 276–7.

CHAPTER XXIX.

JAMAICA.

JAMAICA was discovered by Columbus in 1494, and by him called "St. Jago." The island was then densely peopled by Indians, and it soon recovered its native name of Cha-maika ("island of springs"). The formal occupation of the island by the Spanish Government in 1509 as a "garden" for obtaining provisions, and as a "nursery" for slaves for their mines in America, resulted in the complete extermination of the natives, some of whom were "hanged . . . by thirteens in honour of the thirteen apostles"; and Indian infants were thrown to the dogs to be devoured. Cromwell wrested the island from Spain in 1655, and it remained under military jurisdiction until 1660, when a regular civil government was established by Charles II. On its capture by the British a large body of the Spanish slaves (negroes) fled to the mountains and became the origin of the "Maroon" population. Their numbers were continually increased by runaway slaves; and the British settlers were harassed by their attacks down to 1795, when the rebellious population entirely submitted and were removed first to Nova Scotia and afterwards to Sierra Leone. In the meantime the buccaneers or pirates had made Jamaica their headquarters for plundering the Spanish colonies and treasure-ships. Wealth incalculable, thus derived, was poured into Port Royal, which became a scene of much wickedness. In 1692 Port Royal was destroyed by an earthquake. Three thousand of the inhabitants were engulfed, and 3,000 more perished from an epidemic arising from the bodies which lay floating in shoals in the harbour. While the city was being restored it was again destroyed—this time by fire. The planters brought upon themselves fresh troubles by their inhuman treatment of the slaves. Between 1678 and 1832 there were at least 27 distinct and serious slave rebellions. In that of 1760, 700 of the negroes were slain, some being burned and some fixed alive on the gibbets to die of starvation. Many destroyed themselves in the woods rather than fall again into the hands of their masters. During the last eight years of the slave trade, ending in 1807, 86,821 slaves were imported; and when slavery was abolished in 1833 Jamaica received nearly one-third of the £20,000,000 granted by England as compensation to the slaveowners in the West Indies, &c. The number of slaves thus freed in the island was 309,338. The Cayman Islands, lying about 100 miles to the N.W., are appendages of Jamaica.

As early as 1664 "seven parishes were established" by law in Jamaica. "At this time there was only one church on the Island and five ministers two of whom were Swiss." In the next six years the number of churches had increased to five; "but alas my lords," said Sir Thomas Modyford to H.M. Commissioners, "these five do not preach to one third of this Island. The plantations are at such distance each from other, that it is impossible to make up convenient congregations, or find fitting places for the rest to meet in; but they agree among themselves to meet alternately at each others houses, as the Primitive Christians did, and there to pray, read a chapter, sing a psalm, and home again; so that did not the accessors to this Island come men and women, and so well instructed in the articles of our faith in their own countries, it might well be feared that the Christian religion would be quite forgot, or at least, little minded among them." The state of things in 1683 was thus described by Sir Thomas Lynch: "There are as yet not above nine churches. All the ministers are sober, orthodox and good men. None but such as conform to the Church of England, and are recommended by my Lord Bishop of London can be admitted. They have institution and induction by an instrument under the Great Seal of this island; they have clerks, keep records of marriages" &c.; "they have also churchwardens, vestries" [1].

THE Society's connection with Jamaica began 1703 by allowing £5 towards replacing books of "Commissary Bennett,"* who was in a "deplorable condition," having lost nearly the whole of his property by "a dreadful fire" which "happened on Port Royall" on the 9th of January, "leaving nothing standing but . . . 2 fforts." His books were "either burnt or stol'n away by the Seamen belonging to ships, much alike merciless enemies with the fire." He was also

* Rev. Phil. Bennett, B.D. of Oxford University.

deprived of the freehold of his parsonage by an "Act of the Country made since the fire," annexing "Port Royall and all that belongs to it, to Kingstown, prohibiting any markett at Port Royall and the Importation and Exportation of any goods under the penalty of £200 forfeiture for every fault" [2].

During the next seven years grants for books for themselves and their flocks were allowed to several other clergymen * sent to Jamaica by the Bishop of London, and in 1709 and 1710 the Rev. S. Coleby and the Rev. W. Guthrie were each voted £10 towards their passage [3]. Compared with other colonies Jamaica was fairly supplied with clergymen, and only needed a Bishop to secure the establishment of the Church on a satisfactory footing; the Society's efforts in this direction, which began in 1715, met with obstacles which were not removed until 1824. [*See* pp. 194, 744, 752.]

On the arrival of the first Bishop (Dr. C. Lipscomb) in Jamaica in February 1825 he "found 21 parishes with a rector and curate assigned to each, whose salaries were provided by the Island-legislature. The rectories were all filled up but ten of the Island curacies were still vacant from the want of proper places for the curate to officiate in." By degrees this difficulty was removed and the vacancies filled, until in 1834 there were 56 clergymen, 95 lay teachers, and 142 schools. But the change caused by the emancipation of the negroes rendered necessary "at least double the number of places of worship without interference in fields occupied by Dissenters." One church could contain only half the number of its communicants, and the number of people "actually collecting around the doors and windows of the buildings" (churches) amounted on the whole to several thousands. "So general" was the "disposition . . . in favour of the Church of England," and so great "was the anxiety for instruction," that the Bishop wrote in 1834, "we are obliged to acknowledge our exertions and usefulness only limited by our means of supplying Schools and School Masters" [4].

Jamaica shared largely in the Society's Negro Instruction Fund [5]. Aid from this source began in 1835 [*see* pp. 194–5], and by the next year nine additional clergymen† were at work in the island, a Central School was training teachers, and the "National School Establishment," which was rapidly extending itself, was thus reported of:—

"We have had nothing, before it, worthy the name of School: its effects on the language, habits, and minds of the rising coloured and negro populations are incalculable: the disposition to advance its interests is every day growing stronger in this country. Since its introduction into Jamaica, it has succeeded in placing 3,000 children under instruction, and that too, by masters trained by the Superintendent of the Central School" [7].

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* 1705, Dec. 21, Rev. A. Auchenleck, £15; Rev. G. Wright, £15. 1706, Feb. 28 Rev. — Roe, £15. 1707, April 9, Rev. E. Shanks, £15; Nov. 21, Rev. — Cunningham, £15; Rev. J. Thompson, £15. 1709, Dec. 16, Rev. — Fonk, £5. 1710, Jan. 20, Rev. W. Guthrie, £15. Mr. Wright "pawned and sold" some of the books "in his necessity at Portsmouth before coming to the Island"; but his successor, the Rev. W. Johnston, of St. Andrew's, Jamaica, who gave this explanation, repaid their value to the Society in 1714 [3*a*].

† The first Missionaries appointed on the Society's list were (in Jamaica) Revs. G. Osborn, W. S. Coward, H. L. Yates, A. F. Giraud, T. Wharton, G. A. Waters, W. Broadley, M. Mitchell, D. Fidler; (in the Grand Caymanas) the Rev. D. Wilson [6].

The general effect of the religious instruction on the negroes was thus described by the Bishop in 1837:—

"No one who has witnessed, as I have lately witnessed, the large proportion of the apprentices, 'panting, like the hart for the waterbrooks, and being athirst for the living God,' conducting themselves on this day with strict propriety and decorum—repairing in crowds to God's house—reading, or acquiring the power to read, the inspired Scriptures—fervently joining in the impressive liturgy of our Church—renewing their baptismal vows in order to their becoming duly qualified partakers of the Lord's Supper: no one who has seen these things, can possibly doubt, that 'the fear of the Lord is the beginning,' not only of all 'wisdom,' but of all civilisation, of all advances in the scale of rational beings—the only true method of preparing their minds for unfettered rights and unrestricted freedom. . . . The intensity of their feelings on this subject is strong in proportion to their having been so long estranged from so rational an indulgence. It is a new sense, whose keenness and relish is enhanced from its being exercised for the first time. In default of proper places of worship, they will resort, for the purposes of communion and devotion, to 'the dens and caves of the earth'—they will hide themselves in the woods—they will meet by 'the river-side'—they will revere the place 'where prayer is wont to be made.' . . .

"Again, with respect to those obvious effects resulting from these measures on our civil polity, and the administration of the laws, I am enabled to state on authority, that our courts of justice are no longer disgraced by that utter and lamentable ignorance of the nature and obligation of an oath, which so long impeded the course of justice itself. Instances have lately occurred, where the testimony of the younger apprentices has been marked by a clearness, a precision, and accuracy, at once the most satisfactory indications of the improving effects of religious education, and of a competent knowledge of those awful sanctions and appeals, which can alone, by evidence, arrive at the truth in the investigation of crime."

"It cannot be doubted that the change now in progress here, which is noticed by his Excellency the Governor, and every functionary connected with the Government has been brought about in no small measure by the liberality of the Society" [8].

In 1838 the vestries of the island began to come forward with such a sense of the necessity of religious instruction that, said the Bishop, "the difficulty will now rather be, to meet their grants for the moieties of Curates' and Teachers' salaries with an equal sum from the funds of the Societies that lend their aid. In effecting this improvement and establishing this disposition . . . the principle upon which the Society . . . have lent their aid has mainly contributed" [9].

The erection of the Church of St. Paul's, Annandale, in 1838, supplies a noteworthy instance of the good disposition of the negroes and coloured classes towards Christianity. The proprietor of the estate gave the land and materials, the Jamaica Government, the Bishop, and others added contributions, but more gratifying still "the apprentices on the estate, of their own free will subscribed about £200 in money, no less than twelve hundred days in work," and this too at a time when they were still slaves. So earnest and sincere were their efforts that "in one day fifty-six persons cleared about four acres of virgin, unopened woodland." Their numbers increased each week, and on April 7

"from 800 to 1,000 of the black population pressed forward to hear the Word of the Living God and to see laid the foundation stone of a Temple devoted to His Service—the superstructure of which they felt an honest pride in knowing, was to be the result of their own gratuitous efforts. . . . From a circuit of 8 and 10 miles were to be seen flocking on the following Saturdays (their only holidays) volunteers, ready and eager for the appointed work. . . . Children of tiny growth and the old in their decrepitude, joined in the work with the strong and healthy" [10].

The day originally fixed for the emancipation of the slaves was August 1, 1840, but the impatience of the English nation led to the passing of an Act anticipating this time by exactly two years (1838) [11].

The removal of the yoke was received, "not by unseemly transports—not by degrading indulgences—not by excess or riot, but by a calm and settled religious feeling, consecrating the glorious day of their emancipation . . . to devotional exercises and evincing the proofs of that Christian faith which they had imbibed, however imperfectly, but which so powerfully sustained them under that most difficult of all human trials—sudden temporal prosperity." The confirmation of nearly 9,000 persons was reported in 1840 [12].

Reviewing the progress of the Church in Jamaica during his episcopate Bishop Lipscomb, shortly before his death in 1843, stated that it was to the "invaluable assistance" of the Society that "this diocese owes, under the Divine Blessing, much of its present prosperity" [13]. The value of the Society's aid was gratefully felt and acknowledged by the inhabitants generally. The Island Assembly passed an Act in 1840 providing for the "increase of the number of Curates in the island . . . from 21 to 42, with an addition of £100 a year to the stipends of the whole body," so that when Bishop Spencer succeeded to the see in 1844 the colony was contributing over £28,000, or more than seven-eighths of the cost of the maintenance of the clergy [14].

At his primary Visitation on Dec. 12, 1844, the Bishop met "a larger number" of clergymen (viz. 75) than had "ever before been assembled out of England and Ireland." This "ecclesiastical demonstration" had "a very happy effect on the public mind." Early in 1845 he confirmed 4,180 persons, and the results of his personal intercourse with his Clergy and people were soon apparent. Parochial vestries which had withheld grants became "liberal in their supplies" to the National Schools, already educating 7,000 children; local contributions for the enlargement and repair of Church buildings increased, one individual giving £5,000 for the erection of a chapel at Highgate, and the co-operation afforded by the magistrates and vestries was "universal" [15].

The opportunity was seized by the Bishop to institute a Diocesan Church Society, the object of which is thus stated in his Charge to the Clergy:—

> "From the Society for the Propagation of the Gospel in Foreign Parts, in my estimation the first and best Missionary Society in the whole world, this Diocese is still deriving aid to the annual amount of £3,000. To the continuance of this munificent assistance we cannot, however, look forward beyond the year 1847, at which period, it is to be feared, that the Parliamentary Grant to the Society in behalf of the West India Colonies will be finally withdrawn. In anticipation of these changes and reductions, it is clearly our duty, not only to organize such a Local Institution as may prevent any detriment to the Church of Jamaica; but I trust that you will agree with me, that every Pastor in this land should personally contribute also to the Funds of the Parent Society, and obtain for it the annual contributions of at least the richer members of his flock" [16].

The aid of the parent Society to Jamaica was "expended in the prosecution of a work as purely Missionary in its character" as any that had been undertaken by it "during the whole course of its ministry" [17]. The fruitfulness of that work was well manifested at

Dallas, in the Port Royal Mountains, where two years' labours of the Rev. COLIN M'LAVERTY resulted in the gathering of "nearly 1,000 converts," the completion of the church, and the adoption of the station by the Government as an island curacy, the Society's allowance being set free for other Missions [18].

With the exhaustion of the Negro Instruction Fund the Society's expenditure in Jamaica was reduced to the support of a few clergymen. One of these, the Rev. J. MORRIS of Keynsham, reported in 1857 the capture of a former slave who had lived twenty years in ignorance of his emancipation. To escape a flogging he and two others fled from one of the estates into the Nassau mountains, where for many years they avoided the Maroons whose business it was to hunt them. At last one died, a second was taken, and after a long interval the third also, but it was difficult to make him understand that "free is come." When first seen by Mr. Morris the most intelligent thing that could be drawn from him was that "the Great Massa make all we." But after four months' instruction he was baptized [19].

Hardly less ignorant of the Christian religion were some Africans who had been taken from a slaver by a British ship and brought to Jamaica. One Sunday after service they came to Mr. Morris desiring "to be christened"; but on being asked why, they said, "Because all Creole christen." Of the Saviour of the world they had no notion whatever. All that they had ever learnt in Africa about religion was "that there is a great Being, who lives up above," whom they called "Sham."

This suggested Matthew xxi. 25 and other texts to the Missionary, to whom it seemed remarkable "that the Divine Being should be called by this name, in a place so far from Syria." In preference to returning to the Congo, where "kill too much" prevailed, they remained in Jamaica and after instruction were received into Christ's flock. In less than two years Mr. Morris admitted 109 persons to Holy Communion, and in 1863 the communicants in his district numbered 1,216 [20].

The provision made by the Colonial Legislature for the support of the Church admitted of the withdrawal of the Society's grant to Jamaica at the end of 1865 [21].

There were then in the island 92 beneficed clergy supported by the State, each having an average district of 60 square miles and a cure of 3,240 souls. But it was computed that this left 200,000 persons, or two-fifths of the population, "wholly inaccessible to the ministrations of the Clergy, or of the ministers of any religious denomination." The Diocesan Church Society organised in 1861 did much to supply the want; but on December 31, 1869, disestablishment and disendowment were introduced, and the Church was left (as the Clergy vacated) with no property save a few parsonages or glebes of small value, no endowments, and with few members able to help except at the cost of real sacrifice and self-denial. With commendable energy a Diocesan Synod was formed (in January 1870) and one of its first fruits was that almost every congregation began to raise a Sustentation Fund; and with the prompt aid of £1,000 from the Society the Church in the diocese has been successfully re-established on the

basis of voluntary support [22.] A small sum (£205) was also granted by the Society in 1880 towards the Bishopric Endowment [23].

In the opinion of the present Bishop of Jamaica "a large portion of the permanent spiritual work accomplished in the diocese . . . and of the present influence and power of our Church" there "has resulted from the work directly commenced and sustained for many years by the S.P.G." [24]. Gratitude for the Society's help has been shown by a commemoration of its last jubilee in "every church and chapel in the diocese" [25] and by frequent offerings since to the Society's treasury.

STATISTICS.—In Jamaica (area, 4,193 sq. miles), where (1835–65) the Society has assisted in maintaining 84 Missionaries and planting 37 Central Stations (as detailed on pp. 885–6), there are now 639,491 inhabitants, of whom 116,224 are Church Members and 34,000 Communicants, under the care of 84 Clergymen and 2 Bishops. [*See* p. 764; *see also* the Table on p. 252.]

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CHAPTER XXX.

MOSKITO (or MOSQUITO) SHORE, BAY OF HONDURAS.

THE coast was discovered by Columbus in 1502, and appears to have been first settled by British adventurers in connection with Belize. [*See* p. 238.] In 1741 George II. appointed Commissioners for Belize, Ruatan, and Bonacca, who resided at Ruatan. By treaty with Spain in 1786 England agreed to relinquish the shore.

IN acknowledging a supply of the Bishop of Man's *Essay towards an Instruction for the Indians*, the Rev. Mr. PEAT, Rector of Jamestown, Jamaica, took occasion in 1742 to draw the Society's attention to the Moskitos, a nation of Indians which fled before the Spaniards in their American conquests and had never submitted to them, but lived mostly on one side of the Bay of Honduras and in the islands of it, where some Englishmen resided among them. For some years they had declared themselves subjects of Great Britain, with whom they earnestly desired to be united both in religion and government. This attachment arose from the support afforded them against the Spanish yoke, to which they had so great an abhorrence that they were ready on all occasions to sacrifice their lives against the enemy. Encouraged by the Society, Mr. Peat with others of the Jamaica Clergy subscribed £50 towards a Mission to the Moskitos, who in testimony of their affection for the English sent five youths of their principal families to be educated in Jamaica in 1743. One was taken care of by Governor Trelawney, the others by four merchants. The youths were of a mild disposition, and seemed quite satisfied with their situation. In reply to enquiries Governor Trelawney sent the Society a copy of this letter which he had received from the Moskitos:

"Moskito Shore, May 19, 1739.

"Sir, We your lawful subjects do thank you for your care and assistance to us, in offering us commissions, and assisting us in any lawful occasion. We humbly beg you will help us with the following things: a Commission for Edward, King of the Moskitos; a Commission for William Britton, Governor; General Hobby, now lying dangerous sick, we desire a blank for, in case of his death, to make his son General; a Commission for Thomas Porter and Jacob Everson, being captains of his Majesty's Perriaguas; as likewise your assistance in sending us some Powder, shot, flints, small arms and cutlasses, to defend our country and assist our Brothers Englishmen; and a good Schoolmaster to learn and instruct our young Children, that they may be brought up in the Christian Faith. All we beg that he may bring with him is Books and a little salt; as for any thing else we will take care to provide for him and a sufficient salary for his pains. We likewise promise him, that he shall have no trouble to look for victuals, nor any provisions; for we shall take care to provide for him such as our country can afford. These necessaries we humbly beg you will assist us with and we always shall be ready upon a call to serve you, and take care of any of your lawful subjects and our own country. We humbly beg leave to title ourselves

"Your true subjects and loving brothers,

"THOMAS PORTER, "JACOB EVERSON, Captains." "EDWARD, King elect."

Governor Trelawney also reported that a Missionary would be safe among the Moskitos, the Spaniards having for a long time given over the thoughts of conquering them, that the Council of Jamaica approved

the design of a Mission, and "to speak his own thoughts of it, those Indians, besides the claim they have in common with other savages, to the charity of the Society, have a demand in justice upon the nation, as they have learned most of their vices, particularly cheating and drinking from the English, they ought in recompence to receive some good, and learn some virtue and religion too." The way had already been prepared for a Missionary. A Mr. Hodgson had been sent to the Moskito Shore with 30 soldiers, with the immediate intention of heading the Indians against the Spaniards, with whom the English were at war. But Governor Trelawney "had it always greatly in view to civilize them too," and charged Mr. Hodgson to use his utmost endeavours to do so. This he did with some success, and set a man to teach their children. There was some difficulty in finding a Missionary, but in 1747 the Rev. NATHAN PRINCE, a former Fellow of Harvard College, New England (who having conformed had received ordination from the Bishop of London), was sent out by the Society to settle at Black River. The Governor and Assembly of Jamaica voted him a gift of £100, but he died in 1748, "a few days after his arrival at Rattan," an island where an English settlement had been begun [1].

A successor could not be obtained until 1767, when Mr. CHRISTIAN FREDERICK POST informed the Society that he had been some years engaged in preaching to the Indians and the English on the Moskito Shore, and having received an "invitation from the *Mustee* at *Mustee Creek* to come and live among them," he had gone to Philadelphia to consult his friends on the subject. In consideration of his "extraordinary character and usefulness," the Society gave him a gratuity for his past services and appointed him catechist, in which capacity he reached the Mission on Good Friday 1768 [2].

The Rev. T. WARREN, who followed in 1769, found Mr. Post "a pious, laborious, well meaning man . . . his life . . . irreproachable"; the inhabitants included about 50 whites, a few of mixed races, and 600 negroes; but the people were disunited, and several were "indisposed to the morality of the Gospel." At Black River there was no church or parsonage, and service was held in "the Superintendant's Hall" [3]. During his short stay Mr. Warren baptized about 100 Indians and Mestizes, from two to forty years of age, including the Moskito King and Queen, three of their sons, and Admiral Israel, a chief; also an "adult Mestiphinaphina" ("the third remove from an Indian"). He also made a "voyage . . . along the shore in a cock-boat," visiting "every British settlement . . . except one," and making "himself known to almost every white or Meztize inhabitant." He suffered greatly from fatigue and illness, and withdrew in 1771 to Jamaica, but continued to take an interest in the Mission [4].

His successors, the Revs. R. Shaw (1774–6) and — Stanford (1776–7), were also unable to bear the climate, the heat of which was "almost intolerable." The former opened a school and taught the poor children of the place six hours a day—the negroes and mulattos being "surprising apt to learn." The departure of Mr. Stanford was hastened by the lack of local support, "his salary being scarce sufficient to discharge doctors' and lodging bills." He baptized 120 Indians and negroes, but amongst the whites there had been "neither marriages nor baptisms," and he became convinced that until the place was

established and protected as a British Colony, a clergyman could not be maintained among them [5].

Mr. Post, though also tried by sickness, was enabled to remain—baptizing "Whites, Mustees, Lambos, Mulattos, Indians, and Negroes"—spending and being spent for his flock—who were brought to regard "as honourable"—marriage—"which was formerly held in contempt." As he could "not help being charitable and hospitable," in one year "he entertained and lodged 246 souls . . . from his small income and his own industry," his liberality drawing from his wife the complaint that he would "leave nothing when he dies but a beggar's staff." His works of love and mercy were continued until he was ousted by the Spaniards. Ever since the commencement of hostilities with Spain the Moskito Shore had been involved in troubles, and for three years (1781–4) Mr. Post had to traverse the desert "with little other shelter . . . than the canopy of heaven." At a minute's warning he and his wife were forced to fly for protection and to sue for pity from "the Savage Indians" in the woods, where they remained for 20 months, often "exposed to the inclemency of the weather without the least shelter to cover their heads." When at last they could return it was to find that "the Spaniards had destroyed their habitation and killed all their cattle." Reduced by poverty and sickness, he obtained from Colonel Laurie, the Commandant of the Shore, six months' leave of absence. But the relief came too late: Mr. Post died at Philadelphia on April 29, 1785, having earned a good report as a faithful labourer among "different heathen nations" for 50 years, nearly 20 of which were spent in the Society's service [6].

An opportunity for the Church to re-occupy the field does not seem to have been found until 1840, when the Rev. M. Newport, Chaplain at Belize, applied to the Society "on behalf of the King of the Moskito nation for assistance in establishing and maintaining Missions and schools among his subjects." The feeling of the Moskitos towards the Spaniards and the English remained unchanged; they had succeeded in maintaining the independence of their country (which now extended "from about the 9th to the 16th degree of North Latitude, and from the sea coast inward to the western boundary"), but voluntarily acknowledged alliance to Great Britain, the sincerity of which was proved "by fidelity and devotedness to every person and thing bearing the British name," and the Union Jack even formed a quartering in their national colours. The existing king ("R. C. Frederic") had been educated in Jamaica and crowned in St. John's Church, Belize, in 1825, where also his son ("William Clarence") was baptized in February 1840. Having been "brought up in the Church of England himself" the king now desired that the said Church "should be the established religion in his country," but with toleration to other persuasions licensed by himself and the Board of Commissioners, and towards effecting this he appointed Mr. Newport "Commissary of Religious Instruction with full Ecclesiastical power." The application was supported by the Superintendent of British Honduras and other residents at Belize. Though not then prepared to place Missionaries in the Moskito country itself, where neither protection nor assistance could be extended by the British Government, the Society expressed its readiness to contribute to a Mission among that nation conducted from Belize [7].

So far as the Society was concerned it does not appear that any further steps were taken in the matter beyond that reported by the Bishop of Jamaica in 1848. Writing on November 20 he said :—

"The Society will, perhaps, be interested in hearing that after the consecration of our little mountain Church at Conington, on the 18th inst., I had the satisfaction of confirming the young King of Mosquito, who came hither principally for that purpose about a fortnight ago. The first convictions of Christian faith which have evidently taken hold of the mind of this young prince, argue well for the gradual conversion of his subjects, and if it were within the Charter and power of the Society to establish a Mission at Blewfields, the capital of his dominions, they would add to their history the record of another triumph of the Cross, well worthy of the name and object of the Society" [8].

NOTE.—In some of the earlier Reports of the Society the accounts of the Moskito Mission were printed under the heading "FLORIDA," and from this error many persons have been led to believe that the Society has had Missions in Florida, which is not the case.

References (Chapter XXX.)—[1] Jo., V. 9, pp. 101–2, 217–18, 283–4; R. 1743, pp. 47–51; R. 1747, p. 58; R. 1748, p. 41. [2] Jo., V. 17, pp. 432–4, 528, 530; R. 1767, pp. 64–5; Jo., V. 24, p. 255. [3] Jo., V. 18, pp. 232–5; R. 1769, p. 33. [4] Jo., V. 18, pp. 443–4, 456–7; Jo., V. 19, pp. 89–91, 124–5, 194, 221–3, 419–20; Jo., V. 20, pp. 403–5; R. 1770, p. 31; R. 1771, p. 29; R. 1772, p. 34; R. 1773, p. 41. [5] Jo., V. 20, pp. 311, 337–8, 405, 461–7, 488; Jo., V. 21, pp. 83, 103–5, 114–15, 141–3, 280–1; R. 1775, p. 49; R. 1776, p. 75; R. 1777, pp. 48–9. [6] Jo., V. 18, pp. 250–1, 445; Jo., V. 19, pp. 89, 377–8; Jo., V. 20, pp. 11, 466–7; Jo., V. 21, pp. 251–2, 430–1; Jo., V. 22, p. 143; Jo., V. 24, pp. 116–17, 254–6; R. 1774, p. 48. [7] Jo., V. 44, p. 326; H MSS., V. 6, pp. 127, 161–2; L MSS., V. 13, pp. 58–9; App. Jo. C, pp. 20–30. [8] R. 1848, p. 77.

CHAPTER XXXI.

BRITISH HONDURAS.

BRITISH HONDURAS (on the east coast of Central America) was discovered by Columbus in 1502. At an early period its stores of mahogany and logwood attracted adventurers from Jamaica, who about 1638 effected a settlement. The neighbouring Spanish settlers endeavoured to dislodge them; but the British occupation proved permanent, being recognised by treaties with Spain (1763, 1783, and 1786), and secured by conquest in 1798. In 1862 Belize, as the settlement had hitherto been designated, was formally constituted the colony of "British Honduras."

IN March 1776 the Rev. R. SHAW, the Society's Missionary to the Indians on the Moskito Shore [*see* p. 235] visited Honduras "for his health, which he recovered amazingly." "At the request of the principal gentlemen there" he preached among them, and "after 2 or 3 Sundays they met and drew up an handsome call to him . . . declaring that they had no other motive than a desire of having the Gospel preached." The call was accepted, and Mr. Shaw, after returning to the Moskito Shore removed to Honduras in May 1776. He appears to have remained there some years, for in 1785 the Society declined an application from him "to be employed again and sent to the Bay of Honduras" [1].

In 1817 the magistrates of the settlement petitioned for assistance "to enable them to complete the erection of a very handsome church at the town of Belize," and £200 was voted for that object by the Society in 1818 [2].

In 1824 the colony became a part of the Diocese of Jamaica then formed. Provision for the erection of a school at Belize was made from the Society's Negro Instruction Fund in 1836 [3], and such were "the exigencies of Belize" and so great had been "the exertions of the Superintendent, Colonel Fancourt, to strengthen the very weak hand of the Church planted in that important Colony," that in 1844 the Bishop of Jamaica sent there the Rev. C. MORTLOCK (an S.P.G. Missionary intended for the Caymans) and a schoolmaster. In May 1845 Mr. Mortlock was transferred to Turk's Island and the Society was relieved of the support of the schoolmaster also [4].

About 1835 a settlement was formed at Rattan or Ruatan (an island in the Bay of Honduras) by some inhabitants of the Caymans "compelled by poverty and the exhaustion of their soil to emigrate." In 1837 they made known their wants to the Rev. M. NEWPORT, the chaplain at Belize, who set on foot a school for their children, which for a few years dating from 1841 was assisted from S.P.G. funds. In 1845 he officiated to a large congregation at Port Macdonald on Saint John Key, baptized 16 children, and visited every house in the settlement. With the aid of Colonel Fancourt, who accompanied him on the occasion, Mr. Newport purchased a Mission site and provided

funds for the erection of a church. The people contributed the labour, and the building was completed about 1847. The settlers in Ruatan then numbered 1,000, "all subjects of Great Britain," and the Society gave the Bishop of Jamaica permission (which he did not use) to assist them from its grant in supporting a clergyman [5].

In 1862 the Bishop of Kingston (Jamaica) enlisted the support of the Society in a scheme for the establishment of a Mission in Northern British Honduras, where for a population of 13,000—mostly Spanish Indians—there was but one minister of religion, a Wesleyan. It was intended to place two Missionaries at Corosal with a view to the extension of operations to the natives of Yucatan also. It was not, however, till 1868 that the Bishop was enabled to send a clergyman —the Rev. A. T. GIOLMA—to Corosal, and in the meantime the grants voted by the Society in 1862 and 1865 (as well as a previous one made in 1858) had lapsed and could not be renewed [6].

In response to repeated appeals of Captain Mitchell (1875 and 1876) the Society placed the Rev. J. H. GEARE at Belize in 1877 [7]. At that time there was only one other clergyman* in the colony, the Church having been disestablished in 1872, and among the 6,000 inhabitants of the town "every phase of religion" was represented. Daily prayer, a weekly offertory and celebration were introduced. Although marriages were rare among the black people and "almost all the children" were "illegitimate," the blacks were "very careful to have their infants brought to baptism," and amid much that was discouraging not a few faithful Christians were to be found [8].

Northern Honduras was occupied by the Society in 1881. At Orange Walk, a village not far from the Yucatan frontier, and where some years before a frightful Indian raid had been made, Bishop Tozer found in 1880 a West Indian regiment and a police force occupying two forts. "A Roman Catholic chapel served by an Italian priest" with a school attached was all the provision that existed for worship or education. In this "remote and isolated place" Bishop Tozer spent a Sunday and held three services, to the joy of the people who more than filled the court-house, which was placed at his disposal [9]. As a result of his representations the Society in 1881 sent to Orange Walk the Rev. W. J. H. BANKS, who rendered good service in the district until the end of 1884, when he resigned [10]. In the meantime (1882) Mr. Geare had also returned to England. The Society's aid to Honduras was not renewed in either case [11]. The provisions of the ordinance of disestablishment in 1872 left the Church without sufficient powers to legislate for itself. In 1883 therefore the Government of the Colony held a special meeting to confer on the Synod the power it required, and the necessary Act was passed in one day (Feb. 19) [12].

Early in 1880 British Honduras "organised itself on the base of a separate diocese" and elected Bishop Tozer of Jamaica as its Bishop, a position which, notwithstanding his resignation of the See of Jamaica a few months later, he "retained" for about a year. Then, by the advice of Archbishop Tait, episcopal jurisdiction over British Honduras

* The Church "establishment" had never extended beyond the maintenance of two clergymen for Belize [8*a*].

reverted to the Bishop of Jamaica [13]. On March 1, 1891, Archdeacon HOLME of Antigua was consecrated at Barbados as Bishop of Honduras (this being the first instance of the consecration of an Anglican Bishop in the West Indies). But while on his way to Honduras Bishop HOLME was shipwrecked and he died at Belize on July 6 [14]. The Bishop of Jamaica, who again resumed charge, succeeded in eliciting aid from England (including £250 per annum from the Society) for the support of a successor [15], but up to the time of going to press no one had been found to accept the office [16].

STATISTICS.—In British Honduras (area, 6,400 sq. miles), where (1844–5, 1877–84) the Society has assisted in maintaining 3 Missionaries and planting 2 Central Stations (as detailed on p. 886), there are now 31,471 inhabitants and 2 Clergymen (number of Church Members not obtainable).

References (Chapter XXXI.)—[1] Jo., V. 21, pp. 83, 104, 115; Jo., V. 24, p. 187. [2] Jo., V. 31, pp. 282, 356. [3] **H** MSS., V. 6, pp. 14, 24. [4] **L** MSS., V. 9, pp. 29, 50, 63, 65. [5] Do., pp. 41, 96, 98–100, 130–1; V. 13, p. 194. [6] Jo., V. 47, p. 300; Jo., V. 48, p. 247; Jo., V. 49, p. 108; R. 1862, p. 93; R. 1865, p. 66; **L** MSS., V. 9, pp. 174–5, 177–81, 183, 185, 196–8, 244, 282–5, 290; **L** MSS., V. 13, pp. 352, 361, 412, and V. 14, p. 17. [7] Jo., V. 52, p. 386; **L** MSS., V. 9, pp. 358, 362; Standing Committee Book, V. 37, pp. 62, 176. [8] M.F. 1878, pp. 91–2. [8*a*] M.F. 1880, p. 347; M.F. 1883, p. 221. [9] M.F. 1880, pp. 347–8. [10] R. 1881, p. 143; R. 1882, p. 106; R. 1884, p. 105. **L** MSS., V. 10, pp. 69, 72–4. [11] Jo., V. 54, p. 85; Applications Committee Report, 1882, p. 17; R. 1882, p. 106; **L** MSS., V. 10, pp. 113–14. [12] M.F. 1883, p. 222. [13] **L** MSS., V. 9, pp. 396–403, 414–21; R. 1890, pp. 142, 152. [14] M.F. 1891, pp. 194–5; R. 1890, p. 152; **L** MSS., V. 10, pp. 201–7; R. 1891, pp. 160–1. [15] **L** MSS., V. 10, pp. 210–12; do., V. 15, p. 199; R. 1891, p. 161. [16] R. 1892, p. 149.

CHAPTER XXXII.

PANAMA.

IN 1882 the Bishop of Jamaica brought before the Society the spiritual condition of the labourers on the Panama Canal. Over 15,000 Jamaicans and others from various parts of the West Indies, besides Europeans and Americans, were employed in the construction of the Canal, numbers of whom were "either communicants or followers of the Church of England"; but there was no one to minister to them [1]. The Society voted £200 towards the payment of a chaplain, and in November 1883 the Bishop sent to Colon, the first point on the Atlantic side, the Rev. E. B. KEY, the Rev. S. KERR, and a catechist. Mr. Key, after assisting in organising the Mission, returned to Jamaica (as arranged), leaving Mr. Kerr to carry on the work with the aid of lay agents [2]. Within twelve months a chain of eight stations was established, stretching from Colon to Panama. The people attended the services in large numbers, and contributed liberally towards the expenses of the mission. In 1885 a rebellion broke out, the town of Colon was burnt, and Mr. Kerr had to withdraw for a time. His perils on that occasion he thus described:—

"*April* 1*st*.—Just at 7 P.M. I went to the freight house to . . . have my things secured. Finding it closed, I returned to make my way home, when hundreds of persons were running in every direction to some place of safety. I had not time

to enter my gate, when the rebel army had taken their stand across the street, with their carbines ready for action. In a minute they opened fire upon the Government army. The balls whistled through the balcony of my house, riddled chairs, curtains, and the side of the house; but, providentially, none entered the apartments where we were. The fight was kept up four hours and a half, incessantly, when the rebels were repulsed by the Government army. One of the rebels climbed up my balcony and began to fire upon those below, which excited my family into a scream, fearing they would open fire upon the house. I however managed to get him down by soft words of counsel."

During the fire Mr. Kerr lost most of his property, and with 600 others took refuge in Christ Church, one of the few buildings which escaped destruction. "Among the ruins and in the streets were men, women, and helpless babes in their mothers' arms, who had been burnt to death." After relieving the wants of the starving refugees Mr. Kerr paid a short visit to Jamaica [3].

For some months the beautiful church at Colon [consecrated many years before by an American Bishop (Dr. Potter)] "was used as a guard house . . . prison" and "hospital"; and "the Communion table . . . for eating, drinking and gambling." Until the building was "restored . . . cleansed and renovated, and the city rebuilt, no work was possible" in the city. The "agents up the line," however, remained at their posts, and at no time were ministrations altogether suspended. In October 1885 Christ Church was again placed in Mr. Kerr's charge [4], and the Mission has been continued with good results—the more recent stoppage of operations on the Canal not having removed the need for the ministrations of the Church [5]. The coadjutor Bishop of Jamaica reported in 1892, that "The moral condition of the people on the isthmus is as low as it can be," and were it not for the help of the Society it would be "impossible to carry on the" Mission [6].

STATISTICS.—In Panama (area, 47 sq. miles), where (1883–92) the Society has assisted in maintaining 4 Missionaries and planting 2 Central Stations (as detailed on p. 886), there are now 35,000 inhabitants, of whom 2,000 are Church Members and 250 Communicants, under the care of 2 Clergymen and the coadjutor Bishop of Jamaica. [*See also* the Table on p. 252.]

References (Chapter XXXII.)—[1] L MSS., V. 10, p. 23. [2] R. 1884, pp. 104–5. [3] M.F. 1885, pp. 175, 180; L MSS., V. 10, pp. 82–6. [4] M.F. 1886, p. 95; L MSS. V. 10, pp. 106–13, 122. [5] R. 1887, p. 126; R. 1889, p. 137. [6] R. 1891, pp. 152, 161–2.

CHAPTER XXXIII.

BRITISH GUIANA.

GUIANA, the El Dorado of Sir Walter Raleigh, was first colonised by the Dutch in 1580. Unsuccessful attempts to follow their example were made by Raleigh and other British adventurers; but in 1663 the settlement of an English colony was effected under Lord Willoughby. After being held from time to time by Holland, France, and England, the country was restored to the Dutch in 1802; but in 1803 retaken by England, to whom it was finally ceded by treaty in 1814. British Guiana includes the settlements of Demerara, Essequibo, and Berbice, which since 1831 have been united in one colony.

In 1803 there was only one church* and two ministers of religion—"the Chaplain of the British forces and the minister of the Dutch Reformed Church"—in the whole colony. The evangelisation of the Indians and of the negro slaves was neglected by the Dutch; but among the former the Moravian brethren laboured zealously from 1785 till about the close of the century, when the Mission was abandoned. Fresh efforts for their conversion were made by the Church Missionary Society from 1829 to 1856. Early in the present century the colonists began to make some provision for religion by the erection of a few churches; but at the commencement of 1824 there were not more than three clergymen in the colony. "Public schools, with the exception of the Saffon Institution, there were none"; and "the mass of the population . . . was in an heathen and uncivilized state" [1].

IT was to the evangelisation of these heathen masses—the negroes—that the Society's first efforts in Guiana were directed. In furthering this object the Negro Instruction Fund [*see* pp. 194–6] proved of incalculable value. Each of the three provinces began to receive aid in 1835, and within a year the Society was assisting in the maintenance of six clergymen,† besides contributing to the erection of church and school buildings and the support of lay teachers [2]. The aid thus afforded [3] did much to effect a wholesome change in public opinion among the colonists in regard to negro education. On this subject the Government Inspector reported in 1839: "The general voice is certainly in its favour, and there are but few instances to be met with, in which the zeal and activity of the resident Clergy or Missionaries has not yet been fully and frankly seconded by the good will or munificence of gentlemen in possession or in the charge of estates" [4]. Liberal grants both for church buildings and for the maintenance of clergymen were made by the Colonial Legislature, and in 1841 the Society voted £500 towards the establishment of a Church College in Demerara [5].

The year 1842 saw Guiana (hitherto included in the Diocese of Barbados) erected into a separate see. During his first visitation Bishop Austin "confirmed 3,322 persons, and visited every Church and Clergyman in his Diocese." "The liberal aid, so bountifully applied" by the Society was "already bearing its powerful fruits," the whole Diocese being "in a satisfactory state" as regarded its Clergy, "requiring only an increased number of them, and unwearied exertions, to fix the Church immovably in the affections of the

* The first Anglican Church, viz., St. George, was built in 1809.

† Messrs. J. A. Anton and H. R. Redwar (Berbice), J. Lugar, W. A. Beckles, L. Strong (Demerara), and J. Fothergill (Essequibo).

people" [6]. Wherever the Church had been sufficiently established to be felt, the attachment of the labouring population to her was marked by devotion and liberal contributions. At one place, where 172 persons were confirmed, the following incident, which occurred shortly before, showed how deeply the negroes had been impressed by their religious training. By the bursting of a dam great destruction of property was threatened; the estate labourers promptly united in repairing the breach, but on the next morning they refused to receive payment because the work was "done on the Lord's Day" [7].

Soon after his visitation the Bishop wrote to the Society:—

"If we look back twenty years, and ask the question, What has the Society done? the answer is, Before that time we had two Clergymen, and a solitary place of worship here and there; now our number is twenty eight; nor can the traveller proceed many miles through the cultivated districts without seeing the modest spire, or hearing the invitatory notes of the tolling bell" [8].

Meanwhile the District Committee of the Society, anxious to "employ its energies and funds in Missionary rather than in parochial labours," had "turned their thoughts to the hitherto neglected Indians." "While so much has been done, and is still doing, for the negro race," they said, "the aborigines have not benefited by us as might have been expected" [9].

But the Clergy were "too deeply sensible" of their "immense obligations" to the Society "not to use their utmost energies in furthering its designs," and their congregations were also anxious to extend to others the blessing they had received [10].

As early as 1835 an attempt to evangelise the aborigines of the River Pomeroon had been made by the Rev. J. H. Duke, Rector of Holy Trinity, Essequibo. With the Society's aid he purchased an abandoned estate called Hackney, a few miles from the mouth of the river, as an endowment for a Mission, but it was soon found advisable to fix the base of operations at Pompiaco, some thirty miles higher up. With this object the Rev. C. Carter and Mr. W. H. Brett were sent from England early in 1840, but Mr. Carter being detained at Demerara, Mr. Brett was obliged to begin the Mission by himself, "alone, and yet not alone," for God was with him.

The site of the Mission consisted of a strip of cleared land and three small huts, one of which was occupied by an old negress with her two children.

This poor woman did "what she could" to help the Missionary: furnishing his hut, bringing him food, and nursing him with the tenderest care during sickness. But the "civilised settlers" in the neighbourhood seldom or never attended service. The Indians at first avoided Mr. Brett, and would not even listen to him. This was owing to a superstition, emanating from their sorcerers, that if they were instructed "they would get sick and die." How at last, after many weeks of disappointment, the spell was broken, has thus been related by him:—

"One day about noon I was surprised by a visit from an Indian with his son, a little boy about 5 years old: and I was still more surprised when after a friendly salutation on his part, he asked me if I would instruct the child. I had never seen the man before, and could hardly believe him serious in his request. He was however, perfectly in earnest, and said that he had just returned to his 'place' after

a long absence. . . . He had been to the mouth of the Essequibo and had seen the Missionary work which was going on there. He seemed to have his eyes opened to the state of the Indians, as living 'without God in the world' and expressed disgust at the superstition of his countrymen in serving devils. I found afterwards that he had been himself a sorcerer, but had broken his magical gourd in contempt of the art and cast away the fragments. He had no idea of a Mediator between God and man, and was lost when I spoke to him of the Redeemer. He seemed, however, quite convinced of the impossibility of knowing his way to the 'Great our Father' without revelation from God Himself, and promised to come every Saturday and stay till Monday morning, that he might see his child and receive instruction. . . . He said *his words were true*, and I had a day or two after, proof that they were so, by his bringing not only the boy, but his eldest daughter. . . . The next Sunday he brought his wife, and the Sunday after . . . his wife's four sisters, with the husbands of three of them, two other Indians, and several children—who nearly filled my humble habitation and increased the number of Indian children at school to four. These, of course, had to be taught their alphabet, and the adults likewise who all expressed their determination to learn the Word of God to which the majority have certainly adhered. Saci-barra (*Beautiful Hair*), or Cornelius, as he was named at his baptism, was regular in supplying his children with food, and frequently also brought me game, so that I was not so much confined, as before, to salt provisions, or the small quantity of fish I could catch in the river.

"Such was the commencement of the work on the Pomeroon. A single Indian, whom I had never seen, was induced by his secret convictions, to come forward and break by his example—the more powerful as he had once been a sorcerer - the spell which seemed to counteract my efforts. Truly this Mercy proceeded from God alone—Whose Spirit, without the labours of the Missionary, had prepared the hearts of this interesting family" [11].

Of the Indian superstition of Peiism Mr. Brett wrote (March 8, 1842):—

"When attacked with sickness, the Indians immediately think that some enemy has either peied them himself, or procured a sorcerer to do it for him. They then cause themselves to be carried to some celebrated Peiman of their acquaintance, to whom a present of more or less value is made, and he then sets to work to counteract the charm. He seats himself and commences his incantations, alternately singing, and smoking tobacco, which he blows into his magical gourd, and which is supposed to be of great efficacy in calling and exorcising the youau or demons. Previously all the females are removed to a great distance from the place; he then commences to blow the smoke of his tobacco over his patient, singing in a most vehement manner, and accompanying his song with the rattle of the gourd, a sound full of terror to his hearers. His last proceeding, and grand climax of the whole affair, is alternately blowing into his hands, and then rubbing the part affected with disease, until at length he succeeds in extracting a piece of wire, a nail, a bird's claw, gravel, or some other extraordinary thing from the poor sufferer, which (as one of my converts confessed before his people) he had taken care to put into his mouth before the charm began. Such an imposture could only be practised upon a most ignorant and simple-minded people, and such are the aborigines of Guiana. They have no idea of diseases from natural causes and they (the Arowacks) call pains 'youau semira,' that is, arrows of the demons. Can I thank my God sufficiently, that the first men whose hearts he touched among these people were Peimen? Conscience-stricken for what is past, they are most zealous assistants in the great work. It is true my greatest opponents are of this class—men who are angry that their gains are lost, but God is with me. . . . Five have already submitted to the Gospel" [12].

One Indian, who had seen in the Mission House a picture of the Crucifixion, brought one of his acquaintances to Mr. Brett, saying, "Sir, this man wants to see your God." Mr. Brett "instantly explained to him that the painted paper was not, and could not be anything proper to be worshipped, and directed him to heaven, as the

place to which Jesus was gone." Pictures proved a most helpful means of instruction, and a representation of the huge wicker idol in which the ancient Druids burnt their victims was an object of especial interest and wonder to the Indians. They could not imagine that the Britons had once been even as they—or worse. The Creation, and the Fall of Man, the Deluge, and the Giving of the Law on Sinai, were those parts of the Old Testament history which most interested them. But they did not regard those things as very strange, and after an explanation of the Ten Commandments one man observed, "This word is good but we knew most of it before." Nothing but the love of God "as manifested in His Son, dying for *their* sins, seemed to create more than a temporary interest in any of them." In less than a year from the time of Cornelius' first visit more than half the people in the district were attending the Mission Church as worshippers, and before the end of 1841 "the descendants of the three sons of Noah"—people of every shade of colour and "sometimes of six languages, viz. English, Creole-Dutch, Arawack, Carabisee, Accowoi, and Warrow"—were represented in the crowded congregation. It was, however, chiefly among the Arawacks and Caribs (or Carabisee) that Mr. Brett's labours at first lay—the other tribes were slower to receive the truth. During Easter 1841 twelve adults and twenty-five Indian children were baptized by the Rev. J. H. DUKE,* and two years later Bishop Austin paid his first visit and confirmed forty [13].

Though "very poor," the Christian Indians "regularly contributed to the monthly offertory," and to keeping the Mission buildings in repair. When the news of the great famine in Ireland and Scotland in 1847 reached them they raised a contribution amounting to nearly £12 for the relief of the distressed, in spite of the fact that they themselves had been impoverished by famine in the previous year [14].

Of all the accessible tribes the Waraus were the most difficult to Christianise. To the Missionary they seemed "utterly destitute of self-respect." "God's word is good for the Arawak," said an old woman, "not good for the Warau. We are not so good as the Arawaks." "All my efforts are of little use," reported Mr. Brett in 1844, but, while he yet spake, the hearts of the Waraus were being changed, and a Mission among them was soon founded at Waramuri on the Moruca River. Here with great success the Rev. J. H. NOWERS laboured until forced by sickness to return to England in 1847. Illness also soon obliged Mr. Brett to seek a change to the coast, but he continued to visit the Pomeroon Mission, which had been removed to a healthier site—Cabacaburi. In 1848 he wrote that he was "preparing for other campaigns. The weapon—the Word of God—when sheathed in the English tongue, has done something great; but in their own, what may it not accomplish if God's spirit give strength to wield it?" Already he had nearly completed translations of the Gospels of St. Matthew, St. John, and St. Mark—a labour which had "cheered" him "in many trials" [15].

During a visit to England in 1849 the work of translation (in

* Mr. Duke was voted a gratuity of £40 by the Society in 1842, in consideration of illness contracted while visiting the Indians [13*a*].

which valuable assistance was rendered by Mrs. Brett) was continued. On his return to Guiana in 1851 Mr. Brett was appointed Rector of Holy Trinity (Essequibo), with the general oversight of the Pomeroon and Moruca Missions. This work he continued with unceasing devotion for twenty-five years more, though often sorely tried by sickness "contracted in the Pomeroon swamps." In 1860 he broke down at Cabacaburi, and was brought back to the coast in a state of prostration. The conversion of a number of Guaicas or Waikas (a branch of the Acowoi nation) in this year was one of many changes which had been wrought among the aborigines during his twenty-one years' service [16].

The value and importance of Missions among the Indians had obtained general recognition in the Colonies at an early period. In 1846 nearly two-thirds of the expense of the existing Missions were being defrayed by the Government and the diocesan branch of the Society [17]. In 1853 the Civil Magistrate in charge of a large district surrounded by Indians, and in which murders had occurred, recommended to the Government the establishment of a Mission among the Waraus as the surest preventive of similar outrages. In his report he said:—

> "When I first arrived in this district, before any Missionary was appointed to it, a more disorderly people than the Arawaks could not be found in any part of the province; murders and violent cases of assault were of frequent occurrence, but now the case is reversed; no outrages of any description ever happen; they attend regularly Divine Service, their children are educated, they themselves dress neatly, are lawfully married, and as a body, there are no people, in point of general good conduct, to surpass them. This change, which has caused peace and contentment to prevail, was brought about solely through Missionary labour" [18].

Under the Rev. J. W. WADIE the Waramuri Mission was revived in 1854. The Waraus became steady in their attendance and showed much earnestness for instruction, daily service morning and evening being established within a few months [19]. The Waini, the Coriah, and the Wacapau tribes soon availed themselves of this Mission, and, as Mr. Wadie observed: "When the Indian who is naturally sluggish will travel week after week about thirty or forty miles to attend Divine Service and the Sabbath School which several of them will do it is evident that they are in earnest about their souls' health" [20].

The result of another Mission, at Kiblerie, Mahaicony Creek (begun by the Rev. J. F. BOURNE about 1840), was very discouraging for the first seven years, but by 1853 "nearly the whole population" had become Christians [21]. At a visit in 1858 the Bishop found that, although they had been left for many months without oversight (the catechist having resigned), "the people were not living immorally; they had not lapsed into heathenism; they still gathered together . . . Sunday after Sunday, to pray, getting one of the young lads, who had been taught in our Mission schools, to read for them." It was still the practice of many of them "to repeat daily, the Confession, the Lord's Prayer, the Belief, and the Benediction, when they were in the depths of the forest, or on the water or at home." One hundred and fifty gathered together to meet the Bishop as soon as they heard that he was coming [22].

In 1867 Mr. BRETT, the BISHOP, Rev. F. J. WYATT, and Philip, a Christian Indian, undertook a Missionary expedition above the Great Falls of the Demerara. In this district, which was almost entirely unexplored, there dwelt some hundreds of the Waika branch of the Acawoio nation, in a primitive condition. Their chief received the visitors with courtesy and hospitality, collected his people to meet them, joined in the services, and paid the greatest attention to the instruction given. Philip "was exhausted by replying day and night to the repeated questions of his countrymen concerning the religion of the Lord Jesus." Leaving with them a few Acawoio books, the visitors departed with thankfulness for the reception given to their message. Soon after, these people, once much dreaded as savage and treacherous, sent a pressing request for more books and for a teacher. Mr. George Couchman,* a settler acquainted with their language, voluntarily undertook the work of continuing their instruction, using the help of two young Acawoios and the books translated by Mr. Brett. The sequel is thus told by Mr. Brett:—

"In August 1868 the Mission Chapel at the Lower Rapids of the Demerara River presented a spectacle which in some measure recalled to mind the accounts given of those witnessed in the early days of the Christian Church. Nearly the whole of the Acawoio inhabitants of the Upper Demerara were then found by the Bishop and the Rev. G. H. Butt assembled at that spot, anxiously awaiting their arrival, and desiring Holy Baptism at their hands. After due examination, this was administered to 241 adults, and then to 145 of their children. This occupied two entire days. Those who were present on the occasion have told me of the striking spectacle then exhibited; of the throng of Indians, and the earnestness visible in their countenances, as each recipient knelt at the font, while the chapel floor streamed with the baptismal water poured over each in succession. Three months after seventy others were baptized there by the Rev. T. Milner.

"After this, Kanaimapo and his people, being very desirous of having a teacher in their own territory, cleared and planted a large tract of land just below the Great Falls, as a place pleasantly situated, but which from some calamity had formerly borne the ill-omened name of Eyneyehūtah, 'the den of pain or misery.' Archdeacon Jones was commissioned to endeavour to plant a Mission there, and I accompanied him for that purpose in May last. The Indians had a large shed erected as a chapel-school, and gladly welcomed the Catechist, a Mr. Newton. . . . On that occasion seventy-nine Acawoios were baptized by us. *This made a total of 535 in that district within ten months.* The Holy Communion was also administered for the *first time*, and Christian marriages solemnised among them" [24].

Meanwhile the work had been extended in other directions; looking from west to east it was seen that the Moruca, Pomeroon, Essequibo, Demerara, Mahaicony, and Berbice Rivers each had their stations—the Corentyn alone was unoccupied. Several of these were established with little aid from the Society beyond that of superintendence afforded by its Missionaries and catechists' salaries. The Corentyn River had more than ordinary claims on the Church. At Orealla, from time immemorial an Indian town, the natives had "acquired all the vices of more civilised men without the antidote of Christianity," and the race was becoming extinct [25].

The Rev. W. T. VENESS, who made this discovery, lost no time in opening a Mission there in 1869, and in the first year 78 children were baptized and some of the people were confirmed. The Missions now

* A gentleman who had "done much to keep alive some sense of religion" among his neighbours by gathering them together for united worship.

embraced "the whole of the colony," the aboriginal tribes "on every river" were "provided with the means of education and of moral and spiritual instruction," and the sound of the Gospel "was heard from the north to the south, from the Corentyn to the Pomeroon and the Moruca" [26].

It was not to be expected that the degraded habits and practices common to savage races would be quickly uprooted, and the Missionary was therefore more disappointed than surprised in the early days of the Mission at finding one of his converts exercising his former profession of sorcerer. When reminded of his sin the man at once destroyed, not only his magical apparatus, but the dwelling in which his "curious arts" had been used. "I know that I have done wrong, I am very sorry," he afterwards said. "I have made up my mind never to 'picri' any more but to attend church and come to class regularly for instruction" [27].

When in 1875 the veteran Brett was compelled by failing health to relinquish the work which he had done so wisely and so well it was "no small comfort" to him to give over the charge of it to one so worthy to succeed him as the Rev. WALTER HEARD. Mr. (now Canon) Heard had previously been in charge of the Orealla station, and on the Pomeroon and Moruca rivers he has been privileged to maintain and extend the Missions, the state of which at the time he took charge of them may be gathered from Mr. Brett's report in 1875:—

"At Waramuri Mission we found more than 100 adult candidates for baptism. These were of different nations, but chiefly Caribs from the Baruma, several days distant. The examination of so many candidates for baptism—speaking four languages—was a very arduous task, and was not completed till the second day, when I was able to receive seventy-seven adults into the Church of our dear Lord and Saviour. Mr. Heard baptized an equal number of infants at Waramuri. I also married sixteen couples there. At Cabacaburi matters were equally cheering. There were not so many converts from heathenism, for this simple and most satisfactory reason, that there are not now so many heathen to convert. I baptized fourteen adults and seventeen infants, and married thirteen couples there. Hackney in the lower district, the population of which is chiefly negro, was also progressing favourably. At those three stations, 267 persons received the Holy Communion of the Body and Blood of our Lord" [28].

In 1880 an extraordinary movement among the Indians of the far interior resulted in the inauguration of a new Mission on the Potaro, a tributary of the Upper Essequibo. In May a body of Indians, led by their captain and attended by a native Christian from one of the Demerara Missions, sought out the Bishop in Georgetown, and pleaded for a teacher. Mr. Lobert, a catechist, speaking Acawoio, was immediately sent. Within a week of his arrival at the settlement large numbers of Indians had gathered there from distant parts. The Acawoios were few; there were a fair number of Macusis, but the majority were Paramunas, a tribe that had hitherto furnished few Christian converts. In a short time nearly a thousand persons were under instruction, and the Rev. W. E. PIERCE of Bartica was sent to the catechist's assistance at Shenanbauwie. Classes were held incessantly; the Indians erected a chapel-school, and before the end of November Mr. Pierce had baptized 1,398 people, of whom 1,084 were Paramunas, 218 Macusis, 62 Arecunas, 2 Acawoios, and 37 Wahpisianas. In the following year, as Mr. Pierce was returning with his family from a visit to the Mission,

the boat in which they were seated was capsized in the Marryhe Falls, almost within sight of his home—and he, his wife, three of their four children, and an Indian servant girl were drowned [29].

In 1886 Mr. Brett also passed to his rest,* and as one who had been instrumental in converting four savage tribes† and influencing many others, it may be well to record his opinion of the movement at Shenanbauwie that "its results under God, will be the spiritual conquest of Guiana, within and without our Western boundary" [30]. While this may be fairly applied to the permanent population of the colony, the prospect of the wholesale conversion of the strangers within its gates is yet far distant. Still a most hopeful beginning has been made among them too. Referring to the immigration from India which had set in to Guiana in 1845, the Bishop wrote: "In what colony will the Church have a wider or more extensive field when to the native Indian is added the Asiatic, the African, Dutch and Portuguese, with the settlers from the motherland?" [31]. By the next year 4,000 coolies had arrived from India [32], and the movement has continued almost without interruption to the present time. Thousands of Chinese coolies have also been introduced.

For many years the immigrants were so migratory in their habits as to be "almost inaccessible to the Clergy." Coming to the colony under indentures for five years, their principal object was the hoarding money for a return to their own country, and yet there were a few willing to listen to a clergyman if one could be found speaking their own language [33].

In 1859 the Bishop wrote to the Society:—

"I am in hopes that the work which is purely missionary, such as that amongst the Indians in the interior, and the Chinese and Coolies, who may come to us in large numbers, changing perhaps in a few years the character of our population, from the African to the Asiatic races, will still obtain your support. I cannot but allow that you have done your duty to the African race in this Colony, and that it ought not to rely much longer on your aid. . . . You have indeed befriended us. . . . Without your assistance I know not what I should have done" [34].

In 1861 Messrs. Crum-Ewing of Glasgow offered to contribute towards the maintenance of a Missionary among the heathen immigrants on their estate in Guiana, and the Society also granted funds in aid of this, which the Bishop described as "the first systematic effort *with promise* of success which has been made towards the instruction of the Asiatic heathen"; and he added that the Legislature would probably relieve the Society as soon as the work had been fairly begun and taken root [35]. Readily also the Society guaranteed the necessary funds for ensuring the establishment of a Mission among the Chinese. By this time a goodly number of the coolies had been brought under instruction. Referring to his baptisms in 1863, which included Hindoos and Chinese, as well as Africans and Creoles, the Rev. H. J. May wrote from Enmore:—

"Twelve months back I little thought that so many various tribes would be

* Mr. Brett died at Paignton, South Devon, on February 10, 1886, on the same day on which forty-six years before he had left England for Guiana.

† Mr. Brett's labours are fully recounted in his *Indian Missions in Guiana* (Bell, 1851), *The Indian Tribes of Guiana* (Bell, 1868), and *Mission Work Among the Indian Tribes in the Forests of Guiana* (S.P.C.K.); and in *The Apostle of the Indians of Guiana*, by the Rev. F. P. L. Josa (Wells Gardner, 1887).

gathered into Christ's Holy Church, yet so it is; nor did I meet with the slightest opposition on the part of the Chinese parents. What an encouragement too, to people in England to help your Society by their money and their prayers! Without your aid to this district in all probability, there would have been no resident Clergyman in this *now* important district: I say *now*, for there are three churches where before there was only one . . . . also three Schools instead of one" [36].

Up to 1879 over 130,000 coolies (including some 13,000 Chinese) had arrived in the colony. Many of course had returned, and others had taken their places, and this constant shifting, while adding to the difficulty of their evangelisation, at the same time renders their conversion of the highest importance from the Missionary point of view. A Clergyman reported from Hong Kong that one of the best catechists there is a Chinese who had been instructed in the Church Missions in Guiana. He adds, "I am hoping that as time goes on and others return to China, we may find more such faithful workers as he resulting from your work in Demerara" [37].

Representatives of at least one race (the Nepalese) which in India had been entirely unreached by any Mission, have in Guiana been brought under the influence of the Gospel [38].

It can be well understood that removal from home influences removes many difficulties in the way of the instruction of the Hindoo and Chinese, and one of the Guiana Missionaries wrote in 1878: "The Coolies are thirsting after a clear knowledge of Christianity. As far as my experience goes, that is putting it in a very tame way" [39]. Especially has this been the case with the Chinese, who in Georgetown have not only contributed £400 towards the erection of a church for their countrymen, but one of their number has set apart £100 a year (being one-third of the profits of his business) for the support of teachers [40].

The coolies speak many languages, Hindi, Hindustani, Bengali, Tamil, Telugu, Oriya, Nepalese, Chinese, &c.; but Hindi and Chinese are chiefly used by the Missionaries. In reference to this branch of the Society's work Bishop Austin said in 1881 that it would have been a "hopeless task" to attempt to evangelize this mass of heathenism, speaking a very Babel of unknown tongues," but for the Society's assistance. This, with Government aid and the offerings of the laity —elicited by the "exhibition of so much earnest work"—has admitted of the employment of ordained Missionaries and "a goodly number of Catechists, labouring to extend to the new comers that Gospel which it would seem that the providence of God had directed their steps hither to hear for the first time" [41]. Although in his 85th year the Bishop continued his laborious life. Writing in January 1892, on the eve of a visit to the Indian Missions, he expressed his

"satisfaction with what is being done in the outside Mission field, the overlooking of much of which has for more than half a century been a labour of love. And such it continues to be. . . . This jubilee year of mine" (he adds) "promises to tax my powers of mind and body to the utmost. . . . That God will continue to bless the work of the dear old Society, which it has been doing so graciously and so lovingly, is my daily and nightly prayer. As years creep on the passing hours give time for reflection, and as I turn my thoughts to the past, thankfully do I acknowledge the marvellous growth of the missionary field, and where, as I oftentimes say to myself, should we in this land be but for the encouraging efforts made by our countrymen at home from time to time, and are still continued?" [42].

In recognition of the Bishop's services to the Colony and his influence for good, the Legislative Assembly, on February 24, 1892, unanimously voted him a jubilee gift of $10,000 [43].

The Jubilee celebration on the following St. Bartholomew's Day (August 24), which included the opening of a new Cathedral, was clouded by the illness of the Bishop who, however, was present on the occasion. On November 9 he entered into his rest [44]. The Rev. Dr. W. P. Swaby has been appointed his successor [45].

STATISTICS.—In British Guiana (area, 109,000 sq. miles), where (1835–92) the Society has assisted in maintaining 84 Missionaries and planting 48 Central Stations (as detailed on pp. 887–8), there are now 300,000 inhabitants, of whom 150,000 are Church Members and 18,500 Communicants, under the care of 41 Clergymen and a Bishop. [*See* p. 764; *see* also the Table on p. 252.]

References (Chapter XXXIII.)—[1] Charge of Bishop Coleridge (R. 1839, p. 107). [2] R. 1836, pp. 149, 157; R. 1840, pp. 73–4. [3] *See* pp. 194–6 of this book, *also* Statements of Accounts in R. 1836–50; Jo., V. 44, pp. 38, 413; Jo., V. 45, pp. 85, 41–2, 63, 103, 144, 148, 172–3, 269, 288–9. [4] R. 1839, pp. 38–41. [5] Jo., V. 44, p. 391; R. 1841, p. 70. [6] R. 1843, pp. 35, 39. [7] R. 1843, p. 36. [8] R. 1844, p. 74. [9] R. 1840, p. 74. [10] R. 1845, p. 64. [11] Q.P., Jan. 1842, pp. 9, 10; M.R. 1855, pp. 69–70; Jo., V. 44, pp. 296, 319. [12] Q.P., Jan. 1844, pp. 6, 7. [13] Q.P., Jan. 1842, pp. 7, 8, 11; R. 1843, pp. 37–8; M.R. 1853, p. 74. [13*a*] Jo., V. 45, p. 46. [14] M.R. 1853, pp. 89, 90. [15] M.R. 1853, pp. 84–9; R. 1848, p. 89. [16] R. 1861, p. 121. [17] R. 1846, p. 71. [18] R. 1854, p. 71; M.F. 1868, p. 263. [19] R. 1855, p. 82. [20] R. 1856, p. 84. [21] R. 1853, p. 54. [22] R. 1858, pp. 67–8. [23, 24] R. 1867, p. 63; R. 1869, pp. 54–5. [25] R. 1867, pp. 63–4. [26] R. 1869, p. 53. [27] R. 1870, p. 50. [28] R. 1875, p. 110. [29] R. 1880, pp. 108–9; R. 1881, p. 142. [30] R. 1881, p. 147. [31] R. 1845, p. 63. [32] R. 1847, p. 74. [33] Bishop Austin's Journal, 1851, p. 79. [34] R. 1859, pp. 80–1. [35] R. 1861, p. 117; Jo., V. 48, p. 142; M.F. 1861, p. 96. [36] R. 1863, pp. 66–7. [37] R. 1881, pp. 148–9. [38] R. 1882, p. 103. [39] R. 1878, p. 102. [40] R. 1876, p. 113; M.F. 1878, p. 421. [41] R. 1881, p. 148. [42] R. 1891, pp. 154–5. [43] M.F. 1892, p. 195. L MSS., V. 8, p. 480. [44] M.F. 1892, pp. 401–5, 444. [45] R. 1892, p. 17.

TABLE ILLUSTRATING THE WORK OF THE SOCIETY IN THE AND ITS

(1) The Field and Period	(2) Races ministered to, and their Religions	(3) Languages used by the Missionaries	(4) No. of Ordained Missionaries employed	
			European & Colonial	Native
THE WINDWARD ISLANDS 1712–1892	Negroes and Mixed or Coloured (Heathen and Christian)	English	74	—
	Colonists (Christian)	English		
	Hindus (Coolies) (Heathen and Christian)	?		
TOBAGO 1835–58, 1886–92	Negroes and Mixed or Coloured (Heathen and Christian)	English	6	—
	Colonists (Christian)	English		
TRINIDAD 1836–92	Negroes and Mixed or Coloured (Heathen and Christian)	English	10	—
	Colonists (Christian)	English		
	Hindus (Coolies) (Heathen and Christian)	Hindi (principally)		
	Chinese (Coolies) (Heathen and Christian)	Chinese		
THE LEEWARD ISLANDS 1835–92	Negroes and Mixed or Coloured (Heathen and Christian)	English	57	2
	Colonists (Christian)	English		
THE BAHAMAS 1788–1807, 1835–92	Negroes (Congoes, Nangoes, Caugas, Manchingoes, &c.) (Heathen and Christian)	English	70	3
	Mixed or Coloured (Heathen and Christian)	English		
	Colonists (Christian)	English		
JAMAICA 1835–65	Negroes and Mixed or Coloured (Heathen and Christian)	English	84	—
	Colonists (Christian)	English		
CENTRAL AMERICA (1) (MOSKITO SHORE), 1748, 1768–85; (2) HONDURAS, 1844–5, 1877–84; AND (3) PANAMA 1883–92	Indians (Moskitos) (Heathen and Christian)	Indian and English	10	1
	Negroes and Mixed or Coloured (Heathen or Christian)	English		
	Colonists (Christian)	English		
SOUTH AMERICA (BRITISH GUIANA) 1835–92	Colonists (Christian)	English	83	1
	Negroes and Mixed or Coloured (Heathen and Christian)	English		
	Indians (Aboriginal) (Heathen and Christian):			
	Arawaks	Arawak		
	Acawoios (including the Guaicas or Waikos)	Acawoio		
	Caribs	Caribi		
	Waraus	Warau		
	Macusis			
	Patamunas (or Paramanas)			
	Arecunas			
	Wahpisianas (or Wapianas)			
	Hindus (Coolies) (Heathen and Christian)	Hindi (principally)		
	Chinese (Coolies) (Heathen and Christian)	Chinese		
FALKLAND ISLANDS 1860–7	Colonists (Christian)	English	1	—
TOTAL§	Colonists, Negroes, and Mixed Races, & Indian Tribes, also Hindus and Chinese.	8 or more	393§	7

§ After allowing for repetitions and transfers.

WEST INDIES AND CENTRAL AND SOUTH AMERICA (1712–1892), RESULTS.

No. of Central Stations assisted	Society's Expenditure	Comparative Statement of the Anglican Church generally							
		1701				1892			
		Church Members	Clergy	Dioceses	Local Missionary effort	Church Members	Clergy	Dioceses	Local Missionary effort
24		?	? 5	—		199,340	73 (7 S.P.G.)	2	
2		—	—	—		10,000	3 (2 S.P.G.)	—	
7		—	—	—		46,921	17	1	
20		?	8	—		52,000	35 (11 S.P.G.)		Domestic Missions to the Aborigines, and to the Hindus and Chinese Coolies; a direct Foreign Mission to West Africa, and support of the S.P.G. Missions in Asia and Africa.
27	£611,907	—	—	—		16,500	19 (6 S.P.G.)	1	
37		?	? 10	—		116,224	84	1	
6		—	—	—		(1 — (2) *2,000 (3) 2,000	— 2 2 (S.P.G.)	— 1 —	
48		—	—	—		150,000	41 (5 S.P.G.)	1	
1		—	—	—		?	2	1	
172	£611,907	?	*23	—		596,000*	278 (8 S.P.G.)	9†	

* Approximate after allowing for omissions. † *See* p. 764

CHAPTER XXXIV.

AFRICA AND THE ISLANDS ADJACENT.—(INTRODUCTION).

THE Society entered the African field at the West Coast in 1752, and its operations have since been extended to South Africa, 1820; the Seychelles, 1832; Mauritius, 1836; St. Helena, 1847 (and Tristan d'Acunha, 1851); Madagascar, 1864; and Northern Africa, 1840. In each of these districts and their various sub-divisions (except in North Africa, where it has been confined to English Chaplaincies), the work has embraced native and European or mixed races.

CHAPTER XXXV.

WEST AFRICA (GOLD COAST, SIERRA LEONE, RIO PONGO, AND ISLES DE LOS, &c.)

THE GOLD COAST (Upper Guinea) is supposed to have been discovered by the French in the 14th century. The Portuguese effected a landing (at Elmina) in 1471; and English, Dutch, and Portuguese factories were established in the 17th century. The "Royal African Company," formed in 1672, built forts at Dixcove, Anamaboe, and other places, besides strengthening the existing Cape Coast "Castle." In 1750 it was succeeded by "the African Company of Merchants," which was constituted by Act of Parliament and subsidised by Government; but suffering by the abolition of the slave trade in 1807, was dissolved in 1821. The forts were then taken over by the Crown. After the Ashantee War of 1824-31 they were transferred to the local and London merchants interested, but resumed by the Crown in 1843 as the Merchant Government were suspected to be conniving at the slave trade. In 1850 the Danish forts at Accra, Fingo, and Quittah were acquired by purchase; and in 1852 the native chiefs formally accepted British protection. A partition of the coast with Holland took place in 1868; but in 1871 the Dutch abandoned to Great Britain the whole of their rights, *i.e.* the country west of the Sweet River. The Gold Coast colony now includes "all British settlements between 5° W. long. and 2° E. long. (350 miles of coast line), the total area of the Colony and Protectorate being about 38,665 square miles, and the population 1,500,000.

SIERRA LEONE.—The peninsula of Sierra Leone was ceded to England in 1787 by the native chiefs. In 1791 a charter was granted to "The Sierra Leone Company," with the object of establishing a settlement for freed negro slaves. The peninsula was assigned to the Company in 1800, but on the abolition of the slave trade (1807) re-transferred to the Crown. The dissolution of the "African Company" [*see* above] led to the union (in 1821) of the whole of the British West African possessions into the colony of the "West Africa Settlements"; but this arrangement has since been modified, and the colony of Sierra Leone now includes the coast from the Manna River in the South (the Liberian boundary) to the Scarcies district in the North (180 miles), with the island of Sherbro, the Isles de Los, and other islets—the total area being about 4,000 square miles. The population (74,835) is made up of many races, a large number being Mahommedan negroes.

IN 1720 the Royal African Company desired the Society "to recommend proper persons to be Chaplains to their Factories abroad,"

offering "to allow them £80 or £100 per annum with diet at the Governor's table." The request was agreed to [1]. Thirty years later (1750) the Rev. THOMAS THOMPSON, who resigned a Fellowship in Christ's College, Cambridge, "out of pure zeal to become a Missionary, in the cause of Christ," having done great service to it for over five years by his pious labours in New Jersey [*see* p. 55], resolved to devote himself to work in Guinea. In taking this step he looked forward to faring hardly, but was not solicitous about that provided the Society would allow him a salary out of its Negro Conversion Fund, with title of Missionary, for such time and in such proportion as they might think fit. In the ordinary way, he owned, one labourer could do but little, nor did he promise to himself a great effect from the utmost of his diligence; yet God is able to make a large tree spring from one poor grain of seed, and he humbly hoped that God would "bless the labours of him the meanest of his Servants." If ever a Church of Christ is founded among the negroes, he added, somebody must lay the first stone; and should he be prevented in his intention, God only knew how long it might be again before any other person would take the same resolution. For these reasons Mr. Thompson determined on "this pious attempt," and the Society (February 15, 1751) appointed him Missionary to the Gold Coast on a salary of £70 per annum [2].

Sailing from New York on November 26, 1751, Mr. Thompson arrived on January 9, 1752, at James Fort, River Gambia. Here he landed and stayed three weeks, performing service each Sunday. The ship next touched at Sierra Leone, from whence he went "a great way up into the country amongst the Sousees to baptize some Mulatto children," and to their capital Woncopo, which was three miles in circuit. Many of the Sousees were Mahomedans, and assembled for devotion five times a day. There being several English traders at Woncopo and adjacent, Mr. Thompson officiated there on a Sunday. He also baptized some children at Dixcove Castle and Cape Coast Castle. At the last place Mr. Melvil, the chief, and the other gentlemen behaved very civilly to him, assigning him a room and all accommodations, though he came an utter stranger to them. He at once began to learn the native language, and shortly after his arrival, having obtained the permission of Cudjo, the principal Cabosheer (magistrate), he preached in the town house, many persons being present. He began with a prayer, then discoursed on the Nature and Attributes of God, and upon Providence, and a future State. The people were very attentive till he came to speak of the Christian religion, when some of them grew impatient and desired him to stop, but he went on and gave them a general view of the redemption of man, and was heard to the end with attention [3]. The use of Cudjo's house for service being disapproved of by some of the people, his brother the King's house was next placed at the Missionary's disposal. The King frequently attended the teaching, but continued "firm and unshaken in his superstition." Nor could the blacks be persuaded to assemble oftener than once a week, and for a long time the Missionary seemed to make "but little impression on them." Some said they would come if he would "give them liquor": they cared not "to attend for nothing." There were, however, some Mulattoes disposed to receive instruction; they had been "christened in their infancy but bred up in the superstitions

of the blacks." To the soldiers in Cape Coast Castle he also ministered, and extended his labours to Anamayboe* and Santumquerry, composed a vocabulary† in the native language, and succeeded in baptizing some adult negroes as well as others. "All things considered," such "as the Prejudice of the people against him and his frequent interruptions by sickness, he could not well have had better success," he reported in November 1755, when, broken in health, he was arranging his removal to England, which took place in 1756.‡

Meanwhile he had sent to England three "fine negroe boys" (under 12 years of age) to be trained, at the Society's expense, as Missionaries to their countrymen. One of them was a son of Cabosheer Cudjo, the others were "sons of persons of the chief figure" in Cape Coast Town. They reached London in October 1754, and were placed under the care of "a very diligent Schoolmaster," and on examination by the Committee of the Society, after seven weeks' instruction, "one of them could say the Lord's Prayer and the Apostles' Creed, and the other two answered well." Their progress continued to be satisfactory, and having undergone a second examination in 1758, and expressing a desire for baptism, two of them (Quaque and William Cudjo) were (on January 7, 1759) publicly baptized in the Church of St. Mary, Islington, which they had regularly attended for four years under their master, Mr. Hickman. They were then placed under the Rev. Mr. Moore, Lecturer of St. Sepulchre's Church, who expressed himself "very much pleased with their teachable disposition and good behaviour." The third boy (Thomas Coboro) had previously been baptized while ill of small-pox, and he died in 1758 of consumption [4]. Cudjo was seized with madness, which proved incurable, and he died in Guy's Hospital [5].

The survivor, PHILIP QUAQUE (son of Cabosheer Cudjo) [6] became the first of any non-European race since the Reformation to receive Anglican ordination, and on May 17, 1765, he attended the Society with his letters of orders, and was appointed "Missionary, School Master, and Catechist to the Negroes on the Gold Coast"§ [6*a*]. His arrival at Cape Coast Castle was reported in a letter dated February 1766. The people were constantly coming to him to know when he would open school, and they expressed great satisfaction that he was "at last come to show them the way to eternal Life." His father also thanked the Society for its care and education of his son, and promised to further the Mission [7].

During the first year Mr. Quaque baptized some European children, including the son of the late Governor Hippesley, also six Mulatto and three black children, in the presence of Cabosheer Cudjo and other natives, on Christmas Day.‖ They all seemed well pleased, but he could not persuade his father to receive baptism. In

* Or, Anambo (now Anamaboe), where he originally designed to settle, as the chief magistrate's son there had been "instructed in the Christian religion while in England, under the care" of "Lord Halifax," who had promised to commend t' Mission [4*a*].

† Consisting of "above 1,200 words in this Gold Coast langu ge, besides a great many phrases" [4*b*].

‡ In January 1756 the Society appointed a schoolmaster (Mr. Franklin Neelor) to assist Mr. Thompson; but he does not appear to have taken up the appointment [4*c*].

§ The "African Committee" [Company] also contributed to Mr. Quaque's support [6*b*].

‖ Up to Sept. 1766 he had buried 14 persons, one of whom was "the nephew of the Bishop of Waterford" [8*a*].

the following month he visited Anamaboe,* where he was kindly entertained by an English merchant, at whose house he officiated to a large congregation and baptized his host's two mulatto daughters. He next opened a school in his own house for the instruction of mulatto children, who "took their learning surprisingly well" [8]. To the garrison he also ministered when permitted. Sad to say, this was sometimes only twice in a year, and under three successive Governors,† one of whom openly ridiculed religion, he met with great difficulties and discouragements in the performance of public worship, which at some periods was suspended for nearly a year [9]. What the lives of the Europeans were may be imagined from this and from the fact that on his coming "he could prevail upon none to come to the Lord's table," which they said "they dare not approach" [10]. With the bad example of the Europeans before them it was a matter for regret rather than surprise that the Missionary was unable to make but slight impression on his countrymen, who preferred the white man's vices to his religion, and spent their Sundays in idolatrous ceremonies and drunkenness. For some years at least Mr. Quaque had to instruct the natives through the medium of an interpreter, and in 1769 he was urged by the Society to "indeavour to recover his own language" [11]. It is questionable whether the labours of an English clergyman would have produced any great results under such discouraging circumstances. Mr. Quaque succeeded, however, in baptizing a few blacks (one a man aged 60, who had been "stolen from the coast" 48 years before and carried to Rhode Island), besides several mulattoes, soldiers, &c., and children—the total number of his baptisms up to 1774 being 52. In 1772–3 he spent four months at Accra (60 leagues distant), where he "met with no other success than reading prayers twice, and preaching once to the garrison"; but at Lagoe he baptized an infant [12].

In 1774–5, "being weary of confining himself to one spot, with no satisfaction," he by invitation passed eight months with a chief at Dixcove Castle, where he had "constant opportunities of exercising his ministerial functions," and adjusted a dispute between the Dutch subjects and their townspeople, but had "no success in baptism." On hearing this the Society directed him for the future not to absent himself so long without leave, and proposed his removal to some other part of Africa, where he might be "more useful than he appears to have been at Cape Coast" [13].

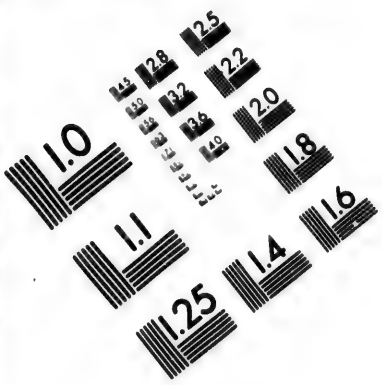
In 1779 he spent three months at Dixcove Fort "in quality of Itinerant Missionary." The next year he again lamented the "unprofitableness of his Mission," the people being "so very bigoted and superstitious" that it seemed "to require something beyond mere human powers to make any proper impression on them" [14].

Mr. Quaque visited England for a few months in 1784–5 to arrange for his children's education,‡ and with a view to his son's succeeding him. He had previously designed sending two mulatto lads to the

* He continued to visit Anamaboe occasionally, and Winnebah, where in 1770 he remained six weeks preaching "almost every Sunday" in the house of Mr. Thomas Drew, who entrusted his son to him till fit to be sent to England for education [8*b*].

† Governo. Hippesley was an honourable exception [9*a*].

‡ In this he was aided by the Rev. Mr. Fountayne of Marybone and Rev. Mr. Moore, the latter undertaking the inst uction of the son of his old pupil [15*a*].



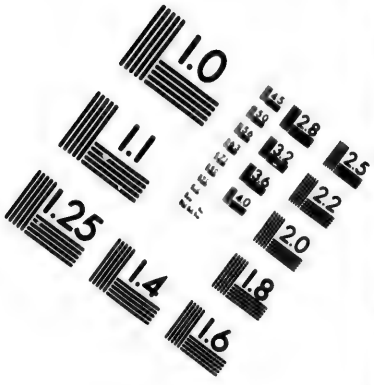
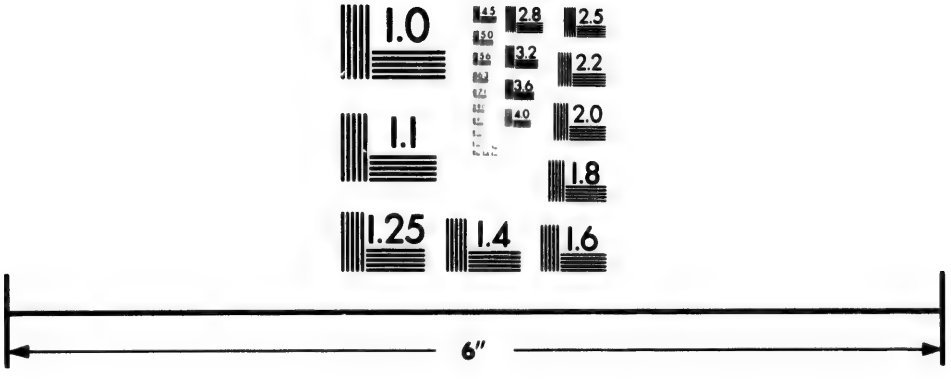
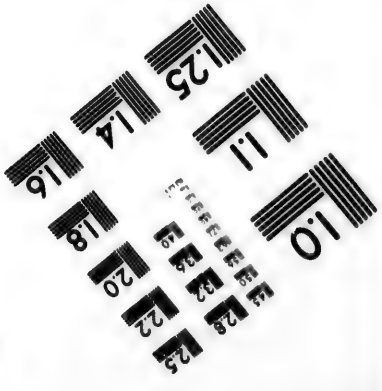


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Society to educate—a plan much countenanced by the Archbishop of Canterbury—but just as they were about to leave they were "inveigled to enlist as soldiers" under the African Company. On his return, having narrowly escaped shipwreck, he experienced "much ill treatment from the people," and lost a great part of his effects by a fire [15].

His school, which had been reduced to a "pitiable condition" [16] was revived in 1788 by "a godlike design" of a new Governor and the Council, who formed an association under the name of the "Torridzonians," for the purpose of clothing, feeding and educating 12 poor mulatto children. The care of their education was intrusted to Mr. Quaque and his son, under whom they improved "amazingly." About this time also Divine Service had come to be "publickly held every Sunday" [17].

In 1791 Mr. Quaque received a "peremptory order" from Governor Fielde "to attend him . . . to Anamboe to take up arms in defence of the Fort." For refusing to do so, as being "highly inconsistent with and injurious to his profession"—Mr. Quaque was "suspended by the Governor and Council and obliged to quit the Fort and to go and reside in Cape Coast Town," but on appealing to the African Company he was reinstated in his office of Chaplain with an addition of £10 per annum to his salary—"to the great mortification and shame of his enemies." The Company further issued strict orders that all due attention should be paid to the regular performance of Divine Service "every Sabbath Day," and in 1795 there was still an improvement in this respect [18].

Though his labours did not show much fruit Mr. Quaque continued in the Mission until his death in 1816 at the age of 75. "In token of their approbation of his long and faithful services" the African Company erected a memorial* to him at Cape Coast Castle, testifying that he was employed there "upwards of 50 years" as Missionary from the Society and as Chaplain to the Factory [19].

At the time of Mr. Quaque's death there was due to him from the Society £369—that is, over five years' arrears of salary—which he had refrained from drawing. This sum and another of £100 he bequeathed to his successor, the Rev. W. PHILIP (appointed on the Society's list in 1817), who, however, died before the bequest was realised, consequently the money went to his executors. The Society retained a connection with the Gold Coast up to 1824 by adopting as Missionaries to the natives two other clergymen engaged there as Chaplains also (Revs. J. Collins, 1818-9, and R. Harold, 1823-4). Of the work of these three there is nothing to record, saving that Mr. Harold supervised three schools, baptized "many of the children instructed by the schoolmistress," and obtained from the Society in 1824 a grant of £100 towards the erection of a church without the walls of Cape Coast Castle for the use of the natives, who, "by their attendance at funerals," manifested "a disposition to conform to the usages of the Church" [20].

* The inscription was noted by the Rev. Samuel Crowther (afterwards Bishop of Niger) at a visit in 1841. [*See* Schon and Crowther's *Journal of the Niger Expedition*, 1841.] In 1868 the Society voted £5 towards replacing the monument, which had been "accidentally broken" [19*a*].

From this date (1824) to 1851 the Society had no permanent connection with West Africa; but before passing on, a second venture, made in 1786–7, must be recorded. In October 1786 the Society was informed by its President (Archbishop Moore) that Mr. PATRICK FRASER had been ordained by the Bishop of Ely in order to accompany a number of blacks who were going to settle at Sierra Leone. The African Society added a recommendation of Mr. Fraser, and the S.P.G. adopted him as its Missionary. The attempt to form a settlement proved disastrous. Mr. Fraser wrote in July 1787 that the party "had the misfortune to arrive at the commencement of the rainy season, so that the blacks could neither build comfortable huts for their security, nor raise grain to supply provisions when their allowance from Government should be exhausted." The climate "proved fatal to Mr. Irwin, their conductor, the schoolmaster, and 20 other white people and 30 blacks"; besides these "140 died in the voyage, and of the 330 persons then remaining" nearly one-half were on the sick list. This had so prejudiced the blacks that many of them proposed "to work their passage to the West Indies after their provision should be expended." The condition of things was little improved in the autumn; the whites continued sickly, and the blacks, though healthier, were still "far from being reconciled to the place, or attentive to the cultivation of their lots of land; . . . they had sown little or no seed, had built few comfortable houses for themselves, nor any house for Mr. Fraser, or for public worship." Until the dry season began he took up his quarters in Pensee Island, situated nine miles up the river, and inhabited by an English factor, his traders, and 300 blacks. Here Mr. Fraser had on Sundays a crowded congregation, including 30 Englishmen. In September he reported that he had suffered so much from the climate that no consideration could induce him to remain but the forlorn situation of the blacks, who had no other white person to direct them, and the want of the Society's permission to return. "Soon after this" he came home very ill, and his health was not restored for three years [21]. The Mission was not renewed.

After the cessation of the Gold Coast Mission the Gambia* next claimed the Society's attention, and on the application of the Chaplain (Rev. — West) £50 was voted in 1832 in aid of the erection of a church at Bathurst [22].

In 1840 the Rev. Walter Blunt, a member of the Society, enlisted its sympathy on behalf of the Island of Fernando Po. The English residents and traders being willing to provide a house and £100 a year for a Missionary, the Society voted a like sum for the purpose [23]. An appeal of the Dean of Norwich in January 1841 was met by an assurance of the "Society's readiness to avail themselves of any opportunity . . . of extending their Missionary operations to the continent of Africa," and in the following March two Ashantee princes educated in England, viz., John Ausah and William Quantarnissah—about to return to Africa—were introduced at the Monthly Board by their tutor, the Rev. — Pyne, and took leave of the Society, which thereupon voted salaries of £300 a year for "two Clergymen to be stationed at Cape Coast Castle" [24]. Neither this nor the grant

* Gambia at that time was a part of the Colony of Sierra Leone; it is now a separate colony.

for Fernando Po appear to have been used. Applications for religious instruction from Eyamba ("the King of all Blackmen"), and "King Eyo Honesty," both of the Calabar district, and with whom treaties had been recently concluded for the abolition of the slave trade—were submitted by Viscount Canning in 1848, and the Society offered to endeavour to provide a Missionary if the Government would undertake his support [25]. To the Government the Society also referred the needs of the Church at the Gambia stated by the Chaplain (Rev. H. Rankin) in 1844 [26].

The next effort of the Society on behalf of West Africa was to assist a daughter Church in planting a Mission there—the second* instance of foreign evangelistic work undertaken by an English Colonial Church. The idea had been mooted in 1843 by Archdeacon Trew (of the Bahamas) in a letter to the Bishop of London entitled "Africa Wasted by Britain, and restored by Native Agency." It was felt that over and above the general duty of Christian charity, Africa had peculiar claims on the West Indies, on account of natural relationship and the debt incurred by slavery, and that with the aid of Codrington College (Barbados)—itself dependent for support on labour derived originally from Africa, the West Indian Colonies could supply Missionaries of African descent able to encounter with less danger a climate usually fatal to Europeans. The appointment of the Rev. R. RAWLE to the Principalship of Codrington College in 1847, and of Sir William Colebrooke to the Governorship of Barbados in 1848, hastened the realisation of the idea. From the first Mr. Rawle evinced a special interest in Africa, with a strong sense of its claims on the College. From a Parliamentary Report he published extracts showing the good effected by the Government schools on the Gold Coast and the encouraging opening there for Christian instruction, and accounts given by Mr. Duncan having justified a similar hope respecting the kingdom of Dahomey, the question was brought publicly forward through the medium of the Barbados Church Society on November 15, 1850, when it was agreed "that a Mission to Western Africa would be a work peculiarly suitable to the Church in the West Indies, where the population consists so largely of persons deriving their origin from that country," that the time for such an enterprise had arrived, and that it would especially become Barbados to be forward in this great and good work. The co-operation of the whole West Indian Church was invited and a provisional Committee appointed. Subsequently an invitation was received from the S.P.G. inviting co-operation in the celebration of the Society's third jubilee, and in reply the Bishop of Barbados wrote (April 14, 1851):—

"The chief commemoration of the Jubilee which I propose in my own Diocese, and venture to suggest also to the other West Indian Bishops *is to commence an African Mission*; if only in answer to our prayers and efforts, the great Lord of the Harvest be pleased to send forth the labourers, disposing also the members of

* The first was Melanesia. [*See* p. 445.]

the West Indian Church to unite in the work, and others in England to assist it. I am fully aware how far from attractive is the Missionary field which the western coasts of Africa present; how trying the climate, how degraded the people, and how slow probably the progress will be in anything lovely and of good report. Still it is a work which ought to be done, which has indeed in more than one place been already commenced, and in which the West Indian Church should certainly take a part. If the Society's Jubilee should find us at length engaged in it, surely it would be a suitable commemoration of the Society's benefits, to be thus, after a century and a half given to America and Asia, thinking also of Africa."

At the Barbados Church Society's annual meeting, June 16, 1851 (which also happened to be the jubilee day of the Parent Society) it was determined to make the African Mission, not a mere branch of the Church Society's operations, but the object of a distinct organisation, to be called (in the hope of that general co-operation already contemplated) "The West Indian Church Association for the Furtherance of the Gospel in Western Africa, in connexion with the Society for the Propagation of the Gospel in Foreign Parts, as Trustees of Codrington College" [27].

Towards founding the Mission the Society (S.P.G.) appropriated (in February 1851) an allowance from the Codrington Trust Property for the education of Missionaries, and (in 1852) £1,000 was voted from its Jubilee Fund as an endowment, a like sum being at the same time (April 16) granted in aid of the endowment of a Bishopric at Sierra Leone [28].

By an expenditure of £375 (of which £300 was given by his friends in England), Mr. Rawle enlarged a part of the Principal's Lodge at Codrington College as a Mission House for training young men, chiefly of African descent, for the work of the Mission. The building, which contained sixteen students' rooms, school-room, workshop, dispensary and kitchen, was opened in April 1852 with six students, four from the Bahamas and two from St. Kitts. Exhibitions for four students (value £25 each) were granted by the Barbados Mission Board in 1853, and subsequently were founded two Pinder Scholarships, the result of a fund begun in 1851 by some students of Wells Theological College as a testimonial to the Rev. J. H. Pinder, Principal of that College and formerly of Codrington [29].

The operations of the Association in Barbados were interrupted by a visitation of cholera, and up to March 1855 no leader for the Mission had appeared, but in that month the Rev. H. J. Leacock, a native of Barbados, of European extraction, a clergyman of long standing and high repute, offered* himself. Accompanied by Mr. J. H. A. Duport (a black), the first-fruits of the Mission House, Mr. Leacock left Barbados in July 1855, and, proceeding by way of England, re-embarked on October 24 with the second Bishop of Sierra Leone (Dr. Weeks), recently consecrated—under whose jurisdiction they were placed—and arrived at Sierra Leone on November 14. In locating the Mission care was taken to avoid any collision with the existing Missions of the English and American Churches. Quittah and Elmina on the Gold Coast (with a view to operations in Dahomey), Sherboro or Plantan Island, the Chadda junction with the Niger, Fernando Po, and

* In his offer he wrote: "The Church calls, and some one must answer. But few years' service are now before me: I rise therefore to save my brethren of the ministry, the young who are the hope of the Church; the old who are the stay of large families."

Ashantee, were each considered and regarded as unsuitable. Eventually at the suggestion of a trader (Mr. Gabbidon), Mr. Leacock proceeded to Tintima, on the River Pongas, about 180 miles north of Sierra Leone [30].

The prevailing religions in the Pongas country were devil-worship and Mahommedanism. There were also stone-worshippers. The devil-worshippers had images to represent Satan—one in the shape of a man and another in that of a woman, and so hollowed out that a man could secrete himself in them and take them from place to place. Thus the people were led to believe that the idols were really devils, and whenever they appeared great reverence was paid to them. In 1859 there were but two towns in all Susuland—extending 400 miles into the interior—without devil's temples. One at Bakkia was thus described by a Missionary:—

"In the centre and deepest shadow of four magnificent and stately mango trees, I beheld the horrid sight. . . . My horror was increased on observing that a carpet of dark green leaves spread in front . . . was sprinkled with blood . . . the house was round . . . its diameter was, I suppose two yards. . . . Stooping down—for the thatch was brought down . . . within sixteen inches of the ground—I beheld . . . the altar . . . of earth, circular, and six inches high, in the middle of the temple. Bottles of wine . . . were piled up upon and all around the altar. A plate was upon the altar containing an offering of rice. With regard to the leaves sprinkled . . . we learnt that Mrs. Gomez* had that day caused a bullock to be sacrificed to the devil; its throat had been cut over the leaves, and some of the blood sprinkled upon the altar."

Stone-worship was performed in the bush. A smooth stone of a good size having been obtained, a house was built in the bush and the stone placed in it. The worshippers offered khola nuts and rice flour, and after sprinkling the stone with the blood of a fowl, they prayed to it [31].

Landing at Tintima on December 12, 1855, Mr. Leacock had interviews with the renowned Chief, Kennybeck Ali, and King Katty of the Pongas. Strong opposition to the Mission was offered by eight Mahommedan chiefs—Mandingoes—in the hope of obtaining presents, but these Mr. Leacock refused to give, and addressing King Katty he said:—

"I am come to you in God's name to do you and your people good. I shall soon be alone with you. My friends,† who have come to protect me, will soon leave me, and I shall be then entirely at your mercy. Nevertheless, I am not afraid of *you* nor of your Mandingoes. You can do with me what you please. I am not afraid to die, whether it be by fever or by sword. I am come with a message of mercy to you and your people: if you reject me and cut me off, I do not refuse to die—it will be better for me, for then I shall go home."

The King's reply was, "Aye, yease; but if we reject you and send you off, de gret God will reject we and cut we off." The King promised to accept the Mission so far as the children were concerned, but he and his "big people," he said, wanted no teaching. Practically, however, the Missionaries were rejected; but while they were meeting nothing but discouragements at Tintima, an invitation arrived from Chief Richard Wilkinson‡ of Fallangia, to whom Mr. Leacock had sent

* The mother of the Chief of Bakkia.

† Captain Buck of the *Myrmidon*, sent by the Governor of Sierra Leone to arrange for the reception of the Missionary.

‡ A mulatto [32].

an introduction from Mr. Gabiddon. Proceeding to Fallangia on December 21, Mr. Leacock was met by the Chief, who, taking him by the hand, said :—

"'Welcome, dear Sir, thou servant of the Most High, you are welcome to this humble roof.' . . . He seemed greatly agitated and a few moments after, rising from his chair, broke forth with . . . the 'Te Deum Laudamus,' repeating it with great solemnity and accuracy. At the conclusion, after a short silence, he said: 'Sir, this requires explanation. In my youth, I was sent to your country, and placed under the tuition of a respectable Clergyman,* and through him I imbibed the first principles of Christianity. I returned to my native country in 1813, and fell into many of its ungodly practices. In this state I continued till 1835, when it pleased God to visit me with severe illness, from which I with difficulty recovered. From that time I resolved that "I and my house would serve the Lord," and I earnestly prayed that God would send a Missionary to this Pongas country, whom I might see before I died. I have written to Sierra Leone for a Missionary, but could get no answer; and now the Lord has sent me an answer. You are, Sir, an answer to my prayers for twenty years. You are the first Minister of the Gospel I have beheld since 1835. And now I know that God hears prayer and that a blessing is come to my house. Here you are welcome. I know the misery you must have endured at Tintima, left to the mercy of those creatures. It is the most unfit place for a stranger in the Pongas; and if you resolve on remaining there during the wet season, you are a dead man. As you have come to our country, I will find plenty of work for you. The king of this country is Jelloram Fernandez: I am his cousin; and my son married one of his daughters. I know all the chiefs; and I will go with you to visit them as soon as I am able. There are in Fallangia over 30 children, which will be the beginning of a school for you. You can use my house; and next fall I will assist you in putting up a house for you to reside in, and a place of worship. In the meantime I will divide my house with you and not charge you house rent. You can have a private table if you prefer it; and if you should be sick I will help nurse you.'"

On Sunday, December 23, Mr. Leacock held services in the Chief's piazza and had "a serious and attentive little audience." In 1856 a school was opened at Fallangia, and a congregation of slaves at Sharon, Ten., U.S., having heard of the destitution of the children, collected $7 towards clothing them. The Mission received early welcomes from King Jelloram Fernandez of Bramia, and the Chiefs of Domingia (Mr. Charles Wilkinson†), Sangha (Mr. Faber), and Farringia (Mrs. Lightburn‡). From the Cassini district also—160 miles distant—came applications from the Chiefs for Christian instruction. The climate proved very trying to the Missionaries, and after laying a good foundation of the Mission Mr. Leacock died at Sierra Leone in August 1856 [34].

In October Mr. DUPORT was ordained at Sierra Leone by Bishop Weeks, and on his return he baptized 59 persons (including a daughter of the King of the Pongas) and established daily service, and on December 4 the foundation stone of a church was laid by Chief Faber of Sangha, whose address deserves to be recorded :—

"My beloved countrymen, We are all assembled here to-day on a most solemn and important occasion; we are about to erect a temple, in this place and on this spot, to the true and only living God. Hitherto we have had houses dedicated to the service of Satan, being influenced by his diabolical suggestions, and the superstitious traditions handed down to us from our forefathers. The foundation of the Church of the living God is now laid, which I trust will be the means of turning many from their dead works to serve the true God. This day, I trust will ever be remembered by us all; and I trust what we have this day done will

* The Rev. Thomas Scott, the Commentator [33].
† Son of Chief Richard Wilkinson. ‡ Daughter of Mrs. Gomes.

prove a blessing to us all, and to our posterity for ages yet to come. This Church, I trust, will be the overthrow of all heathenism and devil worship. Hither must our children come to worship God. Here must we dedicate them to the Lord. And may the blessing of God rest upon this house for ever."

Turning to the Mahommedans, he added :—

"The people of our country are ruined by their superstitions and diabolical worship. They have degraded themselves by preferring to worship the creature to the Creator. You Mahometans came among them, but they are none the better for it. But now I trust that they, seeing the temple of God erected among them, may no more serve idols . . . but will come hither to serve the Lord."

When he had concluded the people thanked him, and shouted "God bless this house" [35]. They then set to work on the building.

In 1857 the Susu devil-worshippers determined to destroy it, but their attempt was frustrated, and the building was opened on November 15, 1857, and named St. James' Church, and a Mission House was erected near it.* Progress was also made by Mr. Duport in the translation of the Church Services into Susu, the language of the country; but Mr. Higgs of the Bahamas, who came to his assistance, died soon after landing at Fallangia. The year proved fatal also to Bishop Weeks of Sierra Leone [36].

His successor, Bishop Bowen, visited the Mission in 1858, and reported favourably of its condition and prospects. But the church was not consecrated as he regarded it as a temporary one.

In December 1859 the Rev. W. L. Neville arrived from England as the successor to Mr. Leacock, and the Holy Communion was celebrated for the first time in the Mission. The baptismal roll now numbered 178, the congregation averaged 300—from 70 to 80 (mostly adults) attending morning and evening prayer *daily*; and of 100 scholars receiving education about one-half were children of Chiefs [37].

When in 1859 the Mission was in considerable danger from an invasion of devil-worshippers, many Chiefs came to its aid; the enemy was suddenly dispersed, and their leader (Simo) was soon after struck with blindness. In May Bishop Bowen died of yellow fever,† but the Mission continued to prosper. Three important Missionary journeys were made by Mr. Neville, who obtained a favourable hearing at Tintima among other places. Mr. Duport's translation of the Church Services was printed by the S.P.C.K., and the S.P.G. granted £300 a year in aid of an additional Missionary [38].

In 1860 the Rev. A. Phillips of the West Indies and the Rev. J. Dean of England joined the Mission, and the former, with the written permission of King Katty, established a new station at Domingia. In the next year Messrs. Dean and Neville, and the great protector and supporter of the Mission, Chief Richard Wilkinson, died, and Mr. Phillips had to take sick-leave to England. Mr. Duport was now again alone, and, to add to his difficulties, the Church and old Mission-house at Fallangia were destroyed by an accidental fire, with almost all the property of the Mission and Missionaries. The whole neighbouring

* The site on which these buildings were erected was formally given to the Society by Chief Richard Wilkinson on Jan. 8, 1859—the only limitation to the gift being that if the Mission should be abandoned the land (50 acres) should revert to the giver or his heirs [36*a*].

† The Roman Catholic Bishop at Sierra Leone, with five of his staff, perished about the same time.

people, heathen and Mahommedan as well as Christian, combined to repair the loss; aid was sent by distant friends, and Mr. Maurice, a black student of Codrington College,* arriving at Christmas found the restored church "crammed" by the congregation [39].

In 1862 a new church was founded at Domingia by King Katty, at the oft-repeated invitation of Chief Tom. Bausungi, the personator of Satan, attended Fallangia Church from Yengisa, and expressed his desire to become a Christian, saying that he had been terrified by a dream in which he was urged by the "old people" now dead to give up "country fashion" and join the Missionaries. The congregation were filled with amazement to see him in their midst, "bowing the knee to Jesus." A family of African descent, named MORGAN, now arrived from Barbados to conduct an industrial establishment. Mission tours up the River Fattalah and in other directions by Messrs. PHILLIPS and DUPORT met with much encouragement, but in 1863 Mr. Phillips resigned in ill health.

About this time Chief Lewis Wilkinson† began to plant cotton and coffee, with a view to English commerce in place of the slave trade [40].

Under the influence of Christianity industry made such progress that a Frenchman reported in 1864 that he got more produce from Fallangia than from any six towns in the country.

On Ascension Day 1864 the Church at Domingia was opened, on which occasion the mulatto Chief, Charles Wilkinson, who had abandoned polygamy, was, with 27 others, baptized [41].

The results of the first ten years of the Mission showed that a great improvement had been effected in the religious and social condition of the people. Nearly 500 heathen—formerly worshippers of devils—had cast away their idols and their witchcraft and become worshippers of the true God. Service was well attended on week days as well as Sundays; the schools carried on their good work: new and promising openings were presenting themselves, and the Missionaries and teachers—seven in number—and all of African descent, though born and educated in the West Indies, had shown themselves able to live and be useful in a country in which the white man languished and died [42]. The following letter is given as a fair specimen of the effect of Church teaching in the Mission. It was written to Mr. Duport by a young African who had been one of the first pupils in the school in 1856, and who, after becoming a communicant, fell ill and went to live far off in the interior:—

"Sambaia, March, 1865.

"MY DEAR MASTER,—I have write to you these few lines, hoping it will find you in good health. I must tell you that the sickness is very hard upon me, and I don't know whether I shall live, for this is a very long-continuance disease, for this month, March, have make now thirteen months since this sickness came upon me, and I have tried to bear it as you tell me in your letter, but sometime it will make me very impatient, and ask the Lord to take me out of this world, but He cannot do me this. And although I be so afflicted, yet the Almighty has helped me not to fail of my duty. I kept the morning and evening service and visitation of sick people, and to ask you of your prayers to the Lord for me, that if it will be that I may not recover from this sickness, to take me out of this world. But one thing make me to be afraid, that if I should die here in the land of the heathen, and no Christian to pray over me, how will that stand with me in the other world. And I am still remembering you all, and thank you very much for

* The first "Pinder" student. † A son of the old Chief Richard Wilkinson.

the instruction which you have given to me, and as you know me to be, so I am the same. And to tell me what day Easter will fall. Your truly and obedient scholar, B. C. K." [43].

Hitherto there had been no confirmation, and candidates who had been under preparation for six years were beginning to be tired of attending the classes. At last, at Easter 1865, Bishop Beckles of Sierra Leone visited Fallangia, and there confirmed 87 persons and consecrated the burial-ground in which the bodies of three Missionaries lay. The visit was short, and 22 candidates at Domingia remained unconfirmed [44].

In 1866 steps were taken for permanently occupying the Isles de Los,* on which, at Fotubah, the Sierra Leone Government granted a site (10 acres) for a Mission station, the situation being considered suitable both as a sanatorium for the Missionaries and a school for the Pongas. The islands are in the possession of Great Britain, and were the homes of pensioned soldiers, but until Bishop Bowen established a school no provision had been made for the instruction of the people. Already there were many Christians in the islands, 87 baptisms having been performed by the Pongas clergy [45]. The Rev. J. TURPIN was stationed at Fotubah in 1868, but in the same year circumstances occurred to induce the Bishop of Sierra Leone to withdraw his licence from Mr. Duport, who came to England in ill-health in 1873 and died at Liverpool [46]. In 1874 the West Indian Bishops formally agreed to make the Pongas Mission the special foreign work of their Church, and Bishop Cheetham of Sierra Leone promised to visit the stations every two years. So far there had been only three episcopal visits—in 1858, 1865, and 1874. On the latter occasion chiefs, princes, and ministers flocked to the Mission-house to shake hands with the Bishop, and the church was crowded to discomfort, and the piazzas on both sides and the adjoining schoolroom were filled with Mahommedans and heathens [47].

A remarkable event in 1878 was the conversion and baptism of the great "lady chief" of Farringia, Mrs. Lightburn. The largest slave dealer† in the district, she had "for more than twenty years been repelling the Gospel"; but now her house was thrown open for services and the work of evangelisation aided in many other ways by herself and her son [48].

The results of the Pongas Mission during the first twenty-two years of its existence were thus summarised in 1877:—

"The aiding in the extinction of the foreign slave-trade from one of its chief strongholds.

"The mitigation of domestic slavery.

"The Christian chiefs generally promise not to sell Christian slaves and not to separate members of the same slave family.

"Civilization of the Coast and opening of rivers to trade.

"Improvement in dress, houses, cultivation of the soil.

"Churches, schools, mission-houses built.

"Observance of the Sabbath.

"Portions of God's Word" and "part of the Liturgy translated into Susu.

"Daily Services," and "frequent celebration of the Holy Communion.

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* A corruption of the Portuguese *de los idolos*—"islands of idols" [45*a*].

† In 1859 Mr. Neville estimated that she had "1,000 slaves chained together in her barracoons" [48*a*].

"Many conversions of heathens and Mahommedans.
"Many hundreds of heathen children baptized after careful preparation.
"Four good Schools maintained.
"Large number confirmed; this year . . . 64.
"Many cases on record of the converted who have departed this life in peace" [49].

The position of the Missions in this promising field has been critical of late years. Owing to the depression of the sugar market the contributions from the West Indies have greatly fallen off when an increase was needed, while every year it becomes more and more evident that for the proper supervision and development of the work there must also be a resident Bishop [50]. Since 1864 no European has been permanently engaged in the Mission.

In the islands of Cape de Verde, lying off the West Coast of Africa, the Society undertook in 1890 the partial support of a chaplain (the Rev. E. H. Dodgson) for three years to minister to the English residents engaged in the service of the Brazilian Submarine Telegraph Company and kindred duties [51].

Statistics.—In the West African field, where the Society (1752–6, 1766–1824, 1855–92) has assisted in maintaining 19 Missionaries and planting 8 Central Stations (as detailed on pp. 888–9), there are now in connection with its Missions about 2,000 Church Members, and now has 2 Missionaries. [*See also* the Table on p. 382.]

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CHAPTER XXXVI.

CAPE OF GOOD HOPE.

THE CAPE was discovered in 1486 by Bartholomew de Diaz, whose designation of it as Stormy Cape was altered by his master, the King of Portugal, to what its present name implies. One hundred and sixty-six years passed before any European settlement was effected, although meanwhile it was visited by ships of many nations—especially Portuguese, Dutch and English. In 1620 two English East India commanders took possession of the district; but nothing further was done to secure it to England, and actual occupation by the Dutch East India Company followed in 1652. The aborigines of the country,—Quaiquae, or, as the Dutch named them, Hottentots—were gradually deprived of their land, and in many instances of their liberty; and in 1658 slaves were introduced from Guinea. The arrival of 300 French refugees, mostly Huguenots, in 1685–8, proved a valuable addition to the colony. In 1795, Holland having yielded to the French Revolutionary Government, the Cape was taken possession of by Great Britain, who held it until 1803, when (by the Peace of Amiens) it was restored to the Dutch. In January 1806 it was recaptured, and ever since that date it has been under English rule, formal cession in perpetuity taking place in 1814. The foreign slave trade was abolished in 1807. In 1811–2 the Kaffirs were ejected from the Zuurveldt or Grahamstown division; but their continued ravages prevented its colonisation until 1820, when, by means of a grant of £50,000 from the Imperial Government, 4,000 British immigrants were introduced into the eastern districts. Subsequent Kaffir wars—in particular those of 1834–5, 1846–7, ... 1850–3—with the cattle-killing delusion of 1856 [*see* pp. 307–8], have resulted in the reduction of native and the extension of British influence. The abolition of slavery in 1834 was the final cause of a migration of a portion of the dissatisfied Dutch population in 1835–6 &c., which led to the colonisation of Natal, the Orange Free State, and the Transvaal. In 1849–50 the colonists successfully resisted the attempted introduction of convicts by the Imperial Government; and in 1853 they were granted representative government, the first Parliament meeting at Capetown in 1854. The colony now comprises nearly the whole of the southern extremity of Africa, which is bounded on the north by the Orange River, Bechuanaland, the Orange Free State, and Natal—Natal having been disconnected from it in 1856 and Basutoland in 1884.

By the terms of the capitulation of the Cape to the English in 1795 the Dutch Reformed Church was confirmed in its position as the Established Church; but more than fifty years passed ere any adequate provision was made for the English Church. During the first British occupation (1795–1803) English services were performed in Capetown by five successive military chaplains, the first two being the Rev. J. E. Attwood, R.N. (1795) and the Rev. H. Davies (1797–9). The Rev. Henry Martyn, while on his way to India, was present at the recapture of the Cape in 1806, and for about a month ministered to the wounded and to the cadets and passengers in Capetown. On one occasion, being called upon to officiate at a funeral, and having neglected to take a Prayer Book, he "sent to all the English families" for one, "but none could be found," until the body was being put into the grave, when (having previously read the psalms

and lessons from the Bible) a copy was placed in his hands by an L.M.S. Missionary. During the next fourteen years (1806–20) three military chaplains officiated in succession at Capetown; and three Colonial chaplains—viz., the Revs. G. Hough, G. W. M. Sturt, and W. Boardman were appointed respectively to Capetown (1817), Simonstown (1819), and Bathurst (1820). The chaplains were under no control save that of the English Governor, who was "*ex officio* the ordinary," and for some time at least his consent was necessary to marriages and to adult baptisms. The title of "Ordinary" was retained by the Governors until 1854—apparently without authority for the last 20 years of the period.

The Society's connection with South Africa dates from the Colonisation movement of 1819–20 referred to above. In order "that permanent means of religious worship and instruction should at once be secured as well to the original settlers and their descendants as to the natives," it recommended in December 1819 the division of the inhabited districts into parishes and the appropriation of land for endowment, the erection of churches and schools, and the provision of "a regular establishment of orthodox ministers with determinate spheres of action under proper superintendence and controll." If arrangements of this nature could be made the Society offered to extend to the Cape the system on which it had "acted with so much success in America, providing a regular supply of Missionaries and School Masters, but looking to Government for pecuniary aid in default of the sufficiency of the Society's funds." Its representation was favourably received by Government, which at once (February 1820) undertook to allow £100 a year to any clergyman whom the Society might send to Capetown "for the religious instruction of the natives and the negroes and the superintendence of the school" [1].

About a year later the Governor of the Cape was directed "to reserve not less than one seventh of the lands in the several parishes in the new colony in Algoa Bay, for the benefit of the Protestant Clergy in such situations as may afford every prospect of their increasing in value with the prosperity of the new settlement" [2].

The Society doubled the Government allowance for a clergyman at the Cape, and in April 1820 appointed the Rev. W. Wright to the charge [3]. At this time there was no church at Capetown for the English residents, and on £500 being voted by the Society (June 1820) for providing one, the local Government represented "that such a building was not wanted in Capetown," and the money was therefore diverted in 1821 to the erection of a church in Grahamstown [4].

Mr. Wright left England at the end of 1820, and arrived at Capetown on March 8, 1821. His first object was to inquire into and improve the state of the "Public Schools," and next to supply religious ministrations at Wynberg, a village eight miles from Capetown, resorted to by the settlers and by invalids from India. Both the Dutch and English in this neighbourhood had "no opportunity of attending Divine Service unless at Capetown," and, a church being desired by them, "one of a number of huts" which had been "erected as a temporary barrack" was "neatly fitted up at the public expense" as a chapel, and Mr. Wright officiated in it for the first time on Sunday, July 22, 1821. Within six weeks the congregation increased from 70 to over 120, and on the arrival of Lord Charles Somerset the building was "duly transferred. and the solemnization of the Sacraments sanctioned by public authority." Holy Communion was first celebrated in it on Christmas Day 1822, when there were 16

communicants. The Society came forward (in 1822) with assistance (£200) towards replacing this structure with a proper church, which would "probably be the first Episcopal place of public worship in that* part of the world," † and an additional service was provided at "Newlands," the Government House in the country, distant about two miles from the Church [6].

Under Mr. Wright's management also the existing "National School" at Capetown, which comprised English and Dutch departments, with slaves in each, soon began to flourish. A second school (an English one) was established there in 1822, and another at Wynberg in 1823 for English, Dutch, Malays, Negroes, and Hottentots. Dutch translations of elementary books were prepared by the Missionary, and in the course of the next five years the entire support of these schools was undertaken by Government [7].

The conduct of Mr. Wright formed the subject of a personal inquiry made in 1827 by Bishop JAMES of Calcutta,‡ who reported that the charges against his moral character were, he believed, without foundation; and though he could not speak so satisfactorily as to his political connections, the existing Government was well disposed towards him. As early as 1823 the Society had notified to Government its intention to remove Mr. Wright to Grahamstown whenever the Church there was prepared for service, and in 1829 it directed him to do so. But two years before he had been nominated to Bathurst as Colonial Chaplain, and his appointment having now received confirmation from the Home Government he removed to Bathurst in 1829, a month before the Society's order was given. At that time Bathurst (about 30 miles from Grahamstown) contained "1,241 persons of all colours." The people had subscribed for building a church, but "great numbers" had been in the habit of having their children "baptized by the Methodists," and one of the local magistrates (Mr. H. Currie) had written to Mr. Wright in 1828: "Leave us to ourselves a little while longer, and all will be Methodists—or, what is worse—nothing." Although by his acceptance of the chaplaincy Mr. Wright was "considered as no longer in the actual service of the Society," the Society allowed him £100 a year at Bathurst, and retained his name on its list up to the end of 1832 [8].

On his way from England to India in 1829, Bishop Turner of Calcutta, being detained at the Cape "a few days," enquired into the circumstances of the Church in the Colony, and in reporting to the Society thereon he stated that there were in all nine clergymen in the Colony. Of these, five were holding Colonial appointments, viz.: Capetown, Rev. Mr. Hough, £400 per annum with £50 for house; Simonstown, Rev. Mr. Sturt, £350 per annum and house; Grahamstown, Rev. Mr. Carlisle, £400 per annum and house; Bathurst,

* [The first English Church built in the Colony is said to have been that of St. George's, Simonstown, opened April 24, 1814.]

† The new building was not opened for service until April 14, 1841; and a further grant of £150 was made by the Society in 1840–1 towards its completion [5].

‡ On his appointment to the See of Calcutta in 1827 Bishop James was authorised by a Special Commission from the Crown to commence his episcopal functions at the Cape; and on October 21 he confirmed 450 persons in Capetown, "including the military and some converts from other Churches." During his visit a movement was revived for the erection of a church in the city, and a site for the building was consecrated [8a].

Rev. Mr. Wright, £200 per annum and house; Port Elizabeth, Rev. Mr. Clalland [F. McCleland, *see* p. 273], £200 per annum and £40 for lodging. The other clergymen were: Mr. Goodison, Chaplain to the Forces, who also (by permission) performed afternoon service at Wynberg, for which he received £100 per annum; Mr. Fellows [? Rev. Fearon Fallows], "the Astronomer Royal," who had established "a neat little chapel in an unappropriated Room of the Observatory," where "a small congregation" met regularly; Mr. Judges, master of the Grammar School; and Mr. Cocks, private tutor in Governor Sir L. Cole's family. These last two had "no stated duty" and were only in Deacon's Orders. Mr. Hough, the senior Colonial Chaplain, who had been in the Colony seventeen years, the Bishop described as "a respectable and excellent man and possesses influence." Mr. Sturt was "worn out by age and sickness," and was "anxious to retire." "The three appointments on the frontier" were "but indifferently filled."* Of English churches there was "only one" in the Colony—that at Grahamstown, which had been completed by the "seasonable aid" of the Society, and was "one of the best built edifices in the Colony." At Simonstown, where the church had fallen down some years before and now lay in ruins, there was a good school-house and a comfortable parsonage, but "a sail loft attached to the dockyard" was used for service here; a schoolroom at Bathurst, and apparently the converted Commissariat Store at Wynberg, and an "unfinished" church at Port Elizabeth,† where the people had "come forward very liberally" with funds for the building. At Capetown, where Mr. Hough performed service once a Sunday in the Dutch Church, "the long-talked of [English] Church" had been begun. It was designed to hold 1,000 persons—800 sittings to be free. The subscription opened during Bishop James' visit in 1827 never went beyond £2,500, but recently the affair had been taken up "with great spirit and judgment" by the Colonial Secretary, Lieut.-Col. Bell. The Government had promised £5,000, and "the remainder of the sum necessary, £7,000," had been "raised in shares of £25 each bearing interest at 6 per cent. . . . secured on the pew rents." The measure, "embodied in an Ordinance," was so well received "that the subscription list was filled in three days." [The arrangement, however, proved unsatisfactory. [*See* p. 275.]

In the hope that the "grievous want both of stations and labourers," might gradually be supplied, the Bishop appealed to the Government and to the Society, instancing Port Francis [now Port Alfred] as a case of peculiar urgency, the place being "full of English Protestants . . . most anxious to have a Church and Clergyman of their own." The Society's resources did not admit of its doing more at the time than to offer assistance towards the support of Colonial Chaplains at Bathurst, Wynberg, and Uitenhage [9].

In June 1831 the Society placed £20 at the disposal of Mr.

* [It is only fair to state that the Bishop's Report was based not on his own personal knowledge, but mainly on information supplied by the Colonial Secretary and Mr. Hough, and Lady Cole.]

† A grant of £300, voted by the Society for this Church in 1824, was drawn in 1831 [9*a*].

Hough for the Christian education of children whose emancipation had been procured by means of "a Philanthropic Society at Capetown for the redemption of female slaves." At the same time the Rev. Dr. E. J. Burrow was appointed to Wynberg [10], which place, according to Mr. Wright in 1829, contained a congregation "the most orderly and respectable in the Colony" [11]. As Dr. Burrow could obtain no house either in the village or between it and Capetown unless by purchase, or by paying "a rent which would exceed the whole" of his "salary," the Society consented to his temporarily residing at Capetown [12].

For want of Anglican Clergy (Dr. Burrow reported in 1832) some Church people attended Wesleyan, others Dutch services. Mr. Hough, in Capetown, had neither church* of his own nor curate, and was unable to administer Holy Communion more than once in the quarter, "on account of being obliged on every Sacrament Sunday to build an altar after the masters of the [Dutch] Church" had left, which altar had to be "pulled down in time for their next service." The Dutch Reformed Church occupied eighteen stations with nineteen ministers, receiving a total of £4,200 per annum from Government; the English Church six stations [as named by Bishop Turner, pp. 270–1] with six clergymen, and a total Government allowance of £1,850. The Scotch Presbyterians and the Roman Catholics had each one Minister in Capetown, receiving £200 annually from Government. All the Ministers in the town except the English had allowances from their congregations in addition to the above [13].

Though the Cape was not within the jurisdiction of the Bishop of Calcutta, Bishop Wilson, on proceeding to his diocese in 1832, was "clothed with a temporary authority," in the exercise of which he consecrated several church sites, confirmed at Simonstown and Capetown, and at the latter place on September 9, 1832, held the first Anglican Ordination in South Africa. In reporting to the Society he said: "This Colony wants a spiritual head. At present everyone does what is right in his own eyes" [14].

In this year the Rev. J. Heavyside, an Indian Missionary of the Society on sick leave, was ministering at Capetown and Stellenbosch, &c. [15]. During 1834–5 the Society was employing no Missionary in the Colony, but a representation from Bishop Corrie of Madras, who touched at the Cape in 1835, inspired a fresh effort, and in the ten years 1836–46 the Society assisted in providing seven Clergymen, viz.:—

Rev. J. Fry (Capetown 1836–7, Wynberg 1838, Vyge Kraal 1839–41, Wynberg and Rondebosch 1842–4); Rev. J. W. Sanders (Stellenbosch &c. 1838–9); Rev. G. Booth (Fort Beaufort† 1840–3); Rev. H. Von Dadelzen (no fixed station 1841); Rev. W. Long (Graaff Reynet† 1845–54); Rev. E. T. Scott (adopted by Government) (George Town 1845); Rev. P. W. Copeman (Uitenhage† 1846–57). (†Places thus marked are in the Eastern division of the Colony.) Fort Beaufort was voted £100 for church building in 1839 [16].

Mr. Sanders was specially engaged in shepherding the apprentices

* But for the intervention of the local Government the Society would have provided an English Church at Capetown eleven years before. [*See* p. 269.] When in 1828 the trustees of the building fund asked for aid, the Society was unable to renew its grant [18*a*]. The foundation stone of St. George's Church, Capetown, was laid on April 28, 1830; and the building was opened for service on December 21, 1834 [18*b*].

sent out from England by the "Children's Friend Society,"* which contributed to his support, and his labours extended to the Klapmuts, the Eerste River, Hottentots' Holland, Drooge Vlei, and Banghoek. The good conduct of the emigrant apprentices when under religious instruction he attributed to their excellent training at the Hackney Wick Institution. The Dutch and the coloured population also received some attention from Mr. Sanders, but his ignorance of the Dutch language prevented his doing much for either of these peoples [17].

The Mission at Uitenhage was begun about 1840 by the Rev. F. McCleland,† Chaplain of Port Elizabeth, but no resident clergyman was stationed there until the Society took up the work in 1846. A memorial from over fifty Church members there in 1841 stated that they had "seen with regret persons who were brought up in Church principles gradually alienated from her communion, from the simple fact of there being no place of worship where they could assemble for religious purposes" [18].

At Graaff Reinet Mr. Long in his first year (1845) gathered "a most serious and attentive congregation," "two thirds being composed of members of the Dutch Reformed Church . . . acquainted with English." Many of the Dutch were "quite enchanted with the beauties of our Liturgy," and contributed liberally towards the erection of a church [19]. A "very large proportion" of the Georgetown congregation also consisted in 1847 of "those belonging to other bodies" [20]. Up to this time the majority of the members of the English Church on the frontier of the colony were unconfirmed [21]; and how greatly an ecclesiastical head was needed will be seen from what the Rev. E. T. Scott wrote to the Society in 1846:—

> "We want a Bishop out here very much. The young people think a great deal of being confirmed, and as the Dutch make it the mode of admission into their Church, many if they are not confirmed, think that they belong to no Church. Most of the children of English parents who have married into Dutch families have been confirmed in their Church, and do not now like to leave it" [22].

The episcopal functions that could be performed by a passing Bishop were few and far between. The visits of Indian Bishops have already been mentioned [pp. 270–2], and in 1843 Bishop Nixon of Tasmania "confirmed a large number of young persons" (May 18) and ordained one priest [23].

That "proper superintendence and controll" for which the Society strove from the outset [24] was not, however, secured until 1847, when an episcopal endowment having been provided by Miss Burdett-Coutts, the See of Capetown was founded, and the Rev. R. Gray was consecrated its first Bishop in Westminster Abbey on St. Peter's Day, June 29, of that year [25].

The Cape Colony at this period was as large as England, Scotland, and Ireland, but the diocese (in all 250,000 square miles) included also the Orange River Sovereignty [p. 347], Kaffraria [p. 305], Natal (1,000 miles from Capetown in one direction [p. 328], and the island of St. Helena (the same distance in another direction) [p. 319]. To visit the

* Founded in 1830 for the rescue of destitute and neglected children in London.

† Mr. McCleland reported in 1841 that he had been instrumental in opening three churches on the frontier of the colony—the last being at Sidbury on May 5, 1841 [18*a*].

whole would occupy a year. The total population of the diocese was from 700,000 to 800,000, and of the 200,000 or 220,000 belonging to Cape Colony more than one half were "coloured" and by far the larger portion of the remainder were of Dutch extraction [26]. The bulk of the English population of the colony resided in the Western Province in the neighbourhood of Capetown, Stellenbosch, and Swellendam, and in the Eastern Province in the districts of Albany and Uitenhage. The intermediate districts were chiefly occupied by the Dutch colonists, who had their own congregations and who had "ever shown a kindly spirit to the members of the English Church scattered amongst them." In the Western Province the English Church had three clergymen at Capetown and one each at Rondebosch, Wynberg, Simon's Town, and George; and in the Eastern Province one each at Grahamstown, Fort Beaufort, Bathurst, Sidbury, Uitenhage, Algoa Bay, and Graaff Reinet. Of churches there were two in Capetown and one at each of the other places named except George and Uitenhage; and another was building at Zonder Ende. In all therefore there were but 14 clergymen and 11 churches. The Bishop's first object was to increase the number of clergy, and to provide churches, schools and teachers for "the members of our own Communion"; his second "to wipe off the reproach hitherto attaching to the Church of England for being almost the only communion of Christians which" had "not attempted to establish Missions among the multitudes of heathen . . . within and around the colony" [26*a*]. Prompt and powerful assistance in raising the necessary funds was rendered by the Society [27], and on the eve of his departure from England in December 1847 the Bishop wrote:—

> "I have been enabled to bear my testimony in many places to the fact that the Society is the main-stay of the whole Colonial Church. That in proportion as its means are enlarged, so will the Church in each distinct extremity of the British empire expand, and enlarge her borders—while if it be feebly supported the daughter churches in distant lands must proportionably suffer. That the Society has the strongest claims upon the hearty sympathy and support of the Church at large, inasmuch as it comes recommended to it by the whole Episcopate, whether of the mother country or of the whole Colonies; and has been beyond every other merely human institution most abundantly blessed in its labours, so as to have been the honoured instrument of planting flourishing Churches in many of the Dependencies of the British Crown. Were there indeed one thing which, as a Missionary Bishop just about to depart for the field of his labours I would implore of the Church at home, it would be to place at the disposal of the Society a much larger income than it has hitherto done, that it may be enabled to meet the ever increasing necessities of the Church in our Colonial empire" [28].

With the appointment of Bishop Gray the Society looked forward "to the commencement of a new era in the ecclesiastical history" of the colony, which had "hitherto been so unhappily neglected by the Church at home" [29]. The Bishop was accompanied from England by the Hon. and Rev. H. DOUGLAS, the Rev. H. BADNALL, Dr. ORPEN, and Messrs. DAVIDSON, WILSON, STEABLER, and WHEELER, and arrived at Capetown on Sunday, February 20, 1848.

Thirteen other workers preceded or followed him in the same year [30]. Some of the latter had prepared themselves for their new work by learning a manual trade, and Archdeacon Merriman wore a pair of boots made by himself [30*a*].

On March 20, 1848, the Bishop wrote from Wynberg :—

"Things are, I hope, going on well, in spite of a sharp attack from the Dutch, who are angry at a mis-reported speech of mine; their chief ministers, however, come to my defence. Our Governor is most hearty in his support of the Church and its Bishop, and nothing can be kinder than he and Lady Smith. I have never a quiet moment, and have upon my shoulders all the accumulated neglect and faults of half a century. Church building, however, is being talked of, and meetings ad nauseam. The liquidation of debts on churches—£7,000 on the Cathedral and £1,700 on Trinity (which the Colonial Church Society regarded as theirs, but which I have got transferred to me, and with a fund to liquidate the debt)—the formation of parishes and vestries, and the correction of disorderly proceedings, are my chief occupations just now. This parish has a Chaplain quite useless *—an Infant School where morality is taught as a substitute for the Christian Faith—a Government School from which the Catechism is excluded—a Church Girls' School where the Catechism is mutilated to suit the Methodists—a Sunday School held in Church from which it is excluded. Into this last I walked up last Sunday week to hear the children, but instead of this I heard a long extempore prayer from an Indian layman who had turned the Church into a Conventicle. . . . The Cathedral is a Joint-Stock affair, some of the Proprietors Jews or Atheists, and the offerings of the Holy Communion have before now gone to pay interest on shares.* Still I think things look very promising, and I am in good heart. People quite appreciate the restoration of things upon the principles of the Church of England" [31].

During the summer the Bishop was laid up nearly two months by a severe attack of rheumatism in the brain, but in August he was enabled to confirm and ordain in the Cape district and to hold "a Synod of the Clergy of the Western Province," at which steps were taken for organising and regulating the affairs of the Church, including the formation of a Diocesan Church Society [32].

After this the Bishop commenced his first great episcopal visitation, which was limited to the Western and Eastern Provinces and occupied from August 24 to December 21, 1848—his mode of travelling being "in a good plain English wagon, drawn by eight horses" [33].

Writing from Uitenhage on September 23 he said :—

"I have now travelled nearly nine hundred miles since I left Capetown and have not yet met with a single English Church, or more than one English Clergyman previous to my arrival here. This simple fact is the best evidence and illustration I can give of our past unfaithfulness, and our sad neglect of this most interesting Colony." Yet "intense gratitude has been the feeling uppermost in my mind during the whole month that I have been passing through successive scenes of spiritual destitution. . . . I have felt grateful to Almighty God that He has not for our past indifference cast us off as a Church . . . grateful at finding the wonderful hold which the Church has upon her members, even under the most disadvantageous circumstances . . . grateful that God should have put it into the hearts of all wherever I have hitherto gone, to feel deeply sensible of their destitute condition; and to make great exertions to supply their own spiritual wants . . . grateful for the hearty welcome with which our people have received their Bishop, and the earnest way in which many have expressed their joy on seeing at length their hopes realized in the completion of the constitution of the Church in their land. Far therefore from being dejected or cast down, I am full of hope: for I believe that God is with us of a truth; and that His Blessed Spirit is influencing for good many a soul within this great diocese. If we only prove faithful to our trust, He has yet, I feel assured, a great work for us to do in Southern Africa. . . . Though I have not yet passed through a third of this portion of the diocese, I have been enabled to arrange for the erection of ten additional churches, and the support of six additional Clergy" [34].

* [Neither of the clergy at Wynberg and Capetown at this time were connected with the S.P.G. [31*a*].]

Frequently during his journey the Bishop "had to listen to the painful tale" of many members of the English Church "having joined themselves to other communions"—to the Dutch Church and "the various sects"—in despair of ever having a minister of their own established among them, some not having even seen one for nearly forty years. Several persons spoke "with much feeling of their wretched state in the entire absence of all means of grace, and contrasted their condition with what it had been in this respect in our own dear motherland and in the bosom of our mother Church." One man brought two of his daughters 25 miles to Caledon, and "entreated" that they might be confirmed. Another, an English farmer, came 180 miles seeking confirmation, but before this could be administered it was necessary that a coloured woman with whom he had been cohabiting fifteen years should be prepared for baptism and that they should be married. The Dutch ministers readily placed their churches at the Bishop's disposal for services, and in that at Colesburg Dr. ORPEN was ordained Deacon. At Graaff Reinet, where Mr. Long had been labouring zealously, the Bishop's address elicited a contribution from some Jews towards the erection of a church. Here and wherever held the confirmations excited "very great interest." At Grahamstown on October 11, where 112 candidates assembled, "the Church was crowded —the candidates much affected—whole rows of them weeping and sobbing together." Many dissenters were present "and seemed as much impressed as our own people," and the editor of the local Methodist newspaper printed the Bishop's address free of expense for distribution. On the two following days a Synod of the Clergy of the Eastern Province was held at Grahamstown.

At Kingwilliamstown, "Churchmen, despairing about their own Church," and "raising funds for a Wesleyan Chapel," were roused and encouraged by the Bishop's visit to attempt the erection of a building to be occupied by a clergyman.

The Bishop visited Kingwilliamstown specially in order to be present at a meeting of the Kaffir chieftains with the Governor, Sir H. Smith. About 30 chiefs were present, and after political matters had been discussed the Governor told them

> "that the great Father of the Christians—the Lord Bishop—the Chief Minister in this land, of the Church and religion of our Queen, who was appointed to teach him and all in this land the way to Heaven, and to whom all the Christians looked up as their great chief (Inkosi Inkulu) in religion had ridden ninety miles yesterday from Grahamstown, to be present at this meeting; that he had come to ask them how he could do them good, and especially to see if he could establish schools amongst them, or send ministers to them, and that they must talk the matter over amongst themselves, and promise to help to support their teachers, by giving a calf or something else to feed them,"

and let him and the Bishop know in what way they could serve them. The Bishop having addressed them to the same effect, a female Chieftain and Umhalla, the ablest of the Chiefs, replied "that they never had so great a man of God come before amongst them, and they knew not what to reply; but they wished for schools, and to be taught to know God." John Chatzo, who had been to England, and Sandili, a notable Chief, were also present; and on the next day (Sunday, October 8) the Bishop had long conversations with Kreli, the paramount Chief, "who did not appear to believe in a future state or in fact in anything."

In recording his gratitude for having been brought safely back to his home and family "after a journey of nearly 3,000 miles, through a strange land," the Bishop said:—

"I cannot be too thankful for the many mercies which have attended me throughout. I left home enfeebled and worn: I return in strength and health. I have been enabled to keep every engagement I have made, and in almost every case to the day. I have never been prevented from officiating on any occasion, either through sickness or accident. I have seen our people, though long and grievously neglected, still clinging to their mother Church, and ready to make great personal exertions and sacrifice to share in her ministrations. I have seen very remarkable effects resulting from the mere celebration of our holy services, especially Confirmation and Holy Communion; sufficient, were there no other evidence, to prove them to be of God, and apparently showing that God has been pleased to bless the first administration of the Church's ordinances in this desolate land with a double measure of His gracious presence. I have seen with my own eyes the condition of the greater portion of the Diocese, and have been convinced that our day of grace as a Church has not passed away; but that God has still a great work for us to do in Southern Africa, if we have but the heart and the faith to enter upon it. I have been enabled, I trust, to pave the way for the erection of Churches, and the support of ministers, in almost all our towns and large villages. I have been able to confirm, altogether, in this Visitation, near 900 candidates, and I return home to meet a little band of faithful and devoted men, whom God has been pleased to raise up for the support of our feeble Church in this land" [34*a*].

The visitation raised a strong feeling in the minds of the long-neglected settlers. On all sides they entered into subscriptions towards the support of clergymen and the erection of churches, in the belief, encouraged by the Bishop, that they would obtain assistance from the mother Church. The Colonial Government, which had already voted £1,000 a year (including £400 each for the Bishop and Archdeacon), now promised £900 a year for nine additional clergymen on condition that it was met by an equal sum; and at the Bishop's request the Society (May 1849) raised its annual grant to the diocese from £500 to £1,000 a year. But even with this provision there were very few clergymen in the colony "within one hundred miles of each other" [35].

Generally speaking the Missions contained coloured and white people [35*a*]. In Capetown itself the year of the Bishop's arrival (1848) was marked by special Missionary efforts on behalf of (1) the "poorer population," including emigrants and sailors, (2) the coloured classes, and (3) the Mahommedans. For the benefit of the former, who were "much neglected and . . . shut out from the means of grace," a store was fitted up for service by the Hon. and Rev. H. DOUGLAS, and steps taken for the erection of "an entirely free" church—which made the third church in Capetown, the others being St. George's (the Cathedral) and Trinity [36].

The baptism of seventy adults in St. George's alone within fifteen months—"all heathen, save three who were Mahommedans" showed that a good impression was being made on these two classes [37].

At this time there was "a very great number" of Mahommedans "in and around Capetown," and hitherto their converts had been made "chiefly from amongst the liberated Africans, but occasionally also from the ranks of Christians" [38]. [L., Bishop of Capetown, April 11, 1848.]

Previous accounts received by the Society showed that in the case of the emancipated negroes this "grievous event must be attributed to the want of Christian instruction" for the white settlers "and to

the consequent bad conduct of the nominal Christians from whom the negroes have acquired their ideas of the Gospel system" [39]. In 1838 the Rev. J. W. SANDERS reported:—

"At present, the great majority of the coloured apprentices show a decided preference for the Mahometan religion, and it is generally believed that by far the greater number of those who shall be liberated on the 1st of December next will also become professed Mahometans. This will be startling, and distressing information for you, nevertheless it is the truth. It may be difficult fully to trace all the causes which have given this bias to their minds, but some of them are obvious.

"In the first place, no desire has been shown (generally speaking) on the part of professing Christians for the conversion of the coloured population. By some of the Masters, the slaves have been looked upon not as human beings, but as a link between Man and the brute creation; and by all, they have been considered as outcasts, as being under a curse, and having neither part nor lot with the people of God. Ignorant that in the early ages of the Church, there were many persons of colour eminent for their piety and zeal, and that in ancient times the black population attained to a high degree of civilization, the slave holders have brutalized and degraded these poor creatures by their treatment and then pointed to that degradation (the result of their own cruelty) as a divine curse inflicted upon the descendants of Ham according to the inspired predictions. They do not suppose the prophecy to have been intended for merely the immediate descendants of Ham, to the third and fourth generations, but that it is to remain in all its fulness unto the end of time, and they seem wholly to have forgotten the promise that in Christ all the nations of the Earth are to be blessed.

"Secondly. The church established in this colony is the Dutch reformed church; and high Calvinism is preached and believed in very generally. Hence it is believed that God will, in his own good time, gather His Saints together, and that there is no resisting His Sovereign will. They seem to have lost sight of the forcible appeal of St. Paul: 'How shall they believe in Him, of whom they have not heard? and how shall they hear without a preacher?'

"Thirdly. The slaves oppressed by their heavy yoke, excluded from partaking of the privileges and comforts of our holy religion, torn from their children, cruelly beaten, and badly treated, have in return no love for the white man, no predilection for his faith. Yet they feel within them the stirring of an immortal spirit, they feel that there is a reverence due to that great and eternal Being by whom all things were created, and are *predisposed* to receive some *form* of religion. Now many slaves used to be imported hither from Malacca, Java, and Batavia, professing Mahommedanism. Being far superior in intelligence to the Negro, and the Hottentot, they have given them an account of their faith, taught them doctrines suited to their depraved lusts and appetites and imbued them with a love for their feasts and ceremonies. Marvellous tales have been told of the deeds of Mahomet, and the paradise of sensual delights opened for the Faithful. Many too of these same Malays by their industry and skill have purchased their own freedom, and acquired considerable wealth, but they have always deeply sympathized with their brethren in slavery. They have raised a fund to make as many as they could free, and have opened schools for the instruction of the coloured children. Then there has been so long such a deep gulph of separation between the white, and the black man—that the black man has no desire to enter into the Christian church whose gates have been so long shut against him, he prefers joining with those who have been his friends in his distress, who invite, and encourage him to bring his children to the same school to attend the same Mosque, and to look forward to meeting again in the same paradise. Among the Mahometans, they can be treated as equals. Hence they flock to the standard of the false prophet. And multitudes who but for the folly and inconsistency of professing Christians might now 'have been worshipping the Father in spirit and in truth,' according to the teaching of him who is 'the way, the truth and the life,' are yet in darkness upon many of those points which deeply affect their everlasting welfare.

"There is, however one circumstance which may inspire the hope and belief that a brighter day before long may dawn upon the Christian church. The coloured

people are grateful, and affectionate, and when they become a little more educated, when the English language and English books are diffused among them, and when they fully know the interest manifested in their welfare in Christian Britain, they will, we hope, calmly consider the evidences of our faith, and embrace and lay hold of the hope of everlasting life set before them in the gospel" [40].

As will hereafter be shown these hopes have been fully realised.

Encouraging too has been the progress of the Mission to the Mahommedans in Capetown begun by the Rev. M. A. CAMILLERI in 1849 and carried on by the Rev. Dr. M. J. ARNOLD and others to the present time. Within eighteen months (1849–51) Mr. Camilleri baptized 28 Malays and prepared for baptism 100 heathen (some connected with Malays), besides carrying on other works, including a district parish formed by him at Papendorp [41].

Early in 1849 Bishop Gray visited St. Helena. [*See* p. 319.] During his absence a Diocesan Collegiate School was opened (March 15) at Protea, partly under his "own roof and partly in premises adjoining," the education given being "such as to fit the pupils for secular employments and professions as well as for the ministry of the Church." "The work of education" was "as yet almost untouched" [by the Church], and "nothing" could be "worse than the whole existing system, or more ruinously expensive to Government" [42].

The opening of a church at Fort Beaufort on June 24 of this year is noteworthy as the church was (according to the Rev. E. S. WILSHERE) "the first in which a Kaffir has partaken of the Holy Eucharist . . . the first of which all the sittings are open and free and . . . the congregation is the first in which the weekly offertory has been adopted." The building "turned out very different from what it was intended to be, a mere speculation with some." The "shares" having been "made over to the Bishop" there was "no bar to consecration," and Mr. Wilshere could "put aside the ordinance in the election" of officers by which the Clergy were "compelled to admit even a Dissenter to the office of Churchwarden if elected by a majority of shareholders." Archdeacon Merriman styled the building "the model church" [43].

In 1850 the Bishop sought the Society's "advice and co-operation" with a view to founding a Mission in British Kaffraria. From "almost the first hour" of his landing in the colony * he had felt that the Church there "had a solemn call to preach the Gospel to the Kaffirs, and that she ought not to delay entering upon the work longer than was absolutely necessary."

"These poor Kafirs" (he wrote) "are brought up generation after generation, amidst scenes of depravity and vice which could hardly be conceived by those unacquainted with heathenism; they have nothing about them to raise and improve them; they have been nurtured amidst war and rapine and have been in deadly conflict with us from childhood; the greater number of Europeans with whom they have mixed, and do mix, have not sought to do them good, but have let them see that they despise them, and regard them as no better than dogs; and it is we that have taught them to drink." †

* One of his first acts was to order "Services for a Mission Fund to the Heathen to be preached throughout the Diocese" [44*a*].

† [The good work that had been done among the heathen in South Africa by other Christian bodies—the Moravians, the Wesleyan, and London Missionary Societies, &c.—received due acknowledgment from Bishop Gray, who, as well as the Society, regarded their exertions partly as a reproach to the Church for her neglect [44*b*].]

The Bishop's feeling was so generally shared that the Clergy of the Archdeaconry of Grahamstown on January 1, 1850, petitioned him "to take immediate steps for the formation of a Mission, and pledged themselves to raise £100 a year towards it." The Clergy of the Western Province were "prepared to make a similar promise," and shortly after an invitation was received from the Governor to found a Mission in Umhalla's territory about thirty miles to the east of King-williamstown. In reply to an enquiry if he knew of "a fit man to head the Mission," Archdeacon MERRIMAN wrote to the Bishop: "I really do not: but I can say that I know a willing man, and what is of more consequence, a man willing with his whole house. Myself, my wife, Miss Short, Jetters White and Kaffir Wilhelm, would all think ourselves honoured if we were sent on this Mission together." And he added that the Missionaries "should go and live a hard self-denying life in a Kaffir Kraal—eating like Kaffirs, sour milk and melies, and working *with and for* Kaffirs—till they have mastered the tongue and acquired influence" [44].

During his great visitation tour of 1850 the Bishop had another interview with Umhalla, who repeatedly asked that Archdeacon Merriman might be sent as his teacher; and wherever he went the Bishop stirred up among the Church settlers such an interest in Missions to the Kaffir tribes that "every parish in this diocese," he wrote, "will contribute according to its ability." The children at Port Elizabeth had been forward in raising by their weekly pence £6 for the object, and in a Clerical Synod at Grahamstown another clergyman offered for the work. Already the first "direct attempt at Missionary work" among the Kaffirs (on the part of the Anglican Church) had been made by Mr. H. T. WATERS (then a catechist) at Southwell; and among those confirmed at Graaff Reinet on Sunday, April 21 (1850), was Archdeacon Merriman's servant "Wilhelm . . . the first Kaffir . . . thus received into the Church." Among the mixed heathen races the Church was gaining ground. At Plettenburg Bay "a party of twenty newly baptized coloured people" came out to meet the Bishop "quite of their own accord," and having sung a hymn they welcomed him. Thirty-seven persons (18 adults) were baptized here and 12 confirmed in one day; the congregation of nearly 80 being all coloured people except two. One of those confirmed was a woman of 90 years of age, whose first conception of the being of a God arose from the following circumstances. She was a slave, and while walking with her mistress one fine night, the latter asked her if she knew who made the stars and the moon. She replied, "Yes, the white man." Upon being told that "it was a far greater Being than man, who lived in the heavens and who was called God, she was deeply impressed and from that hour believed in God." At Melville the Bishop alone baptized 15 Hottentot, Fingo and Mozambique adults. On reaching George application was made by "Mr. Niepoth, Voor-lezer of the Dutch Church, and missionary to the heathen, to be received into the communion of the English Church." For eleven years he had been teacher of the coloured people, and his congregation now numbered 300, but he had long been dissatisfied with his own Church, and he believed in episcopacy and highly approved of the English Church services. His "ground of dissatisfaction with the Dutch Church"

was "their neglect of the coloured people, and their unwillingness to admit them to Church privileges." The despised race were not allowed to communicate with the white people, or to be confirmed at the same time"; they were also "refused burial in the Dutch Church ground," and many of their children remained unbaptized. Mr. Niepoth's congregation were "equally desirous" to be received into communion, and "full inquiries" as to his character and usefulness having proved satisfactory the Bishop did "not feel at liberty to repel him" or his flock. In connection with this subject it is interesting to record that at a previous stage of the Bishop's journey at Burghersdorp, a district in which "the farmers' families" (whites) "were sinking gradually into practical heathenism," a Hottentot, who had been baptized in Capetown, was the first to subscribe towards the erection of a school-chapel there. "He gave £5 and said he should rejoice to have a church to which he might go without fear of being turned out for being a coloured man; that he had not ventured for this reason to set foot in the Dutch Church" since he had been at Burghersdorp. The Bishop generally met with a friendly reception from other religious denominations; the Dutch lent him their churches, and on several occasions he addressed congregations of natives at the Wesleyan stations at the request of their ministers. The Moravian Mission establishments showed a vast superiority, so far as civilisation and improvement were concerned, over all other similar institutions in the Colony.

The tour now under notice occupied nearly nine months (April 1 to December 24, 1850), during which the Bishop travelled in cart, on horseback, or on foot over 4,000 miles, his journey extending to the Orange River Sovereignty [*see* p. 347], Natal [*see* p. 328], and (what was then) Independent Kaffraria [*see* p. 306]. He passed through large districts in which no vehicle drawn by horses had ever been before, and in one period of twelve days walked nearly 250 miles.

Although some of the mountains in his route had been pronounced to be "almost impassable," the Bishop "had no conception of the extent of the difficulties of the road"; and there were places with "not even a track or path to guide." Thus after leaving Maritzburg for Faku's country "some of the descents were fearful." Several times it seemed "that cart and horses would all have rolled together down the mountains." The ascents were "no better." At one place, after several vain attempts to get the horses up, the cart was partially unloaded, and the Bishop ran before them leading them with a rein, until his "legs quite gave way," and he nearly fell with over-exertion. Two days later the cart was upset and so damaged that the Bishop could no longer occupy it, although he was enabled to make his bed under it.

"This loss" (he wrote) "seems to me like the loss of a home. I read in it, slept in it, in fact lived in it,—for it has been my chief home for some months. Now I am without shelter, but thank God, it is not a season . . . when we may expect much rain. It is singular that the two worse accidents which I have had in all my South African travels, should have happened in coming into and going out of Natal. My exit was not much more dignified than my entrance, for I drove on foot four of my horses for a considerable distance, and had a knapsack on my back and two . . . packages in my hands."

At the end of "another most anxious, fatiguing, wearisome day's

journey over a country still uninhabited and burnt up," his journal records :—

"We consider ourselves as lost on the mountains. The horses are getting sensibly weaker from want of food. . . . The only way to get them through a difficulty is for me to walk before them and lead them. I pet them a good deal and they will follow me almost anywhere. Nearly the whole of this day I have been thus employed or in holding down the cart where it was likely to be upset. . . . I am consequently getting as much out of condition as my horses. . . . In ascending the Zuurberg range . . . I took my usual post at the head of the leaders but when we got well off, could not keep up with them, and was trod upon. By our joint efforts we afterwards brought the luggage up. On these occasions I am sometimes much amused at thinking how people would stare in England at seeing a Bishop in his shirt sleeves with a box or bag upon his back ascending an African mountain."

In spite of all difficulties, however, the Bishop was enabled to go through "every duty" to which he had "been called" on this journey, "without having ever been hindered by sickness!" In recording the progress of the Church he wrote :—

"There can be no doubt that it has pleased God, during the last three years, to bless in a very remarkable manner the work of the Church in this land. The increase of life within our Communion has been observed by all. . . . Unhappily our efforts to provide for the spiritual wants of our people, and to the work God has given us to do, have not always been regarded in a Christian spirit by those who are not of us. We have been met not unfrequently with misrepresentation, and bitter opposition; and efforts have been made through the press, and in other ways to excite the prejudices of the ignorant against the Church. From this wrong spirit most of the foreign Missionaries, and I think I may add, the Wesleyans generally, have been exempt. From some of the ministers of the Dutch Church much kindness and co-operation have been experienced. Independents, Baptists, Romanists and some other self-constituted Societies and sects, have been the most bitter. I am thankful to say that the great body of the Clergy have both felt and acted with real charity towards those who differ from us. They have ever sought and desired to live on terms of amity with all who are round about them, and have, I believe, been uniformly courteous to all. Still, I repeat, amidst the jealousy and opposition of others the work has prospered. It is not yet three years since I landed in the Colony. There were then sixteen clergy in the diocese. At this moment there are fifty, notwithstanding that three have withdrawn. Several more are expected." ("There is not one of the Clergy whom I have brought out who is not doing well in his parish and some have been eminently successful in rearing up infant churches in fields too long neglected.") "It is impossible not to feel anxious about the future maintenance of the extensive work which has been undertaken in this land. There are circumstances peculiar to this colony which render the establishment of the Church upon a secure foundation singularly difficult. Amongst these we must reckon the distinctions of race and class with all its prejudices and antipathies. There are three distinct races at least in each village or parish, and there is no drawing towards one another on the part of any. Of these the English are fewest in number, and they are again broken up by religious divisions. The Churchmen are indeed in most places of the colony more numerous than the dissenters, and many of these latter have already joined our communion. But we are in most places the last in the field, are regarded as intruders, and have lost, through our previous neglect, many valuable members. The scattered nature of our population offers another great difficulty. . . . The critical question for us is, How are we to maintain our ministry for the next few years, until our numbers are increased by immigration, by converts from the heathen, or the return to our communion of such of our members as at present are separate from us? Our people are generally doing as much as, or more than I could have expected. Notwithstanding the efforts required to erect their churches, they are coming forward to maintain a standing ministry; but the amount thus raised is wholly inadequate, and will be so for some years to come. The Colonial Government renders some assistance, but support from this quarter

is likely to be diminished rather than increased in years to come. Under these circumstances we must continue to look to the mother land and mother Church to aid us. That she disregarded her responsibilities towards this colony for well nigh half a century, and thereby made the work more difficult when entered upon in earnest, is an additional reason for pushing it forward with unremitting zeal and vigour during the first few years. There is good reason to hope . . . that from year to year each parish will do more and more towards maintaining its own work. But Churchmen, who at home have had their spiritual wants supplied through the bounty of their forefathers, are slow to learn the lesson that their own offerings are the only endowment to be depended upon here, and many are really not capable of doing much, for the colony is after all a very poor one."

At this time there were in South Africa "altogether upwards of 200 ministers of religion." Many of these were engaged in Missionary operations far beyond the countries visited by the Bishop. But there was "no unity of design in their efforts," nor "any adequate system of supervision established"—they acted "independently of each other, "without much mutual consultation or intercourse." So wide, however, was the field that it was "very rarely" that one Society interfered with another. So far as the Bishop had been able to judge, "a kindly and brotherly spirit" prevailed amongst those Christians dwelling "in the very midst of the kingdom of darkness." But the fact that there were "not less than twenty different religions* in South Africa" could not but be "a subject for anxious consideration" for the future [45].

A cause for far greater anxiety, both for the spiritual and material interests of the colony, was a fresh Kaffir war. In this several of the clergy encountered "much danger," but not one deserted his post when the country was threatened by the advance of the hostile tribes. Archdeacon Merriman had a "merciful escape." He had been out on visitation, during which he accomplished 800 miles on foot, and passing through the most dangerous district had walked into Grahamstown on the day the war broke out, which was also the day of the Bishop's return, viz. Christmas Eve 1850.

The war, which necessarily delayed the formation of a Mission in Kaffraria, was regarded by the Bishop and his Clergy as calling for the appointment of a day for special "humiliation before God, with prayer and fasting." The co-operation of the Dutch Church was sought, a service was prepared, and the observance of Christmas Eve 1851 was recommended to all Christians in the Colony [46].

In the same year the Society's jubilee was observed, and though "one-half of the Colony" was "well-nigh ruined," and "the country from one end to the other . . . thoroughly impoverished," "the celebration was carried on with a cordial sympathy, such as has nowhere been exceeded." Every parish contributed, several of the collections were made in "the camps of the farmers . . . living in the open veldt, surrounded by their wagons for a defence," and, "trifling as the offering is," being only about £180 (the Bishop added), "I trust it will be accepted by the Society as a token of gratitude on our part for the many favours it has conferred upon us, and of the interest which we

* Church of England, Dutch Church, Roman Catholics, Independents (London Society), Wesleyans, Baptists, Scotch Establishment, Free Kirk, United Presbyterian, Moravian; Berlin, Rhenish and Paris Societies; Americans, Swedes, Lutherans; single congregations separated from Lutherans and from Dutch Church; Apostolic Union, S.A. Missionary Society, Church Instruction Society; and besides these, there were Jews and Mahommedans.

take in it, and the blessed work which it is striving to help forward, in every portion of the Colonial Empire of Great Britain" [47].

In 1852 Bishop Gray visited England in order to raise funds for the subdivision of his diocese, for the establishment of Missionary institutions, and for the general advancement of the Church in the Colony [48]. How greatly episcopal assistance was needed may be illustrated by the fact that the Archdeaconry of George (which was constituted and placed under the Rev. T. E. WELBY on December 7, 1850), although limited to the central part of the Colony, was yet, "in point of extent, equal to several European dioceses" [49].

From the Society Bishop Gray obtained in 1852 specia grants towards the establishment of Missions to the heathen (£500 per annum), a College at Woodlands (£1,000), and two new Bishoprics, viz. "Grahamstown" for the Eastern Province (£5,000), and "Natal" (£1,500), the endowments of which were completed in 1853 by the Colonial Bishoprics Council on the Society's representation [50].

The new Bishoprics were filled by the consecration in England on November 30, 1853, of the Rev. J. Armstrong for Grahamstown and the Rev. J. W. Colenso for Natal [51]; and to Bishop Gray "the one cheering feature" of 1854 was their arrival in their dioceses "and the establishment of Missionary institutions in each of them." Had the erection of either see been postponed

"the Church's work in that portion would have failed" (he wrote), "and I should have broken down in a vain attempt to effect impossibilities. . . . With a Governor who feels deeply interested in the coloured races—who is convinced that the labours of the Missionary are of the greatest importance to their well-being—and is prepared to encourage and assist those labours to the utmost of his power we may well expect that the Church will have full scope for her exertions amongst the Hottentots, Kafirs, Fingos, and Zulus. God grant her grace to rise up to her work and to enter heartily and on a scale worthy of her name and position amongst the Churches of the earth, upon the great field of labour which lies open before her." [L., Jan. 22, 1855 [52].]

Thus far the Society's South African records (especially Bishop Gray's communications) have been of such a general character as to render it impossible to deal satisfactorily with the Western and Eastern Provinces of the Cape Colony under distinct heads, but with the formation of the Diocese of Grahamstown the case becomes the reverse. The next chapter will therefore (saving a few necessary references) be confined to the Western Division—the Eastern and the other portions of the Cape Colony and of the original Diocese of Capetown being reserved for separate treatment.

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1885," No. 5, pp. 9, 10. [15] India Committee Book, V. 3, pp. 168–72. [16] Jo., V. 44, pp. 76, 84, 89, 163, 173–4, 179, 249, 250, 267, 272–3, 277, 320, 378, 392, 427; Jo., V. 45, pp. 6, 16, 87–8, 116, 143, 157, 161, 251; R. 1836, pp. 44–5; R. 1837, p. 52; R. 1841, pp. 70, 191; R. 1842, pp. 63–4; R. 1843, p. li; R. 1844, p. 102; R. 1845, pp. 32–3; J MSS., V. 1, pp. 53, 58–9. [17] Jo., V. 44, pp. 179, 249–50, 277, 303; R. 1838, pp. 93–8; R. 1839, p. 45. [18] R. 1841, pp. 71–2; R. 1847, p. 101. [18*a*] J MSS., V. 9, p. 43; R. 1842, p. 63. [19] R. 1846, pp. 90–1. [20, 21] R. 1847, p. 102. [22] J MSS., V. 9, p. 259; R. 1846, p. 92. [23] R. 1843, p. li; M MSS., V. 20, p. 10. [24] *See* p. 269 of this book; *also* Jo., V. 44, pp. 249–50; R. 1837, pp. 18–19; R. 1839, p. 46; R. 1845, p. 93. [25] R. 1847, pp. 34, 119; Q.P., July 1847, pp. 2, 16. [26] Bishop Gray's Journal, 1850, pp. 202–3; R. 1847, p. 127. [26*a*] R. 1847, pp. 130–1; Q.P., July 1847, pp. 3–5: *see also* J MSS., V. 9, p. 358. [27] Jo., V. 45, pp. 314–5; R. 1847, pp. 35–6, 118–19, 129–41. [28] J MSS. V. 9, pp. 329–30; R. 1848, p. 118. [29] R. 1847, p. 102. [30] R. 1848, p. 122; Jo., V. 45, p. 401. [30*a*] Bound Pamphlets "Calcutta 1851," No. 15 ("The Missionary"), p. 34. [31] J MSS., V. 9, pp. 339–40; *see also* do., p. 347. [31*a*] J MSS., V. 9, p. 373; R. 1847, p. xvi; R. 1848, p. xvi. [32] J MSS., V. 9, pp. 356, 360–2; R. 1849, pp. 144–5. [33] J MSS., V. 9, pp. 356, 362, 367; Church in the Colonies, No. 22, p. 1. [34] J MSS., V. 9, pp. 367–8: *see also* do., pp. 349–50, 353–4, 433; R. 1849, pp. 146–7; Q.P., January 1849. [34*a*] Bishop Gray's Journal, 1848: Church in Col. No. 22, pp. 1–78; R. 1849, pp. 145–52, 228–32. [35] J MSS., V. 9, pp. 355, 376–9; R. 1849, pp. 142, 151–2; Jo., V. 45, p. 407; Jo., V. 46, pp. 28–9. [35*a*] J MSS., V. 9, p. 378. [36] J MSS., V. 9, pp. 342, 347, 351, 358–9, 401; R. 1848, p 120; R. 1849, pp. 142–3. [37] J MSS., V. 9, p. 401; R. 1849, p. 143. [38] J MSS., V. 9, p. 352; R. 1848, p. 121. [39] R. 1839, pp. 45–6. [40] J MSS., V. 9, pp. 153–7; R. 1838, pp. 97–8. [41] J MSS., V. 9, pp. 340, 401; R. 1848, p. 121 R. 1849, p. 143; R. 1853, p. 59; R. 1855, p. 89; Jo., V. 46, pp. 222–3, App. Jo. D, pp. 411–17. [42] J MSS., V. 9, pp. 343–4, 357, 422; Church in Col. No. 27, p. 223; R. 1849, p. 144. [43] J MSS., V. 9, p. 408; R. 1850, pp. 89, 90. [44] J MSS., V. 9, pp. 422–8; R. 1850, pp. 26, 85–9; Church in Col. No. 27, p. 114; Jo., V. 46, pp. 103, 124. [44*a*] J MSS., V. 9, p. 341: *see also* do., p. 353. [44*b*] *See* R. 1850, p. 26; Bishop Gray's Journals, 1848 and 1850; and J MSS., V. 10, p. 6. [45] Bishop Gray's Visitation Journal, 1850; Church in Col. No. 27, pp. 1–227; J MSS., V. 10, pp. 1, 9. [46] Church in Col. No. 27, pp. 216–23; R. 1852, p. 96; Jo., V. 46, pp. 202–3; J MSS., V. 10, pp. 1–3, 6, 26–7, 36, 39–41, 45. [47] J MSS., V. 10, pp. 23, 25–6, 36, 39, 40–1, 43–5; R. 1852, p. 55. [48] R. 1852, p. 96. [49] Church in Col. No. 27, p. 192: *see also* J MSS., V. 9, p. 442; and V. 10, pp. 4, 21–5, 35. [50] Jo., V. 46, pp. 272, 275, 280, 285, 353–4, 405, 407–10; R. 1852, p. 98; R. 1853, p. 29. [51] R. 1854, p. 72. [52] Church in Col. No. 32, p. 4; R. 1855, p. 84.

CHAPTER XXXVII.

CAPE COLONY—THE WESTERN DIVISION—(continued).

Bishop Gray returned to the Cape early in 1854 [1]. In his reduced diocese, which still included St. Helena, there were now 32 clergy. On the continent he had 18 parishes, and in all of these, except Worcester, churches had been erected or were in course of erection.* Altogether £38,000† had been spent upon churches in the *undivided* diocese since its erection, and seven schools had been built. No parsonages had yet been provided, nor could they be expected until churches and schools had been raised and cleared of debt. Every parish, except where the clergyman's income was altogether provided by Government, contributed towards the support of its minister, and chiefly through the weekly offertory, which could be "really depended upon" and seldom failed. "The more pressing wants of the English people" having been now "provided to a certain extent," more attention could be directed to the conversion of the heathen and Mahommedans. In Capetown this work had been checked by the loss of labourers, but in the country "some progress had been made," especially at Wynberg, where 30 adults were baptized on a single occasion in 1853, and in the George and Knysna districts.

At George Mr. Niepoth's flock [*see* p. 280] had built a school chapel for themselves, and purchased a burial ground; they attended their services "most regularly," and were advancing "in knowledge, in faith, and in Christian conduct." On Christmas Day 1854, at the commencement of the Ante-Communion Service in Archdeacon Welby's church, Mr. Niepoth came in with many of his congregation, having concluded his own Dutch Service, and 20 of them joined with the white communicants (41 in number) in partaking of the blessed Sacrament. "The blending of the two races was a sight to make one thankful."

As yet, however, the Missionary efforts of the Church were on a "small" and "utterly unworthy" scale. "Scarcely any of the clergy" had "acquired sufficient knowledge of Dutch to officiate in that language," and till that were done the coloured people could not "be widely impressed." And how wide was the field Bishop Gray thus tells:—

"Notwithstanding all that has been done, by other religious bodies, to whom all honour is due for their abundant labours, the Heathen in this diocese are not yet half converted to the faith, nor is there anything like an adequate system of instruction provided for them; and yet they are craving for more light and knowledge. . . . In this same neighbourhood [Paarl] I recently heard that the labourers on several farms had clubbed together to maintain a crippled fellow-labourer of the same race, but a little better instructed than themselves, as their religious teacher; and in my own immediate neighbourhood the poor have come out of their huts to meet me in my walks, and beg me to provide additional schools for them,

* Churches were opened in 1853 at Stellenbosch, Zandoliet (?), Claremont, and Belvidere [2].

† The wages of the builders were 9*s.* a day in 1854.

offering to contribute money and labour to erect the building and maintain the teacher." [L., Jan. 22, 1855.] [3].

"Taking the country *as a whole*" the Bishop was of opinion after his visitation in 1855 that "the Church of England" was "doing more than any other religious body in the land." She was "the only body" caring "for the English portion of the population" in the Western Province, including "Presbyterians, Methodists, Independents, &c.," who were "for the most part being gradually drawn into the Communion of the Church." In the country parts the Church was "happily absorbing all the English religionists, whatever may have been their former profession." At George the candidates for Confirmation (95) outnumbered the whole congregation there on the Bishop's first visit. Seven years before there was "a feeble, divided, listless handful of people—no Church, or School, or Mission." Mainly owing to Archdeacon WELBY'S labours, there were now a Church, a Mission-Chapel and School, and 125 communicants. White and coloured were confirmed together, and in helping to administer to fifty coloured Communicants the Bishop, for the first time in his life, officiated in Dutch.

By the ordination of Mr. NIEPOTH the number of Clergy in the George Mission was now raised to three. (It is singular that on the same day that Mr. Niepoth was ordained (Sept. 23) the Bishop of Grahamstown was ordaining another member of the Dutch Church, formerly a Missionary of the London Society, "who with his whole congregation . . . sought to be received into the Communion of the Church.") Up and down the country, however, were still scattered many hundreds of Englishmen living "without God in the world," bringing "misery upon themselves and discredit upon all Englishmen" by their lives. Some of the "Juvenile Emigrants" sent out by the "Children's Friend Society" [*see* p. 273] and settled at Bredasdorp had "sunk into a low and degraded condition, little, if at all, better than that of the heathen" whom they had married, though others had "succeeded well and were in a thriving condition." In the case of a coloured woman whom the Bishop baptized at Beaufort, her master said "that she had taught his children nearly all they knew of religion—the Creed, the Lord's Prayer, the Ten Commandments, the Church Catechism." "What a sad confession!" (was the comment). "A Christian master owns that his children have imbibed their instruction in the faith of Christ from a Heathen servant." That the Church was winning her way among the heathen was frequently manifested during this visitation. The Fingos and Hottentots at Belvidere were "quite as willing as their white brethren to contribute to the support of the ministry." At Buccleugh, of 48 persons confirmed the greater number were coloured people, baptized within the previous few years, and the same race furnished one half of the communicants—the Hottentots especially showed much feeling, and "wept aloud." In another place (Newhaven) 35 communicants drew nigh—some being "not only of English and Dutch blood, but Indian and Mahommedan, Kafir, Fingo, Hottentot, Negro."

"In this country" (the Bishop added) "one feels more than at home, how the Church of Christ knits men of all races and languages into one body and brotherhood. It has been one of my greatest comforts in this visitation, more than on former occasions to realize the Communion of Saints; to have real communion

with believers of various races, through the precious body and blood of Christ which joins us all in one."

In the methods pursued by the Church care was taken to avoid proselytising or any interference with others' labours. It was frequently the custom of Bishop Gray to visit the Missions of other Christian bodies—the Dutch, the Moravian, the Berlin, London, and Wesleyan Societies, &c., and his journals show that he not only received much personal kindness on these occasions, but was often encouraged and stimulated in his work. On this present visitation, while he was with the Moravians at Elim, a Hottentot deputation representing from 80 to 90 families there were praying a member of the Cape Parliament living at Nether Court to urge the Bishop to found a Missionary institution for them and take them under the Church's charge; but when the Bishop heard of this he expressed his unwillingness to plant a village within 20 miles of the Moravian Institution. In other places also the coloured people were eager for such establishments, and at Oliphant's Fontein arrangements were made for the foundation of a Missionary institution and village "based upon self-supporting principles," on a farm purchased by the Bishop for the purpose.

At a series of confirmations held in the neighbourhood of Capetown shortly after, one-third of the candidates were generally coloured people, and in concluding a summary of his previous tour the Bishop wrote:—

"This whole Visitation has been to me one of deep interest and encouragement. Amidst very great difficulties, a considerable work has been accomplished. In many districts the Church is, I trust, firmly rooted and established. There is no place, save Worcester,* where the English are congregated together in any numbers, where there is not already a clergyman, a church, and, in many instances, a school. And in those places where their numbers are too few to justify the erection of a church, and the appointment of a clergyman, there is a fair prospect of our being able to plant school-chapels, and deacon school-masters, for a combined work amongst the English and the Heathen—if only we can raise the funds necessary for such a purpose. In other districts, where there are no English, the coloured people are very anxious that a purely Missionary work should be undertaken for their good. There is, I believe, a growing desire, in many quarters, for the ministration of the English Church. When I remember what the condition of the Church over the whole country was on my first Visitation, and look at it now, I cannot but feel very thankful to God, who has done so much for us. It is a great comfort, too, to think that, throughout that large portion of the Diocese over which I have travelled, a good hearty Church spirit, and a growing religious feeling, prevail. The aims of those who have unceasingly exerted themselves by anonymous writings in the public prints to injure the Church, are seen through. Their assaults have led, in many cases, to a more diligent study of the principles and doctrines of the Church of England, through her own recognised formularies; and thereby to increased knowledge and faith, and a firmer attachment to the Church. The seven years we have passed through have been anxious, and, to me, exhausting years; but, if it please God to bless the work of his servants in future time as largely as in the past, there need be no fear but that the true faith of Christ will have a firm hold upon the mind and conscience of this land; and that multitudes, who, alas! have still but a faint knowledge of the one true God and Jesus Christ whom He hath sent, will rejoice in the full light of the Gospel, and truly know, to their great joy, Him, whom to know is life eternal."

* [In 1857 two Lutherans and one minister of the Dutch Reformed Church joined the English clergyman and his churchwarden in arranging for the erection of a church at Worcester, making themselves and their property chargeable for £1,000, the estimated cost of the building [4].]

Among the difficulties above referred to were "the suffering and ruin" occasioned by recent epidemics among the cattle and horses. The former died by thousands from a disease, said to have been imported from Holland, which entirely destroyed their lungs, and such a proportion of the latter died from the "horse sickness" that farmers were "reduced to walk"—a proceeding which had "been hitherto considered as disgraceful to all but Hottentots and Kafirs." No sooner was one scourge removed from the land than another appeared, and as yet the country had not been "free from some general affliction of want or pestilence any year" since the Bishop had known it [5]. The Clergy of the Diocese also had been diminished (by death, sickness, and other causes) nearly one-third since the Bishop's return, while an increase was needed. The discovery of copper mines in Namaqualand, near the mouth of the Orange River, 300 miles from Capetown, attracted a considerable population of English labourers in 1854, no less than thirty companies having been formed. The "very shocking" moral and religious condition of the people, without a minister of any religious denomination, received early attention from Bishop Gray, who could not, however, provide a clergyman for them (viz. Mr. Whitehead) before the end of 1855 [6].

The village of Clanwilliam was subjected to much longer neglect. In this district a great number of the English settlers of 1820 "were most unwisely and improperly sent," and with them the Rev. F. M'Cleland, who after remaining three years migrated with a portion of the settlers to Port Elizabeth. From that time to 1857 the remainder had been "neglected by their Church," with the result that their children had been baptized and confirmed in the Dutch Church, and only a few of the old settlers were now in nominal communion with their mother Church. Bishop Gray had always been told that "all the English had left the district," and on his first visit (in 1857) he was surprised to find "so English a spirit pervading the people and so strong an attachment to the Church of their fathers, after so long a neglect." In the Dutch Church after the Dutch service the Bishop held English service twice on the Sunday in his visit. "The congregations were very large," and "seemed to feel the service a good deal."

"The younger joined in the prayers of the Church of their fathers, for the first time in their lives. The elder people had not heard them offered for half their three-score years and ten. One of these, an aged widow, wept aloud at the Holy Communion, and bade her fellow-communicant, also an aged widow, remember that it was thirty-four years since they last had knelt together to partake of that spiritual food. She said, she had nearly now completed her forty years in the wilderness, and trusted that a brighter day would now dawn upon them. . . . The lesson for the day was Deuteronomy viii. . . . Several were much struck with this, and applied it to their state. . . . I have promised . . . that they shall be at least occasionally visited by a Clergyman." [L., Bishop Gray [7].]

In this and the next year (1858) the Society raised its annual grant to the diocese from £600 to £2,600 [8]. Great exertions were also made in the colony for the support of Clergy, and in 1861 the Bishop was able to write to the Society:—

"It is quite understood I think in this Diocese that the existing European population whose wants are almost supplied is to look to you for nothing more than it now receives. Should immigrants flow in very largely the case might be

altered; but I do not expect this; and I think the English can now stand alone with such assistance as they receive" [9].

The paramount importance of this branch of the Society's work has been forcibly demonstrated by the Rev. J. BAKER. On his proceeding to the Diocese of Capetown he had wished to become a Missionary to the Kaffirs, but "the Bishop, knowing the country better," saw that he could be "more advantageously occupied in other work," and placed him at Swellendam in 1849 to minister to the colonists, in a district "practically unlimited." Reviewing his work, which had resulted in the foundation of stations at Riversdale,* Port Beaufort,* Robertson, and Montagu, he wrote in 1862:—

"I feel more than satisfied at having my own first views overruled, so that I am working generally among our colonists. That is the one feature of the Society which makes it so valuable in comparison to many others—that the work is first Colonial—the wanderers from England are to be followed by the Church of England; and the influence of these energetic men, controlled by religion, and disciplined by our Church system, is regarded as the most important element in acting upon the native races with whom they are brought in contact. It is here seen more and more daily. The masters are the Missionaries for good or evil of the people in their employ. The trader is more powerful than the clergyman, the farmer is like a patriarch among the agricultural labourers, and the English mechanic is most influential by his example.

"Fearful are the wrecks of English people in this land. Our own countrymen require our first and greatest efforts. I have given much attention to these poor fellows; and, wretched as they are, they are much to be pitied. A mere labourer has little chance of any success; and the treatment he too commonly receives, is most degrading. They wander, truly vagabonds, from village to village. On their arrival in a new place, they can find no shelter but that of a canteen; no refreshment but that of Cape brandy and bad wine, with dry bread, bought it may be at the same place.

"Many sink under temptation, and fall into despair, under such circumstances. They are without friends or acquaintances, and society has neither place nor care for them. Such work as this makes no appearance, yet it is most important, and gives much trouble" [10].

In Advent 1860 "the largest ordination" that had "yet taken place in South Africa," was held, when Bishop Gray ordained nine priests and deacons. On that occasion the men trained at St. Augustine's College, Canterbury, "far surpassed, in their knowledge of Divine things, the other candidates," and did "great credit" to their training. [L., Bishop Gray, Jan. 14, 1861 [11].]

The Church in the diocese had now become well grounded in its organisation, having in January 1857, through its Bishop, Clergy, and Lay Delegates assembled for the first time in representative Synod, agreed upon certain Constitutions and Acts, by which they declared themselves in union and full communion with the United Church of England and Ireland—an integral portion of that Church, also that they received the Authorised Version of the Bible and the Book of Common Prayer, and maintained the doctrine and sacraments of Christ as the Church of England receives them, and that they disclaimed the right to alter the Standards of Faith and Doctrine, the formularies in use in the Church [12].

* At Riversdale, Captain Rainier, the magistrate, had "regularly officiated as catechist" to the few English who assembled in the court-room for worship. A similar duty was performed at Port Beaufort by Mr. T. Barry, a merchant, who added a service in Dutch for the coloured people.

In 1859 St. Helena was constituted a separate Bishopric [13], and in December 1860 the Bishops of that diocese and of Capetown, Grahamstown, and Natal met in conference at Capetown—the Metropolitical See; and in acknowledging the provision made by the Society for the foundation of a fifth diocese—the Orange River—in the Ecclesiastical Province, they expressed "the grateful sense which the members of the Church" therein "entertain of the great benefits conferred upon South Africa through means of the Venerable Society," the Metropolitan adding: "We desire to express our belief that it has pleased God to make the Society a great instrument of good to the heathen of this land, and for the advancement of our Lord's kingdom upon earth" [14].

Among the agencies employed for the evangelisation of the heathen in South Africa, one of the most effective has been the College established near Capetown in 1858 for the education of the sons of native chiefs, and which has ever since been supported with the Society's aid [15].

The Rev. W. E. Belson, who had temporary charge of the College, reported in 1867:—

"A marvellous change has taken place in the boys who have been some years resident. . . . They came wild little savages; they are now to all appearances civilized, and many of them are Christians. Their manners are most polite. . . . I am not aware that a complaint has ever been made by any one that they have misconducted themselves when in Capetown; and this is saying a great deal, for all eyes are upon them, and many would be only too glad to find them tripping. With the majority of the inhabitants, the education of Kafirs is a sore subject. The Dutch would never think of undertaking it.

"As regards their intellectual powers, some of the boys are decidedly clever, some the reverse; but with all there is an inability to express themselves grammatically in English, which no doubt is owing to their speaking amongst themselves always in Kafir. One boy, the eldest son of a great chief, lately visited his father in Kafirland, and was urged by every possible means to become a heathen again. His father offered to make him chief, but in vain: the boy returned to the college, and is now at St. Augustine's College" [16].

The institution (Zonnebloem) is further noticed in the proper place. [*See* p. 784.] The formation of a school for Kaffir girls in connection with it was reported in 1860 [17]. In the same year the Rev. W. E. Belson of Malmesbury stated that his charge included over 2,000 coloured people, Hottentots, &c. Nothing had been done for them "till lately," but now from 400 to 500 heathen were receiving instruction; numbers had been baptized; thirty-five had become communicants, eighty couples had been married, and the contributions of the people to the Mission had amounted to £150 [18]. The Mission farm purchased by Bishop Gray, situated in the Malmesbury district, and since referred to as "Abbotsdale," was "the first experiment of the kind" that had been "tried in connection with the Church of England." The plan had been found to work well with the Moravians.

The farm, about 1,600 acres, was rented until the capital was paid up by the Hottentots, when they would become the possessors of the land. In 1858 there were 76 families living on it under certain rules. They attended the Church services, sent their children to school, and seemed thankful for the care manifested in their behalf [19]. Three years later the experiment did not seem to be proving successful [20]; but in 1866 Mr. Belson was residing there and conducting

missionary operations in "fourteen stations covering an area of about 40,000 square miles" [21]. In the next year he reported that up to that time he had "baptized upwards of 1,200 coloured people," and had he not been "very particular" he might have baptized "at least half as many more." "Taken as a body," those who had been "lately brought out of heathenism" would bear favourably comparison with those born of Christian parents and baptized in infancy. In some cases men and women commonly walked 20 miles to be present at the services. In others, though the services were on weekdays, the fishermen gave up their day's fishing and loaded their boats with people to cross the bays and join in worship [22]. At one of these stations—St. Helena Bay—there was in 1858 "hardly a baptized person," and hitherto a clergyman had never been seen there. But the establishment of a school under a coloured schoolmaster, who also held short services, supplemented by occasional visits from Mr. Belson, drew people from a distance of 18 miles, and in 1861 "the usual number of communicants" was 18 and the Missionary could say: "Not unfrequently these blacks, whether Christians or not, put to shame those who boast of their European descent and Church membership" [23]. On taking charge of the Mission in 1862 Mr. Nicol reported: "It is quite astonishing how well the services are attended," although held in a large salting house. In the course of a year a school-chapel was opened there [24]. The black schoolmaster was now transferred to Hooge's Bay in Saldanha Bay, where, at the urgent appeal of a coloured patriarch who built and offered a school-room, with "a prophet's chamber," another out-station was established, and the old man was the first of the adults to receive baptism [25].

On the occasion of the ordination of the Rev. J. F. Lightfoot of Capetown as priest it was proposed in 1860 that 100 converts in his Mission should contribute 2s. each to maintain an additional Missionary; and the Bishop having represented that Mr. Lightfoot was much overworked and that large numbers of Mahommedans and heathen were waiting to be gathered in, the Society provided one-half (£75) of the salary required, thus giving "a great impulse to the Mission work" [26].

Three years later the Missionary at Malmesbury reported that while "the European part of the population" there led the heathen and Christian coloured people into sin, some Christian Kaffirs from Mr. Lightfoot's Mission "set an excellent example" [27].

The Clergy in the diocese now numbered 45, and more than one half were "engaged in Mission work." "The members of the English Church in South Africa" had "increased more than three-fold since the appointment of a Bishop," and the "English people" had "long been provided with their full means of grace." "In all the villages along the whole line of coast" from Capetown to Plettenburg Bay "the work of education" was "being mainly carried on" by the Church of England. The Dutch were "possessed of nearly all the land," and were five times as numerous as the English, but both were outnumbered by the coloured races [28].

A period of drought and famine extending from 1861 to 1865 forced a large migration of the English to New Zealand and other parts, and made it necessary for the Society to come to the relief of the diocese and of the more necessitous of its Missionaries in 1865. The

colony being "nearly ruined," only two congregations were able to pay their promised contributions, but though the sufferings of the clergy were "very great," the trial was borne by them "with a noble patience." The destitution of the coloured people during the distress was most deplorable, and many were unable to attend church or school for want of clothes [29].

In 1866 the coloured congregation of Wesleyans at Swellendam "came over in a body, with their teacher, to the Church," and three years later 82 of them were admitted to confirmation [30]. From Somerset West to Plettenburg Bay, a distance of 1,100 miles, there was now (1869) "not a Dissenting Chapel in any" of the villages. The London Missionary Society had several Missions in the country, but the Dutch and the English Church, with the single exception of a Roman Catholic chapel at George, divided "the population along the whole coast line." So wrote Bishop Gray from Knysna in 1869. When he first knew this place there was no English church within 300 miles of it. The nearest clergyman was at George, 60 miles distant, and separated by several deep rivers, impassable at times. "The ordinary Sunday occupation was bowls, and drinking and dancing." "Now," the Bishop could say, "nearly everybody goes to church, and the whole state of things is changed. God be praised, there has been a marvellous alteration for the better" [31].

The above may be taken as a specimen of what had been wrought throughout the diocese during Bishop Gray's episcopate, now drawing to a close.

In 1872 he reported: "At nearly every place I have found the work in a healthy state, and advancing. The Church is growing in the confidence and respect of the country" [32]. The confirmations held in this year were attended by some candidates who walked from 30 to 60 miles in all; and at Beaufort three Kaffirs who had gone to the Diamond Fields "came back all the distance, 350 miles, to be confirmed where they had been baptized," returning again after the service [33]. This visitation of 1872 occupied over eleven weeks, "amidst great discomforts, and much trial and labour," and after a recovery from a "dangerous illness" contracted during yet greater hardships in Namaqualand in the previous year. At the end of the journey, moved by the sight of the finest sunset he had yet beheld in Africa, the Bishop wrote: "This evening seemed to me almost a prophecy of work done in that dark land, and the sun of my life setting; would that it had been done better!" [34].

Neither forebodings nor weariness, however, stayed plans of work, and having "travelled six months out of the last nine," he arranged for a further visitation of his diocese as soon as the winter rains of 1872 were over [35].

But a better journey lay before him. In August he had a fall from his horse, and after three weeks' illness, during which "his one craving . . . had been rest," he passed to his rest on Sunday, September 1.

Two days later the church and burial-ground at Claremont were thronged by "all classes, ranks, and denominations," waiting "to do honour to his memory," and "representatives of the Dutch Reformed, the Congregational, the Wesleyan, the Roman and other Christian

communities, stood in affectionate and respectful sorrow at his grave, in acknowledgment of his fervent and large-hearted Christian love towards all of them "* [36].

"His funeral was a marvellous sight" (wrote Archdeacon Badnall), "just what one would have wished for a man who never thought of his own glory—a thing to live in one's memory for ever. All South Africa will feel his death . . . as I believe it never felt anyone's death before. I should suppose a larger crowd was hardly ever assembled round any grave; absolutely never a larger number of genuine mourners. The dear Bishop's old black man-servant standing weeping at the foot of the grave was as significant a token as any of the work of his life" [37].

In the Society's opinion, "the greatness and completeness" of the work of Bishop Gray, who was "the foremost Prelate in the British Colonies" "can hardly be over-estimated."

At his consecration in 1847 there was in South Africa "no Church organisation. Fourteen isolated clergymen ministered to scattered congregations." In the quarter of a century which had elapsed "a vast Ecclesiastical Province" had been created,† containing five dioceses complete with Synodical, Parochial and Missionary organisations, administered by [over] 127 clergymen, besides lay teachers. In all there were now six dioceses in South Africa. "For those great talents . . . the use of which was so long granted to the Church," the Society recorded its thankfulness to God, adding that Bishop Gray's

'single-minded devotion of himself and his substance to the work of God, his eminent administrative ability, his zeal, which never flagged, his considerate tenderness in dealing with others, his undaunted courage in grappling with unexpected obstacles in the defence and confirmation of the Gospel, will live in the records of the African Church as the qualities of her founder, and will secure for him a place in history as one of the most distinguished in that band of Missionary Bishops by whose labours in this generation the borders of the Church have been so widely extended" [38].

As a further token of its regard the Society raised a sum of £600, which with £1,000 contributed in the diocese was there invested in 1876 as the "Bishop Gray Memorial Clergy Endowment Fund" [39].

The Clergy and laity of the Diocese of Capetown (with the consent of the Bishops of the Province of South Africa) delegated the choice of a successor to Bishop Gray to the Archbishop of Canterbury, the Bishop of Edinburgh (formerly Bishop of Grahamstown) and the Secretary of the Society; and the Rev. W. W. Jones was elected to the office. Previous to his consecration, which took place in Westminster Abbey on May 17, 1874, a document was drawn up (and afterwards published) explaining the sense in which he took the oath which is required by the English Ordinal to be administered on the consecration of a Bishop, but is ill adapted to the circumstances of a Colonial Metropolitan [40].

On his arrival in his diocese he found "only one prevailing wish . . . to work heartily and harmoniously" with him. He was publicly welcomed at a luncheon, and among those present to shake hands with him and to wish him God-speed were "numbers of Nonconformists and nearly all the ministers of the Dutch Reformed Church and of the Dissenting bodies" [41].

* A similar mark of respect was shown at Mrs. Gray's funeral in 1871 [36a].
† The first Provincial Synod for the Province of South Africa met in 1870.

From personal inspection the Bishop was "convinced that the Church" had "gained," and was "daily gaining a powerful hold upon men's minds and hearts." And he was much struck with "the thorough work" which was being done in some of the Missions.

Thus at the Paarl, said he:

"I confirmed no less than fifty-four persons, whose attention and reverence of manner were very remarkable. In these congregations there is a regular parochial machinery, churchwardens, sidesmen, schoolmaster or mistress, harmonium player, &c., all coloured people—indeed, in most cases, the clergyman and his family are the only white people in the Church. The same may be said of Abbotsdale, where the only place of worship is a miserable old barn . . . the people seem thoroughly in earnest, and are most forward in contributing week by week their little sums towards the erection of a good and suitable Church.

"One sign of progress, again, is the large number of candidates presented to me for Confirmation. During the short time I have been here, I have confirmed exactly 800 persons; certainly the larger proportion of them being coloured people. I have noticed almost uniformly among the candidates (though I regret to say not among the congregation, many of whom are not of our own Church) a very great amount of reverence and an earnestness of manner which seem to indicate plainly the pains which had been taken in their preparation" [42].

Another mark of the progress in South Africa was the revolution in public opinion as regards the action of the Church. The first representative Synod (held under Bishop Gray in 1857) met after a severe conflict of opinion, and under a storm of obloquy [43]; that to which Bishop Jones was called to preside in 1875 dispersed amid general approval and good-will.

"It is most gratifying" (the latter wrote), "and I cannot but be very thankful to Almighty God that He seems really now to have drawn men's hearts together so that we are, I think I may safely say, a thoroughly united Diocese. . . . The session lasted through nearly 3 weeks, and during the whole of that time, I am speaking the strict truth when I say that not one hard or angry or factious word was spoken by any member of the Synod. I never, I think, felt so much cause for thankfulness as in the result of the Synod.* During the course of it we had a large crowded public meeting, the Governor in the chair, to take steps to organize a fund for the better payment of the clergy. It was very enthusiastic, and already about £6,000 has been promised" [L., Aug. 9, 1875 [44].]

A year later the Rev. J. MAYNARD of Worcester reported: "The Church is progressing throughout the length and breadth of the colony, and in fact throughout the whole of South Africa. Evidence of this is seen almost everywhere" [45]. The older parishes in the western division of the colony were now "firmly consolidated," and amid the schemes set on foot by the Clergy were to be noticed the counterparts of the organisations of well-worked parishes at home. Church building and Church extension were the rule and not the exception [46].

The Mission to the Malays at Papendorp, a suburb of Capetown, under the Rev. Dr. M. J. ARNOLD, had been "greatly blessed"; the

* In 1884 the vote of the laity of the Synod saved the clergy from the necessity of having to veto a resolution which advocated the alteration of the Provincial Constitution in such a way as to bind the Church of South Africa "to accept all decisions, past and future, as obligatory upon her tribunals, of a Court in England which has been attached to the Church at home purely as an accident of her established condition, and which is almost universally felt to be a most unsatisfactory body for deciding what is and what is not lawful in the Church at home; and this more especially since the Grahamstown Judgment declared the decisions of this Court to be part and parcel of the standards of the Church's faith and doctrine." [L., Bishop of Capetown, Jan. 2, 1885 [44*a*].]

village once "a disgrace to any land" was now to be "scarcely recognised as the same" [47]. As yet, however, "not many conversions" had been made among the Mohammedans—of whom there were about 5,000 in the diocese—though many of them were "inquiring anxiously after Christian truth."

In some parts the opposition of the Dutch farmers was still "one of the greatest hindrances to the conversion of the coloured people" [48]; but nevertheless during the next ten years the coloured inhabitants were seen to be "pressing into the Church by hundreds" [49].

At Zuurbraak, a village which had been only occasionally visited by a Missionary (the Rev. F. D. EDWARDS), a Mission was organised by the Rev. W. SCHIERHOUT in September 1883. The coloured people, though "miserably poor," erected the principal part of a school-chapel with their own hands, and a year later the Bishop confirmed there no less than 172 persons, mostly adults, all but six of whom communicated on the next morning. Many had come a great distance, and their "attention and reverence . . . was quite remarkable" [50].

So far from the Church's work in the diocese being, "as many in England believe, a work among the settled English population," its strength "is among the poor coloured people." Thus, out of 1,300 candidates confirmed in 1886 "at least 1,000" belonged to coloured races [51]. This branch of the work continues to advance [52].

Excepting Capetown and its suburbs, the Western division is "essentially the Dutch end of the colony" [53], and the Bishop has placed it on record that "except in a very few favoured spots," the diocese owes "everything to the Society."

"If it had not been for the help thus extended to us" (he wrote in 1881) "we could have done simply nothing in the work of Heathen Missions, and very large numbers of our own fellow-countrymen, whether scattered about in isolated spots, or settled in small villages among an overwhelming number of Europeans of Dutch extraction and of coloured people, would have been absolutely and entirely deprived of our Church's administrations: for do what they would, this handful of English Churchpeople could not possibly have maintained a clergyman to visit them even occasionally, while the funds raised by the late Bishop and myself in England could have done next to nothing in furnishing this enormous diocese with the means of grace. . . . Still each year the amount contributed by the people increases and each year we hope to carry on our work with a diminished grant from the Society" [54].

STATISTICS.—In the Western Division of the Colony of the Cape of Good Hope (comprised within the Diocese of Capetown, *area* 100,000 square miles), where the Society (1821–92) has assisted in maintaining 102 Missionaries and planting 56 Central Stations (as detailed on pp. 889–90), there are now 403,453 inhabitants, of whom 45,641 are Church Members and 8,674 Communicants, under the care of 69 Clergymen and a Bishop. [*See* p. 764; *see also* the Table on p. 382.]

References (Chapter XXXVII.)—[1] R. 1854, p. 72. [2] R. 1853, pp. 57–8. [3] R. 1855, pp. 88–8: *see also* R. 1853, pp. 59–60; Church in the Colonies, No. 32, pp. 1–13. [4] R. 1857, p. 75. [5] Bishop Gray's Journal, 1855, pp. 1–144; J MSS., V. 10, pp. 5, 126; R. 1856, pp. 85–6. [6] Jo., V. 47, p. 85; R. 1855, pp. 83, 87; J MSS., V. 10, pp. 100–1; Bishop Gray's Journal, 1855, pp. 3–5, 142. [7] R. 1857, pp. 76–7. [8] Jo., V. 47, pp. 234, 387–90; R. 1857, p. 75; R. 1858, p. 71. [9] J MSS., V. 11, pp. 83–4; R. 1861, p. 124. [10] R. 1862, pp. 106–7. [11] R. 1860, p. 104. [12] R. 1866, p. 81. [13] R. 1858, p. 71; R. 1859, p. 85. [14] J MSS., V. 11, p. 77. [15] Jo., V. 47, pp. 329–31, 333; R. 1858, p. 71; R. 1859, p. 83. [16] R. 1867, p. 72. [17] R. 1860, p. 108. [18] R. 1860, p. 107; R. 1861, p. 125. [19] R. 1858, p. 73. [20] R. 1861, p. 126. [21] R. 1866, p. 84. [22] R. 1867, p. 72. [23] R. 1861, p 126. [24] R. 1862, p. 109; R. 1863–4, p. 75. [25] R. 1862, pp. 108–9; R. 1863–4, p. 76. [26] Jo., V. 48, pp. 39, 40;

M.F. 1860, pp. 96, 119–20. [27] R. 1863–4, p. 74. [28] J MSS., V. 11, pp. 192, 238; R. 1863, p. 74; R. 1863–4, p. 78; R. 1864, p. 73: *see also* R. 1866, pp. 82–3. [29] J MSS., V. 11, pp. 180–2, 240, 269; R. 1863–4, p. 73; R. 1864, p. 73; R. 1865, p. 78; R. 1866, p. 82. [30] R. 1866, pp. 84–5; R. 1869, p. 63; M.F. 1869, p. 358. [31] M.F. 1869, p. 356. [32] M.F. 1872, p. 214. [33] M.F. 1872, pp. 264, 307. [34] M.F. 1872, pp. 115, 146–7, 308–9, 324. [35] M.F. 1872, pp. 309, 321, 341; J MSS., V. 12, p. 17. [36] J MSS., V. 12, pp. 25, 27–9; M.F. 1872, pp. 322, 340–1; R. 1872, pp. 34–6. [36*a*] R. 1871, pp. 48–4. [37] M.F. 1872, pp. 341–3. [38] Jo., October 18, 1872, V. 51, pp. 316–8. [39] Jo., V. 51, p. 334; Jo., V. 52, p. 368. [40] R. 1874, p. 47; J MSS., V. 12, pp. 39–41. [41] R. 1874, p. 47. [42] D MSS., V. 42, No. 17; R. 1875, pp. 48–9. [43] R. 1875, p. 49. [44] D MSS., V. 42, No. 27; R. 1875, p. 49. [44*a*] J MSS., V. 12, p. 262; R. 1884, p. 57. [45] R. 1876, p. 48. [46] R. 1877, pp. 41–2; R. 1878, pp. 49, 50. [47] R. 1877, p. 42; R. 1878, p. 50. [48] R. 1879, p. 55. [49] J MSS., V. 12, p. 330; R. 1889, p. 80. [50] J MSS., V. 12, p. 261; R. 1884, pp. 55–6. [51] J MSS., V. 12, p. 306; R. 1886, p. 69; R. 1891, p. 91. [52] R. 1887, p. 68; R. 1889, p. 80. [53] R. 1891, p. 92. [54] R. 1881, p. 55.

CHAPTER XXXVIII.

CAPE COLONY—THE EASTERN DIVISION (up to the Kei River)—(continued).

For an account of this part of the colony previous to the formation of the Diocese of Grahamstown (1853) reference must be had to Chapter XXXVI. [pp. 268–84]; but it may be of assistance to recapitulate here that between December 1819 (when it made its representation to Government [p. 269]) and the year 1846 the Society contributed to the erection of Churches at Grahamstown in 1821, Port Elizabeth in 1824–31, and Fort Beaufort in 1839, and to the support of clergymen at Bathurst (1830–2), Graaff Reinet (1845–53, &c.), Uitenhage (1846–53, &c.) and Fort Beaufort (1846–53, &c.); that on the inclusion of the eastern division of the colony in the Diocese of Capetown in 1847 it contained seven clergymen and six churches; that in 1848 it was first visited by Bishop Gray, who, after organising and extending work among the colonists, interviewed the Kaffir Chiefs and formed plans for the establishment of Missions among their people; that special work among the Kaffirs was begun at Southwell in 1848 by Mr. H. Waters; but that in the main the carrying-out of those plans was delayed by the outbreak of the Kaffir War.

Between 1847 and 1853 five other stations were occupied by the Society, viz. Grahamstown (Rev. N. J. Merriman, 1848); Colesberg (Rev. Dr. C. E. H. Orpen, 1848); Somerset (Rev. E. Pain, 1849); Post Retief (Rev. J. Willson, 1849); Cradock (Rev. — Niven, 1850, and Rev. S. Gray, 1851) [1].

In 1854—the year of Bishop Armstrong's arrival [*see* p. 284]—there were sixteen clergymen at work in the diocese, but the number of churches was still only six [2]. In October of that year the Rev. E. Clayton, with Mr. Garde, a catechist, and Mr. Hewitson, an interpreter, were sent to open a Mission among Umhalla's tribe—the Tslambie branch of the Amaxosa Kaffirs. In the recent war Umhalla did not take up arms against the English, and he now willingly granted a site for the Mission about a mile from his village, opposite the abandoned military post of Fort Waterloo,* the materials of which were converted into a "house of the Lord," the foundations of the building being laid on St. Luke's Day, October 18, 1854. In December

* The station was removed in 1857 to "Newlands," on the River Kahoon, about 15 miles from this position.

Mr. Clayton returned to Grahamstown, and in January 1855 Bishop Armstrong visited the station and formally introduced the Rev. — Harding and the Rev. W. Greenstock to Umhalla as the Missionaries promised to him and his people by Bishop Gray in 1850. The old chief replied

"that he received with thankfulness this Mission as the redemption of the promise made to him; he would show his thankfulness by receiving them and protecting them and making his people attend the Mission and send their children to school. He had always come on Sundays to the Station himself since it was begun, and he would continue to do so; and he was very glad that the Mission was so authorized, as he would now know whom to send to, to set to right anything that might go wrong at the Station; and he and his people preferred Missionaries to soldiers, as they believed them to be their friends."

The Te Deum was then sung, and the day closed with the Evening Service, chorally performed, the Kaffirs seeming much impressed [3].

While the foundations of this Mission were being laid, the Governor of the Colony, Sir George Grey, who had done so much by moral and religious means for elevating the condition of the native tribes of New Zealand, determined to follow a similar method for reducing to peaceful and industrious ways the more barbarous and savage races of South Africa; and in December 1854 he called upon the Church to aid him in the enterprise. In his judgment "the threatening aspect of things" on the frontier and the certainty that England would find it difficult, while engaged in an European war, to send a large body of troops to the Cape, rendered it "imperative on him to take immediate measures for warding off fresh rebellions . . . by the only means" which he believed would be "successful"—that is, by aiding the establishment of Missionary educational and industrial institutions among the native races in and beyond the colony [a policy urged on the Government by Bishop Gray four years before in the case of Natal]. The undertaking involved on the part of Government an annual expenditure of £45,000, of which the colony could not supply more than one-fifth. For the remainder Sir George Grey determined to draw upon the Imperial Treasury as might be required.

"He is fully aware" (wrote Bishop Gray, 23 Dec., 1854) "that this is a bold step, and that it will raise a clamour, but the absolute necessity of the case, and the certainty that there will be war without it, lead him to believe that the Government will hesitate before they refuse to pay, for a few years, the cost of a single regiment, in attempts to civilize permanently races which have already cost us so vast an amount of blood and treasure,—whose spirit is far from broken,—and whom it seems almost impossible to subdue by the power of the sword.

"Now Sir G. Grey has asked me to write to the Bishop of Grahamstown and to the Church at home, to inquire what assistance and co-operation he may look for on the part of the Church in carrying out his designs. His words to me were:—'The Church has now an opportunity of retrieving her character, of recovering lost ground. She will greatly embarrass my Government, if she does not rise up to her duty'" [4].

The Clergy of Grahamstown Diocese "felt the crisis to be so momentous to the whole interests of the Church and that the Church of England was altogether so completely put upon her trial before the whole colony" that they unanimously assented to their Bishop pledging

the Church to undertake in 1855 an extension of the station at Umhalla's (St. Luke's) and the establishment of four new Missions among (1, 2) the tribes of the great Chiefs Kreli (across the Kei) and Sandili ("the greatest Chief of the British Kafirs, and the head of the late league" against the English); (3) the Fingoes at Keiskamma Hoek; and (4) the Kaffirs in the native location, close to Grahamstown. But for this undertaking the Government grants would probably have been wholly absorbed by other religious bodies, who had already obtained their proportion, and the Church would have "lost for ever Mission ground," and in such a case would have been unable to "keep her ground many years as a mere Church of the English." As it was it seemed "very remarkable" and "Providential" that after all her delay "the tribes of the greatest" and "most influential chiefs" should still be open to the Church, there being at that time no Mission whatever in their territories. In the words of Bishop Gray: "*Now, then, is our time, or never. S.P.G. ought for the next few years to back up the Bishop of Grahamstown more largely than any other bishop. The work will be done in ten years by us or by others, and Government will pay at least three parts of the expence.*"

In March 1855 Bishop Armstrong visited the chiefs Sandili and Kreli, who received him with "such kind greetings and . . . offers of protection" to the Missionaries as filled him with "hope and joy." Following this "the good news came that the Society itself—showing a generous ardour in the cause," made the necessary grant of £1,500. Next, "Missionaries sprung up, or rather were quickly given . . . and went forth gladly into the wilderness" [5]. Visiting three out of the four* stations early in 1856, the Bishop found good progress being made at St. Luke's (under the Rev. J. Hardie and Rev. W. Greenstock), Sandili's station [St. John's] (under the Rev. J. T. W. Allen), and Keiskamma Hoek [St. Matthew's] (under the Rev. W. H. B. Smith).

"We may well go on our way rejoicing" (he wrote) "when we find that, with the exception of the Kaffir School here" [Grahamstown] "(which we trust is just about to commence), we have been enabled to fulfil our pledge, and a large body of persons, whether Clergy or Catechists, whom we knew not of when the pledge was made, are now actually dwellers among the Heathen. The Church at home . . . may well rejoice with us over her timely and warm response" [6].

Sir George Grey's plans for dealing with the native tribes were "received by the Colonists with one shout of acclamation" and approved of by the Home Government, and the Society in April 1856 made provision for four additional Missionaries, but the premature death of Bishop Armstrong (on May 16) from "over work and over anxiety" was "a heavy loss" to the cause and indeed "to all South Africa" [7].

The affairs of the diocese were, however, left "in a healthy and satisfactory condition," excepting at Uitenhage, where the Rev. P. W. Copeman, who had been inhibited, was acting in defiance of Episcopal authority, his conduct drawing forth the formal disapproval of all his brother clergy. Though the Missions in the Eastern Province were "quite in their infancy" and the posts "not half occupied,"

* The work at Kreli's station and the other Transkeian Missions is noticed in the next chapter, pp. 305–16.

all promised well, Bishop Gray reported after a visitation in 1856, which to him was "the most satisfactory" he had yet undertaken [8].

According to the Rev. J. Hardie [L., Oct. 30 1856], amidst all the readiness of the Kaffirs "to hear, and even to be instructed in the Articles of the Christian Faith," there were as yet, however, "no signs of a genuine belief."

> "The religious sense is so thoroughly dead in the Kafir" (he said) "that nothing short of God's grace can revive it. We Missionaries of this generation must be grateful if we are permitted to sow the seed of Life broad-cast over the dark field of Heathendom. Our stewardship will probably be closed before the gathering-in of the harvest. . . . Humanly speaking their the [Kafirs'] conquest or their civilization must precede their conversion in any large measure. Their abominable rites, and their nationality, are so thoroughly intermingled that they cannot be separated. To abolish the one we must break up the other by arms or arts."

Already several of the Amaxosa tribes—Kreli's, Sandili's, Umhala's, and Pato's—were becoming broken up and dispersed by the results of their extraordinary infatuation of killing their cattle and throwing away their seed-corn. [*See* pp. 307–8.]

And since the war of 1853 a great development of the country had taken place, and "a new province" was "rapidly rising into life and taking shape under the wise policy of Sir George Grey." English immigrants had been flowing in, and a German element was about to be introduced by the location of 6,000 disbanded Legionaries mostly on the frontier. These with some 67,000 natives constituted "a mixed multitude of all races, colours, and habits," which would "require the tenderest hand and the wisest head to bring and to keep within the true fold," and Archdeacon Hardie pleaded specially for spiritual ministrations for the Germans, lest they should sink to the level of the godless people among whom their lot was cast [9].

Two years later the Rev. E. T. Green reported from the Queenstown district:—

> "We want Missionaries among the whites as much as among the blacks. There is as complete heathenism within the Colony as without it. The conversion too of these heathen of our own blood is as difficult as that of the Kafirs. . . . There is a strong sympathy at present with the dark-coloured heathen. . . . The white heathen . . . is not so much thought of, although to raise and enlighten him is to benefit in the greatest degree the blacks dwelling with and around him. In fact Missionaries among the blacks labour in vain (humanly speaking) when most of the whites with whom their pupils come in contact are less Christian than themselves" [10].

During the next two years the colonial population continued to spread, and the new Bishop, Dr. Cotterill (cons. 1856) represented to the Society in 1860 that in the previous twelve months a surprising change had taken place in this respect; "the country which before was filled with savages" being now (with the exception of the Mission Stations and the Crown Reserves) "subdivided into farms occupied chiefly by English." In all directions farmhouses were to be seen instead of Kaffir kraals, and the country was "again becoming filled with life" [11].

To the present time the Society has continued to assist in providing ministrations for the colonists, its grant for this purpose [now £150 per annum] averaging during the last thirty years £102 per annum [12].

Among the natives its work has been on a more extensive scale, embracing Missions in country and town, combined with educational and industrial institutions, translations, and the training of native teachers.

The murder of the Rev. J. Willson by Kaffirs on Sunday, February 28, 1858, while walking from East London to Fort Pato, was an exception to the treatment which the Missionaries generally received from the natives, and in this instance it was thought that Mr. Willson might not have been recognised as a clergyman. Three Kaffirs were convicted of the crime, but while awaiting execution in King William's Town gaol they were at their own request baptized by the Rev. W. Greenstock (who had ministered to them during their detention at East London previous to the trial). This act brought Mr. Greenstock under the displeasure of the authorities, who considered it to have deprived them of the hope of obtaining a confession from the men, as to whose guilt they were not fully satisfied. The men would now think themselves absolved, and confess to nothing. It was generally supposed that they must have told Mr. Greenstock the truth, and many felt that if they had really been guilty he would not have baptized them. The result was that the sentence of death was commuted into one of imprisonment during the High Commissioner's pleasure [13].

Of the country Missions the most progressive has been that of St. Matthew's, Keiskamma Hoek. In 1857 there were no native Christians in the Mission; the Fingoes were unwilling to entrust their little ones to the Missionary, and the school was represented by "a few wild and half-naked children, learning the first elements of instruction." The Rev. W. Greenstock took charge of the Mission in February 1859, and in the next year the Bishop of Grahamstown submitted to H.R.H. Prince Alfred (who was visiting South Africa) "essays on the natural history of this country and on the sea, in prose and verse," written by the boys of the Mission Boarding School. "I can hardly suppose," wrote the Bishop, "that any country within her Majesty's dominions would produce from boys of the same age more remarkable specimens of original and vigorous thought," and then he gives the following "Ode on the Stars," written by one of the boys in Kaffir and translated by Mr. Greenstock:—

"It is high day, evening is drawing on;
The shades of evening will soon be commencing;
The sun is yet in the sky;
His beams in all the sky:
The light of the moon and the stars
Appears not, it is hidden;
But now the sun nears the west,
The shadows of the trees are going to shoot forth:
Now ye are about to govern,
Ye numerous beautiful stars!
Unocela-izapolo (Venus) is about to come forth,
He is like an angel
To walk before the Lord;
When it is dusk,
Shining kazi, kazi, kazi, kazi (sparking brilliantly)
On the side of the west,
Appearing beautiful
At the milking time.'

"Considerable progress" had also been made in some industrial pursuits, and in 1862 the Bishop wrote:—

"It would be difficult for me to give within moderate limits a full account of the work on this very interesting Mission, where God has certainly given an abundant increase. My own personal connexion with the Mission may incline me to view all belonging to it in a favourable light; but I certainly cannot remember any of the most flourishing Missions of South India, in which I witnessed such satisfactory proofs of the power of the Gospel and of the grace of God, as St. Matthew's exhibits. . . .

"The number of natives resident on the station-ground here is not large; they consist of a few Christian families, and some widows and others, who have found on the Mission a refuge from the persecution of their heathen friends. By far the greater number of the Christians are scattered over the district, and live in the midst of a large heathen population. The Rev. W. Greenstock is assisted by a catechist, Mr. Taberer, who has the charge of the station-school. A matron, Mrs. Sedgeley, has general charge of the girls and younger boys. There are three out-schools, which are visited occasionally during the week. But the most satisfactory part of the organization of this Mission, is the voluntary and unpaid [illegible]y of Native Christians. Five natives—one on the Station itself, the rest at [illegible] kraals in the district—are 'fellow-helpers' of the Missionary, under his direction and superintendence. They have prayers during the week, and on Sundays at houses, when there is no Service at St. Matthew's, and they speak to the people: heathens, as well as the Christians who live at those places, attend. Once in the month they all meet the Missionary, to talk over all questions connected with the work. In all cases of discipline, or of special importance, they are consulted. On several occasions during my late visits to St. Matthew's, I met them together; and their seriousness, good sense, and Christian feeling impressed me much. . . .

"I would only remark in conclusion, with regard to this Mission, that in it, more than in any other Mission with which I am acquainted, there are the elements of a self-supporting Church. If the English should abandon the country next year, and heathen chiefs should endeavour to exterminate Christianity from the land, I believe that the Native Church of St. Matthew's would be found, by God's grace, as prepared for the trial as were many Churches, amongst people as rude and illiterate, in the early ages of Christianity" [14].

During the Indian Famine in 1862 the natives at St. Matthew's—heathen and Christian—came forward with an offering of £8 towards the relief of the sufferers [15]. In this year the ministrations of the Church were extended to the British German Legion, who were chiefly settled in that district, and their "chief want"—the administration of the Holy Communion, the lack of which since leaving their fatherland had caused them "great . . . sorrow"—was supplied by Mr. Greenstock in the chapel at St. Matthew's in their own language, with the aid of an interpreter [16].

Under the Rev. C. TABERER, who succeeded to the charge of the Mission in 1870, the work has continued to advance. The congregations having outgrown the capacity of the Mission church, the natives in 1875 raised among themselves £400 towards the erection of a larger building, the foundation stone of which was laid during the Annual Missionary Conference of the Diocese in January 1876 [17].

The possibility of developing intelligence and ability out of the rude, ignorant Kaffirs was now strikingly manifest. The land, placed under irrigation, was yielding bountiful crops. Carpenters' and tinsmiths' shops were in full work. A boarding school for girls had been added—the only Church one in the colony—and with the exception of Mr. Taberer and his wife (the only Europeans engaged) all the various works were being carried on by natives [18].

A year later the new church was completed, and of the cost (viz. £1,530) £1,000 was contributed on the spot, principally by the natives, the workmanship also being native. Mr. Taberer could also now rejoice in the fact that the first four native deacons of the diocese had all been (partly) trained at St. Matthew's [19]—the first being Paulus Masiza, ordained in 1870, who was reported by the Bishop to have "passed a very creditable examination in Scripture and theology, quite as good an one as many English candidates for Deacon's Orders have passed" [20].

The Mission district of St. Matthew's now embraces an area of 1,000 square miles, with a native population of about 9,000. Of these five-sixths are heathen, and the Christians, numbering about 1,500, are dispersed amongst them throughout the whole of the district. With the aid of twelve native catechists, half of whom are unpaid, services are maintained at fifteen out-stations, and once in every month the various congregations assemble for united service at the home station, to the number of about 700. Mr. Taberer rightly regards "a training to honest industry during the earlier years of life" as being both "an efficient aid to Gospel teaching" and as "laying the foundations of the future social advancement and real prosperity of the native races." The trades now taught to the boys include carpentry, tinsmithing, waggon-making, blacksmithing, gardening, printing. In the girls' department the usual branches of household work are taught, such as washing, ironing, sewing, &c. Each department has now a European trade teacher, and the value of the work accomplished is over £2,000 a year [21].

In estimating the value of St. Matthew's Mission consideration should be given to the fact that from time to time converts have migrated to the Transkeian districts, where they have "greatly aided in the evangelization of their heathen countrymen" [22].

Among the town Missions—of which St. Philip's, Grahamstown, may be taken as an instance—good progress has also been made. Work among the Kaffirs in that city was begun in 1857, but owing to "the failure both of funds and of men" it was soon suspended for about two years, when (in 1860) the Mission was revived under the name of St. Philip's by the Rev. W. H. Turpin. The Kaffir population of the town at that time was "in a state of hopeless heathenism." At first the work was carried on in the open air, but before long a large hut was built, and next a school-chapel in which the work could be carried on without interruption. For nearly two years, however, there was no visible change in the people; they attended the services and the schools, but none came forth to make a public confession of Christianity. In June 1862 eighteen converts were baptized, and from that time the work showed many signs of progress.

The Christians began to hold devotional meetings in their huts, and by their efforts among the heathen the congregations were greatly increased. A daughter of the Chief Sandili was (after training at Capetown) appointed a teacher in the Mission in 1865, and in 1867 "a handsome church worthy of any congregation, and the pride and joy of the Kafirs who attend it," was erected. It is worthy of note, as showing the capacity of the Kaffirs, that in the next year the native choir of the church showed themselves capable of singing choruses from the "Messiah" with great effect [23].

The valuable work done by the Kaffir Training Institution founded in Grahamstown in 1860 is specially noticed on page 785, but it may be said here that the influence of the Institution has extended to all parts of the Colony and beyond [23*a*].

In the Kaffir War of 1878 two of the Society's Mission Stations in the Diocese—St. Peter's, Gwatyu, and St. John's, Cabousie—were destroyed by the rebels. The native clergyman at the latter station had, however, notice from them to withdraw with his family, and no injury was done to life.

In 1880 St. Peter's-on-Indwe had to be abandoned for six weeks; and at Juba, an out-station, all the property belonging to the Christians, together with the chapel, was burnt, the people barely escaping with their lives. Here as elsewhere no native connected with the Mission took any part in the rebellion. Throughout the war in nearly every instance the European Missionaries remained at their posts, and generally the work soon revived [24].

Reviewing the fruits of the Society's work Bishop Merriman, who succeeded Bishop Cotterill in 1871 [25], said in 1881 it seemed to him "impossible to overestimate the value of the Society's aid to . . . South Africa since . . . 1848."

In the Diocese of Grahamstown the six clergy had grown to forty-seven and he added: "I may truly say that there is not one of them who has not indirectly, and hardly one who has not directly, been aided by the S.P.G."

The £500 annually distributed among the Colonial Clergy would, he trusted, "be gladly surrendered in another generation to aid other poorer and more struggling Churches."

Of "the greatest feature of our work founded and almost entirely maintained by the S.P.G." he wrote:—

> "It is enough to say that whereas twenty-five years ago we had not a single Kafir convert, we are now counting our communicants by thousands, that we have a native ministry growing up; and that the foundation is laid of a native ministry fund supported entirely by themselves; which, but for the troubled state of the country would, ere this, have grown into a respectable amount. For the sums which the Kafirs have of themselves freely contributed towards building churches, churches that would not disgrace any European congregation, especially at Newlands and the Keiskamma Hoek, is a plain indication that the natural carelessness of the heathen and the savage, a trait most perceptible in them, can be made to give way before the teaching of the Gospel. . . . I hope there is no need of deprecating the idea that a statement of our progress is in any way a self-glorification. The uppermost feeling on contemplating this great and rapid growth, must be 'What hath God wrought!' And next, through what instrumentality, under His blessing, have we thus been enabled to lengthen our cords and strengthen our stakes? Partly by beneficent Government aid in the days of our infancy, partly by generous private liberality, but mainly through the continuous stream of bounty derived from the S.P.G" [26].

It is due to Bishop Merriman to say that those Missions in the diocese, in the development of which the Society had so largely assisted, owed in a great measure "their existence to his zeal and genius"; and at his death, which occurred from a carriage accident on August 16, 1882, the Society placed this fact on record [27]. Under his successor, Bishop Webb (translated from Bloemfontein in 1883), the work has continued to advance [28].

STATISTICS.—In the Eastern Division of the Colony of Cape of Good Hope (comprised within the Diocese of Grahamstown—area, 75,000 square miles), where the Society (1830–92) has assisted in maintaining 104 Missionaries and planting 52 Central Stations (as detailed on pp. 891–2), there are now 550,092 inhabitants, of whom 25,000 are Church Members and 5,872 Communicants, under the care of 80 Clergymen and a Bishop. [*See* p. 764; *see also* the Table on p. 382.]

References (Chapter XXXVIII.)—[1] R. 1848, p. 16; R. 1849, p. [illegible]; R. 1850, p. 18; R. 1851, p. 20. [2] R. 1854, p. 73. [3] J MSS., V. 10, pp. 98, 1[illegible] Q.P., July 1855, pp. 2–4; Church in the Colonies, No. 27, pp. 71–8. [4] J MSS., V. 10, pp. 106–8, 123, 126, 135; R. 1855, pp. 90–2. [5] J MSS., V. 10, pp. 102–4, 117–20, 124–7, 130–2, 135, 152, 158–60, 195–6; R. 1855, pp. 92–7; R. 1856, p. 90; Jo., V. 47, pp. 104–7. [6] J MSS., V. 10, pp. 177–9, 187, 196–9; R. 1856, pp. 90–2; Jo., V. 47, p. 115. [7] J MSS., V. 10, pp. 135, 152–4, 201; Jo., V. 47, pp. 123, 176–7, 206, 233; R. 1856, pp. 88–9. [8] Church in the Col., No. 32, pp. 54–8, 88; J MSS., V. 10, pp. 205, 251–5, 262. [9] J MSS., V. 10, pp. 273–81; *see also* pp. 123, 137, 215; and R. 1857, pp. 77–80. [10] R. 1858, pp. 75–6. [11] J MSS., V. 13, pp. 36–7; R. 1860, p. 112. [12] Jo., V. 48, pp. 165–6; Reports of Applications Sub-Committee, 1865–91. [13] J MSS., V. 10, pp. 427–31; R. 1858, p. 83; M.F. 1859, p. 115; Bound Pamphlets, "Africa 1884," No. 11, pp. 169–80. [14] J MSS., V. 13, pp. 46, 49, 51; M.H. No. 41, pp. 3–9; do., No. 44, pp. 25–32; R. 1859, p. 87. [15] R. 1862, p. 119. [16] R. 1862, p. 120. [17] R. 1875, p. 51; R. 1876, p. 50. [18] R. 1876, pp. 50–1. [19] R. 1877, pp. 42–3. [20] R. 1870, p. 55. [21] R. 1888, pp. 80–4; R. 1889, pp. 80–3; M.F. 1889, p. 175. [22] R. 1867, p. 79; R. 1874, p. 51; [illegible] 1884, p. 58; R. 1886, p. 70. [23] J MSS., V. 10, pp. 387–8; V. 13, pp. 41, 46–7, 56, [illegible], 63. R. 1861, pp. 134–5; R. 1862, pp. 121–2; R. 1865, p. 83; R. 1867, pp. 75–7; R. 1868, p. 62; R. 1869, p. 66; M.F. 1865, pp. 176–8. [23*a*] R. 1891, pp. 96–7. [24] J MSS., V. 13, pp. 410, 412, 419–20; R. 1878, pp. 51–2; R. 1879, p. 55; R. 1880, pp. 56, 59. [25] J MSS., V. 13, p. 335. [26] R. 1881, pp. 66–7. [27] Jo., V. 54, pp. 120–1; J MSS., V. 13, p. 441; R. 1882, pp. 52–3. [28] J MSS., V. 13, p. 453; R. 1883, p. 57; R. 1886, p. 70; R. 1888, pp. 79, 80; R. 1890, p. 79.

CHAPTER XXXIX.

CAPE COLONY—KAFFRARIA.

KAFFRARIA, as now generally understood, comprises the North-Eastern portion of the Cape Colony (with Pondoland), extending northwards from the River Kei to Natal, and eastwards from Basutoland to the Indian Ocean. The country was formerly known as "Independent Kaffraria"; but the whole of it is now subject to Colonial rule except East Pondoland, over which there is a British Protectorate. The annexed territories are thus grouped: (1) GRIQUALAND EAST; (2) TEMBULAND, comprising Tembuland proper and Emigrant Tembuland; (3) TRANSKEI, comprising Fingoland, the Idutywa Reserve, and Gcalekaland; (4) ST. JOHN'S TERRITORY.

Griqualand East was with other unoccupied parts of "Nomansland" ceded to England by Faku, Chief of the Amapondo tribe, in 1862, but it was not actually incorporated with the Cape Colony until 1879. The Griquas are a mixed race—the descendants of Boers and their Hottentot slaves. Early in the present century they migrated from the Cape and settled along the right bank of the Orange and Vaal rivers. After the cession of 1862 Griqualand East was allotted to one branch of the family under Adam Kok and to some Basutos.

The annexation of Fingoland and the Idutywa Reserve to the Cape Colony was authorised in 1876 and completed in 1879. The Tembus of Tembuland proper gave themselves over to the British Government in 1875–6, as also did the Bomvanos in 1878. In the meantime (1877) the hostility of the Chief Kreli had lost him his country, viz. Gcalekaland, which, with Tembuland, Emigrant Tembuland, and Bomvanaland, were formally proclaimed British territory in 1881 and annexed to the Cape Colony in 1885, when Kreli was at his own request located in Bomvanaland. The Amatshezi, who had been

living in practical independence in Lower Tembuland under their Chief Pali, submitted to Colonial rule in 1886. In the same year the Xesibe country ("Mount Ayliff")—which had long been administered as a dependency of Griqualand East—and in 1887 the Rode Valley (Pondoland) were annexed to the colony. A breach of treaty arrangements by Umqikela, formerly the paramount Chief of the Pondos, led in 1878 to a restriction of his rule to East Pondoland, the placing of West Pondoland under another Chief, and the British acquisition of the port and estuary of St. John's River, which district was formally annexed to the colony in 1884.

Taken altogether, Kaffraria is a huge native reserve, 17,985 square miles in area, and containing a population of 515,000, of whom about 10,000 are whites, 5,000 Hottentots, Griquas, and other mixed races, and the remainder Bantu, which term includes Kaffirs, Fingoes, Zulus, and Basutos. The Kaffir tribes proper embrace Gaikas, Gcalekas, Tembus, Pondos (the Pondos number 120,000), Pondomisi, Bacas, Xesibes, and others, all speaking, in one form or another, Xosa Kaffir, which may be taken to be the (native) language of the country except in some parts in the north, where Zulu is used and Sesuto—the latter by the Basutos. The Kaffirs are a fine race, averaging from 5 ft. 9 in. to 6 ft. in height. Differing widely from the Negro races as well as from the Hottentots, by some they are thought to be descended from the ancient Ishmaelites. Many of their customs, such as circumcision and purification, resemble those of which we read in the Old Testament; and their reverence for the Chiefs, their vast possessions of cattle, and their pastoral life, all recall the ancient story of the patriarchs. Eloquent in speech,* logical in reasoning, patient in argument, they are much given to metaphysical speculations, and are capable of long silent, self-communing reflections on Nature and the powers above Nature, their own being and the Source of all beings. They believe in spirits, good and evil, and regard the former, "the Amadhlozi," as ministers of Providence, whose favour they seek to obtain by the sacrifice of animals. But after all they are but as "children crying for the light," "feeling after God, if haply they may find Him." Like other heathen, the Kaffirs are enslaved by cruel superstitions. Their principal religious rites—if so they may be called—are connected with a system of diabolical witchcraft, which ministers to the cupidity and cruelty of unprincipled Chiefs and others. Their priests, or witch doctors—who are set apart after a regular initiation and trial—are supposed to possess a peculiar power of detecting or "smelling out" witchcraft. In cases of sickness, or of persons prompted by jealousy, dislike, or covetousness, a bribe to the doctor would secure the conviction of some innocent person, who after formal condemnation would be put to death with the most horrible tortures. One of the most beneficent results of British domination has been the stopping of this practice. In domestic life the Kaffirs are affectionate to their children and generous to their neighbours; but polygamy destroys the sanctity of home life and degrades woman, imposing upon her the severest labour of agriculture, and destroying her self-respect. Since the Kaffirs have come under English rule the feeling "that a man gained to Christianity is lost to the tribe" (the "tribal feeling") has been waning, and polygamy now remains the chief hindrance to their evangelisation.

THE pioneer of the Church of England in Kaffraria was Bishop Gray of Capetown. In 1848 he interviewed the great Chief Kreli [*see* p. 276], and in the next year, through the efforts of the Government Resident in "Fakeer" [? Faku's] "Territory," several tribes "pledged themselves to contribute for the establishment of Missions in their countries." The Bishop, who was invited to take advantage of these openings [1], passed through Kaffraria in July 1850 on returning from Natal during his great visitation tour of that year. [*See* p. 281.] Several of the Wesleyan stations were visited by him, and at two of them—Palmerston and Butterworth—by request of the Missionaries he addressed the congregations.† The services there "consisted of a portion of the Liturgy translated into Kaffir, and used in all the Wesleyan Missions, singing, and a sermon." At Butterworth, where his hearers numbered 500 (about 100 Christians), the Bishop wrote:—

"This is the second time during this journey that I have undertaken to preach

* *See* specimens furnished by Bishop Gray in *Missions to the Heathen*, No. 32, pp. 28–33, and described by him as "very striking and almost classical," reminding one of the "harangues of Grecian heroes of old."

† The Bishop also held a service for the few English living in the neighbourhood of Butterworth, and had a congregation of "about twenty."

to the heathen. I was thankful for the opportunity of doing so, however imperfectly; but I was so circumstanced each time that I could not well have avoided it. The people soon understood that a 'Great Teacher' had come amongst them, and they would not have been easy or satisfied had I not addressed them. The Sunday School consisted of about 100 children. The basis of instruction is the Creed, the Lord's Prayer and Commandments; but a Catechism is also used, translated by the Missionaries. The sight to-day has been a most interesting one. The whole people of this land are ready, at least, to hear the Gospel; they are willing to attend Christian assemblies, and schools; to read our books, to be taught by us. The field is white already unto the harvest but the labourers are few; so far as the Church is concerned, alas! they are none. It is most distressing to think how unfaithful we have been, and are, to our trust, 'Thy kingdom come.'"

Both the Wesleyan Missionaries (Messrs. Jenkins and Gladwin) expressed a great desire to see a Church Mission founded in the country, the latter saying "it was a disgrace and reproach to the Church of England that it had so long delayed to enter upon the work, and that 100 more Missionaries, at the least, were required in this land." The Bishop replied that he "felt the reproach keenly" and that he "purposed going to England to raise the necessary means, and select the men for the work" [2].

The necessary funds having been provided (by the Government and the Society) [*see* p. 299], the Rev. H. T. WATERS, "one of the most zealous and devoted clergymen in South Africa," cheerfully gave up his country parish (Southwell) in 1855 in order to undertake the planting of a Mission in what was then "the most important . . . the most remote and by far the most populous" district of Kaffraria. This was the territory of Kreli, "the Chief of all the Kaffirs," who had under him 90,000 people scattered over a country about the size of Yorkshire, in which there was then "no Mission whatever."

Notwithstanding all the arrangements that had been made by the Bishop of Grahamstown with Kreli for the reception of the Mission [*see* p. 299], a great native council was held on Mr. Waters' arrival, when he was asked "why he had come; what he meant to teach; what made Christians come out there; why they could not leave them alone, and many other such questions—a noble opportunity for preaching the Gospel." The result of the meeting was that he was allowed to remain.

Aided by a catechist (Mr. R. J. Mullins), a schoolmistress (Miss Gray), and an agriculturist, Mr. Waters formed a central station (St. Mark's) on Kreli's side of the White Kei River, from which an extension was made to the Tambookies on the Colonial side, who were placed under Mr. Mullins, and schools were being opened "in all directions" and services well attended when in 1856–7 a wave of fanaticism swept over the land, leaving in its train death and desolation [3].

This originated from a man named Umhlakaza relating the dreams of a girl (called Nonganli) who professed "to hear the voices of dead chiefs commanding the Kaffirs to kill all their cattle, destroy their stores of corn, and not cultivate their gardens," and promising that when all this was accomplished their forefathers would come to life and all that they had parted with in faith would be restored to them tenfold by a kind of resurrection,* while the English would be ingulfed

* The Chief Sandili said he did not like this doctrine, because if his elder brother came to life he himself would "be nobody," and his favourite wife, who had been a widow, might be claimed.

in the sea. In spite of all that Mr. Waters could do, the command was literally obeyed. Such action was probably "without any precedent in the history of a nation," and it was of course followed by a dreadful famine.

"The country is now nearly empty, literally" (wrote Mr. Waters in 1858). "All things are changed, everything dead; dogs crawling about mere skeletons, others being picked by vultures. . . . The people, giving heed to seducing spirits, killed all their cattle, and destroyed all their corn, and they themselves had become servants to the Europeans in the adjoining colony. The chief himself (Kreli) is wandering in desert places, picking up a precarious living. . . . How changed the kraal! The dancings and shoutings, the cattle and crowds of people, all gone! My noble school of captains and counsellors, the work over which I have toiled in sickness and in health, but always in hope! May my prayer return into mine own bosom!"

During the progress of the delusion European traders left the country, but Mr. Waters—who, in the words of Bishop Gray, occupied at this time "undoubtedly the most difficult and trying post of any servant of Christ in South Africa"—having removed his sick wife and his children, remained at his station, believing that his person would be respected, but expecting his property to be destroyed. By so doing he was enabled with private aid and Government bounty "to relieve 6,000 souls, who else had starved with thousands more in these lonely mountains" [4].

The labours of Mr. Waters, who had obtained an "extraordinary" "moral influence" over the Kaffirs, were rewarded by an early revival of the Mission, which as Sir G. Grey observed in 1858 was "by far the most decided movement in the direction of Christianity" that had "yet taken place in Kaffraria," the Bishop of Grahamstown adding "we might have laboured for many years (instead of two or three) without such results" [5].

In August 1860 H.R.H. Prince Alfred (with Sir G. Grey) witnessed the progress that had been made, and received from the Amaxosa an address expressing their appreciation of what was being done for them. There were now 800 natives on the station, of whom 320 Kaffirs and 40 Hottentots had been baptized. Seventeen more of the latter race were admitted to baptism by the Bishop of Grahamstown in September 1860, when also 88 Kaffirs were confirmed. The people regularly attended services daily, and the system of supplementing religious instruction by industrial training was bearing good fruit [6].

Before another two years had passed there were 1,300 natives living on the station, "all of whom had in some degree renounced their former evil life," and had consented to live according to the Christian rules laid down for their government by Mr. Waters, who could now report: "For the past four years, not a trace of stolen colonial property has been found on this Station, although this part of the country, five years ago, was a refuge for thieves and vagabonds from every tribe in Kafirland." Drunkenness was "not known on the station," and the attendance at daily prayers had become so crowded that it was necessary to divide the congregation and hold two services. The number of inquirers had also so increased that (said Mr. Waters) "I might do little else than sit in my veranda! all day, talking of the things which pertain to the kingdom of God, as there are always people looking out for a conversation with me" [7].

The Kaffirs had a great idea that the Missionary was an "especial guardian to women." At a visit to the Chief Fubu's kraal in 1860 (made with a view to establishing a Mission there) Mr. Waters heard several conversations on the subject, one man saying, "Now the Missionary is coming, we must not beat our wives with sticks!" "Well, well," said another, "what shall we do now, if our wives will not bring wood? Truly our wives will have all their own way if we may scold only, for they will not hear." The news of the new marriage law, by which a man might be imprisoned six months for beating his wife, was "received with roars of unbelieving laughter." Not long after this a native female doctor who had been accused of poisoning a patient fled to Mr. Waters for protection. Her accusers intended to murder her in Kaffir fashion, viz. "by burning her with heated stones, or by pegging her down upon an ant hill . . . and leaving her there to be stung to death." The poor woman prayed the Missionary that if he could not save her altogether he would give orders that she should be put to death by Hottentots, who she believed would do so in a more merciful manner than the Kaffirs. In this and in many other instances St. Mark's proved itself a true city of refuge [8]. By 1865 the station had become a kind of English village in the centre of a large native population, to large numbers of whom English capital was affording employment. The Christians generally were "consistent" in their lives, and good work was being done among their sisters by four native deaconesses, whose duties were to look after and report the sick and needy, pray and exhort, and promote the sending of children to school [9].

By adopting Christianity "numbers of girls" suffered "great persecution." "Many are threatened with death," and "most unmerciful scourgings . . are very common," Mr. Waters reported in 1869. Since the beginning of the Mission over 800 natives had been baptized by him, and though they had become scattered for the most part over Kaffirland, and to the superficial observer lost in the surrounding mass of heathenism, in reality they with hundreds from other Mission Stations were helping to leaven the whole lump. "The difference in manners, costume, and conversation of the natives who have lived on Mission Stations, compared with those who have not, is" (said Mr. Waters) "forced upon the observation of all who come in contact with both" [10].

Soon after its establishment St. Mark's began to throw out branches on both sides of the River Kei, but the first most important extension in Kaffraria took place in 1859, when Mr. J. Gordon was detached to form the new centre of All Saints, on the Inyanga or Moon River (a tributary of the Bashee) in Fubu's country [11].

Within two years he had gathered a congregation of about 200 [12], and in 1868 he reported that his daily services at sunrise and sunset were attended by ninety persons, and the Sunday totals averaged 900. Schools for children and adults had been organised, and services were being carried on at nine out-stations, by the aid of two paid and eight unpaid catechists. The cultivation of wheat and the planting of fruit trees had been introduced, and the natives had contributed handsomely to the erection of their places of worship [13]. An instance of this which occurred in 1865 admirably illustrates the

wisdom of the Society's policy in requiring the native converts to build and repair their own churches. The Mission Chapel at All Saints' being "nearly in ruins," Mr. Gordon, finding he could obtain no help from outside, laid the matter before his flock, with the result that every one—men and women—set to work willingly; and on November 20 a new building was opened, the Chief Dalisli and his counsellors being present. The materials and labour thus voluntarily given were worth £80. Only five years before many of the contributors "were living in darkness and heatheni [14].

In 1861 the Society decided to establish another new Mission in Kaffraria, but suitable agents were not forthcoming until 1864, when Mr. B. Key and Mr. D. Dodd, of St. Augustine's College, Canterbury, left England, and after ordination at Grahamstown and preparation at All Saints', opened work in 1865 among the Pondomisi under Umditshwa, who had been driven by the Tambookies into a corner of his land on the banks of the Tsitsa [15].

The Missionaries brought with them from Canterbury two African students of the College, and the new station, situated near the junction of the rivers Inxu and Tsitsa, was appropriately named St. Augustine's [16].

At this time the Pondomisi "were in as wild a state as any tribe in the interior of the continent," and until the taking over of the country by the Government the progress of the Mission was "merely nominal . . . little more than gaining the confidence and in some cases the affection of the people." On one occasion, while Mr. Key was absent, his wife's courage was sorely tested protecting a refugee who was pursued by his tribe headed by their Chief, who "demanded him to be given up that they might put him to death on a charge of bewitching them."

"'The chief had fallen from his horse some time back;' then 'their men could not fight,' they said, 'because he had collected dust from different tribes and mixed it with some kind of grass and herbs, and strewed it about, so that when the warriors came they were unable to use their weapons,'—and a great deal more of such silly stuff. However, the gallant little woman kept her suppliant in safety, and told him she would even hide him under the boards of her house, if they used violence. They did not, however, go away till her husband returned. All honour to her for her womanly and Christian courage! Even now" (added Archdeacon Merriman while visiting the station in 1871) "another refugee has fled here from a similar kind of persecution. He is accused of bewitching some great man, who, I suppose, covets his cattle, and they threaten to kill him. But happily in this case his own chief, Umditchwa, a heathen man, has recommended him to fly to the Mission Station (which is in Umditchwa's own territory), as he fears, though chief of the tribe, he will not be otherwise able to protect him. The poor fellow has a most anxious and careworn countenance—I suppose owing to past fright, for he knows, at all events, that here he will be safe. A great token this of the beneficent influence of Christianity even towards the heathen around."

More than three years passed before one adult was baptized, and by 1872 not more than 20 could be reckoned. During these three years war and famine so impoverished the people that many migrated, and had not Mr. Key remained the tribe would have been quite broken up, and numbers of sick and wounded left uncared for instead of coming under the influence of the Mission. About this time an out-station—St. Paul's—was opened 12 miles on the road to Umtata, and services were begun for the English settlers in the Umtata district. The

passing of the country under British protection in 1878 attracted Fingoes, mostly Christians, from St. Mark's district, and led to the formation of out-stations at Mbokotwana and Umjika; but though the new comers were, on the whole, orderly and peace-loving, the next seven years were full of squabbles between them and the Pondomisi [17]. Unfortunately the Pondomisi rebellion broke out at a time (1880) when Mr. Key, "the one man . . . who might have stopped it," was in England. The chief events in it were the murder of Mr. Hope, the British magistrate, by Umhlonhlo (the paramount Chief of the Eastern Pondomisi), the rescue of the Rev. R. Stewart and some thirty other whites—after being in refuge a week in Tsolo Gaol—by the Pondos headed by a Wesleyan Missionary, the loyalty of the native Christians and the massacre (on All Saints' Day, 1880) of five* of their number at Mbokotwana, the destruction of the Mission buildings—the church alone escaping at St. Augustine's—the ravaging of the country, the scattering of the people, the surrender and imprisonment of Umditshwa, and the flight of Umhlonhlo, who became an outlaw. As a result of the war the face of the country became "entirely changed"; the Pondomisi lost much of their land, which was allotted to Fingoes and Tembus; St. Paul's ceased to exist as a Mission Station, St. Augustine's became an out-station, and the headquarters of the Mission were removed to the Ncolosi stream, and became known as St. Cuthbert's, after the new church opened on September 7, 1884. Under Archdeacon Gibson, the Mission has obtained considerable influence. On Umditshwa's release, being no longer recognised as Chief, he brought five of his boys to the Missionary, and said: "They are not my sons any longer; they are your sons now. Take them and do whatever you like with them. Teach them all you know yourself. If they are troublesome beat them. They are your sons now." These "red Kaffir lads, all aged about fourteen, all quite wild, uncivilized, and heathen," the Missionary has done his best to educate and Christianise. In 1886 Umditshwa died, and Mtshazi, his son and heir, fearing witchcraft, left school and fled to Gcalekaland, Archdeacon Gibson being in England at the time; but he came back on the Archdeacon's return in 1887, and, with the sanction of the Pondomisi chiefs, was in 1890 placed at a school in England [18].

After sharing Mr. Key's labours four years the Rev. D. Dodd left St. Augustine's in 1868 to open the new station of St. Alban's among the Tambookies on the Egosa. Living himself in "a miserable Kafir hut," he not only provided the funds, but chiefly with his own hands erected, what was described in 1869 as "the neatest chapel out of Grahamstown" [19]. His devoted labours were shared by his wife until her continued ill health forced both to remove in 1874 [20].

While the Missions were being extended in Southern Kaffraria, an offshoot of the Springvale Mission in Natal was in 1871 planted at Clydesdale in the Northern District—that is, Griqualand East. At that time Clydesdale was under the government of Captain Kok, who had migrated from across the Drakensburg with his Griquas from Phillipolis. The country was wild and sparsely populated, there being besides Kok's Griquas a few white men and Kaffirs. The

* Of these three were Mission agents (Fingoes), viz:—Klas Lutseka, Joshua Magengwane, and Daniel Sokombela [18*a*].

Griquas are half-castes, and are semi-civilised and semi-Christianised. Their religion is of the congregational form. Like the Dutch, they had their Volkraad for regulating the affairs of the State, and their Kirkraad for regulating Church matters. For some years after reaching their new country they had no pastor of their own. But they held services in their families, and they welcomed occasional visits from the Missionaries of other bodies, one of whom was Dr. Callaway, who also acted as their doctor. There being no Mission station in the country, Dr. Callaway, through the generosity of English friends, purchased the farm called Clydesdale, consisting of 4,500 acres, with buildings. The work of opening a Mission there was entrusted in 1871 to the Rev. G. PARKINSON and (on his health failing after about six months) in May 1872 to the Rev. T. BUTTON [21].

Mr. Button may be regarded "almost as the founder of Church work in East Griqualand." "A steady and marked growth and improvement in everything" was soon observed, and the influence of the Mission has extended far and wide in every direction. Captain Kok, at first cold and it may be antagonistic to the Church, became an earnest and hearty supporter of it. The whites, the Griquas, and the natives were ministered to in their own language (the Griquas speak Dutch), and schools were established combined with an industrial institution. Numerous out-stations were gradually formed, some of which—such as Ensikeni, Kokstad (the chief town) and Matatiela—have themselves become important centres. In 1878 Dr. Callaway (then Bishop of St. John's) reported:—

"Clydesdale, although not more than six years old, has attained a position which Springvale did not reach during the eighteen years I was working there . . . it now stands second only to St. Mark's in the diocese."

In 1879 Kokstad was formed into an archdeaconry under Mr. Button, whose zealous labours were continued until 1886, when he was killed by a fall from his horse [22].

Up to 1873 the episcopal supervision of the Church Missions in Kaffraria was performed by the Bishops of Grahamstown, though, strictly speaking, the district was not in their diocese. Shortly before his consecration in 1871 Archdeacon MERRIMAN undertook a ride through Kaffirland to Natal and back, in order to satisfy himself as to the advisableness and practicableness of planting a Bishopric there. His tour convinced him that there was "an urgent call and a hopeful opening" for such a measure. Encouragement in undertaking the journey was contained in the farewell charge of Bishop Cotterill, who expressed a hope that Missions to the heathen would form a link between his old diocese of Grahamstown and Edinburgh, and added: "I should be thankful if that Church in which I shall be a Bishop should be able to plant and maintain a Mission of its own among the Kaffir tribes" [23].

The Scottish Episcopal Church, having been invited by the South African Bishops (December 1871) to co-operate with the Society in the matter, submitted in February 1872 a formal proposal to establish a Board of Missions in Scotland and to send a Bishop and Missionaries to Kaffraria. The Society welcomed the proposal, and consented to place its Missionaries under such a Bishop, provided always he be a member

of the College of Bishops of South Africa. At that time the Society was receiving from Scotland about £500 annually, and an agreement was now (1872) made with the Scottish Church whereby the Society undertook to retain £250 per annum of such contributions for its general purposes and to hold anything in excess at the disposal of the Scottish Board.* It was further arranged that the official correspondence of the Bishop and Missionary Conference in Kaffraria should be usually transmitted to the Scottish Board of Missions and then to the Society † [24].

The person selected for the new Bishopric was Dr. Callaway, the Society's veteran Missionary at Springvale in Natal [*see* p. 332], and on All Saints' Day 1873 he was consecrated in *St. Paul's Church*, Edinburgh, as Missionary Bishop for "Independent Kaffraria" [25].

At the first Synod of the diocese (held at Clydesdale in November 1874) the name of the Bishopric was changed to "St. John's," and the Rev. H. T. Waters was made Archdeacon [26]. For carrying on the work at the five main centres with their numerous out-stations there were at this time (in addition to many lay teachers) 5 white clergymen and 4 native deacons. Three‡ of the latter were ordained on Trinity Sunday 1873 at St. Mark's, now a prosperous Mission village with trades of many kinds flourishing around it—"the centre of Christianity and civilization" for some 500 Europeans and 95,000 natives [27].

During the years 1874 and 1877, 600 persons were confirmed, new work was undertaken at Clydesdale, also at Ensikeni (among the Bakcas, Griquas, and Sutos), Emngamo (among the Sutos), Kokstad (Griquas), Weldevrede (Griquas), Kcapani (Bakcas), St. Andrew's on the St. John's River, (Pondos), and Umtata, to which place the headquarters of the Mission were removed from the St. John's River, Pondoland, in 1877. At that time the only building at Umtata was a small cottage, but the town, which owes its creation to Bishop Callaway, is now the most important place in Kaffraria [28]. During the Gcaleka War (in 1877–8) and the Pondomisi Rebellion (in 1880) the Europeans in the neighbourhood and numbers of the Christian natives sought and found protection at Umtata. On the former occasion (in 1877) the Pro-Cathedral —an iron building—was strongly fortified, and although "a few professing Christians" joined the rebel party, "a hundred to one" were "loyal" and not a few "died fighting for the Queen." Such was the testimony of Archdeacon Waters, whose own centre (St. Mark's) was fortified by the Government in the Pondomisi War, when "many Mission stations were destroyed, and numerous native Christians murdered" [29].

The cause of the "native uprising against the white man" was dealt with by Bishop Callaway in his charge to the Diocesan Synod in 1879 in so able a manner as to cause Sir Bartle Frere (the Colonial Governor) to commend the document to the "special attention" of the Home Government, to whom Bishop Callaway was described as "an educated English clergyman who has been labouring exclusively in the possessions of independent or semi-independent native chiefs for so many years that he has become as well if not better acquainted

* Financially the Society has suffered by this undertaking. In 1881 only £123 was sent from Scotland to its General Fund; and the *total* annual remittance has averaged £50 in the last ten years 1883–92 [24*a*].

† Practically the arrangement has not been observed.

‡ Stephen Adonis, Jonas Ntsiko, and Peter Masiza.

with the Kafir language and habits of thought than probably any Englishman of similar education and habit." In the charge (which was printed by Government) the Bishop said that the white man, "considering the provocation" to which he was "continually subjected from the ignorance, idleness, unthriftiness, dishonesty, and unreliability of the coloured people," had been "singularly patient and forbearing" with them. "But the civilised man and the savage" had "come into contact on *equal ground*," and the natives had discovered that "the superior man" was "gradually dispossessing them." Old things were passing away and a new order of things arising, and though the change was infinitely for the good of the savage, he did not recognise it, but, on the contrary, hated and resisted it. Therein lay "the secret of the . . . wide-spread disaffection, more or less unconsciously felt and acted upon by the native races." The "meaning of this fact" was that during the whole time the English had lived in the presence of the natives of South Africa they had failed to impress them with "a love of our social habits, of our mode of government, or of our religion." And this was largely attributable not only to "the incongruity between the old notions and the new ideas," but also

"to the dress in which the new ideas have been clothed; to the mode in which they have been presented; to the surroundings with which they have been accompanied, in the general bearing and character, and in some instances in the positive immorality of the white man. . . . Think you not" (continued the speaker) "that if the white men, all of whom of all kinds are regarded as one by the natives, remembered their own high calling as Christian men, and tried to live the lives of Christian men in the presence of the natives, an immeasurable amount of good would result? And, if the white man is to be exonerated from the charge of maltreating the coloured man, can we also clear him from the charge of indifference? Can we also free him altogether from the charge of morally corrupting the natives, or of affording them the means of gratifying their natural depravity? If the individual white man would bear in mind that as a Christian he is a priest, and live a priestly life among his coloured brethren, there is nothing to prevent their rapid evangelization. . . . If we look over the past history of mission work in South Africa, must we not confess that we have nothing to boast of in visible results, by which alone men measure, and by which only they can measure success? . . . Do not the results, even to ourselves, appear small compared with the personal exertions which have been made, and the treasure which has been expended? Do we not sometimes feel discouraged, and ask how long? Sometimes feel as though the right hand of the Church had lost its cunning in handling the weapons of the Christian warfare, or fear that Christian truth itself had lost somewhat of the force it possessed in the times of our forefathers? But my conviction is that the success of missions amongst the natives of South Africa has been greater than is supposed, and that it is as great as any reasonable calculation of probabilities would lead us to expect. I have not time now to give the reasons on which this conviction has been founded; but I would address myself to a more practical question, whether we might not work on better and more comprehensive principles than hitherto.

"In the first place I think we have somewhat forgotten a fact of very great import, that whilst we ourselves have inherited the results of centuries of culture and religious influence, these people have inherited the results of centuries of savagedom and superstition. . . . In some instances we may have been discouraged because the simple preaching of the Gospel has not been at once accepted, nor appeared perceptibly to influence the native mind. When in all probability, so far from comprehending the Gospel which we have preached, the ignorant and unprepared native has not even understood the meaning of the terms by which we have expressed what we wish to convey to him.

"The office of a missionary amongst such a people requires an infinite patience, forbearance and tact, which none can possess without special grace sought for and obtained.

"Then, I think, there has arisen from this inability to descend to the state of those we are teaching, with a view of raising them to a higher position, just the opposite defect, though it naturally results from it. We have failed to teach them as they were able to bear it, and have wondered that they remained unaffected; and then lost faith in them altogether, and in their capacity to receive divine truth. . . . We are learning wisdom at last; and it appears to me a cause of great congratulation that the Church has at length awoke to the necessity of raising a native ministry. Our not attending to this at an earlier period exhibits a suspicion of the native capacity and sincerity, and has acted as a prophecy which fulfilled itself; and at the same time has caused the religion we have to teach to appear to the natives an alien system—as *our* religion, not *theirs*. As long as this thought remains justified by our want of faith in the natives, so long as the teachers of Christian truth are white men, so long will Christianity appear to the natives a foreign system,—the religion of a white people, and not the religion of the world. But when they see men of their own colour occupying the prayer-desk and the pulpit, and paying them pastoral visits in their own homes, and speaking to them, in a language thoroughly intelligible to themselves, truths, which require to be understood only that they may be known to be suited for the spirit's needs of all men everywhere, of every colour and clime, then, and not till then, can we reasonably expect a rapid conversion of the native races to Christianity. There has been much real but imperceptible work going on, which has been as a leaven gradually influencing the minds of the people; there may yet be many years of the same kind of imperceptible work for us to carry on, but the day is coming, let us not doubt, when the song of jubilee which the Church is singing for the large influx of redeemed souls in India into the Church of Christ, shall be sung in this Morians' Land, which shall soon stretch out her hands unto our God and their God, unto our Saviour and theirs. Let us not doubt for a moment either that He does give them grace to become Christians, or that He will give them grace to become able ministers of His Gospel amongst their brethren.

"And in this faith I wish to dedicate to God all my remaining power, and bind it to the purpose of raising a native ministry; and for this purpose to establish such an institution at this place as shall ensure for the whole of Kaffraria a more educated class of society, and an efficient Christian ministry. . . .

"I would remind you that the Church has not a mission to the coloured man only: to her belongs the duty of attending to the spiritual and intellectual education of the total population of the country in which she raises the Divine Tabernacle" [30].

Already several Kaffirs had been admitted to the diaconate [*see* pp. 891–3], and on St. John Baptist's Day 1877 Peter Masiza was raised to the priesthood—this being the first instance of a Kaffir receiving Priest's Orders (in the Anglican Church) [31]. Mr. Masiza, by birth an Umboe or Fingoe, is held in honour by colonists and natives, and to both his ministrations have proved acceptable. By means of the Theological College of St. John's, the foundation stone of which was laid at Umtata during the meeting of the Synod in 1879, a hopeful advance has been made in the raising of a native ministry. At the ceremony of laying the stone, whilst Europeans were making their offerings, Gangalizwe, the Tembu Chief, rode up with a regiment of his cavalry and presented £10. Chief after Chief followed his example, and many natives gave cattle and sheep [32].

In response to an unanimous call from the Diocesan Synod the Rev. B. L. Key left his Mission at St. Augustine's in 1883 in order to become Coadjutor Bishop,* to which office he was consecrated on

* The following testimony of a native clergyman in 1887 will show how well Bishop Key fulfils Archdeacon Merriman's ideal of a Missionary to the Kaffirs [*see* p. 280]: "Service being over we left for Kuze and slept here on common mats on the hard floor, and had to use our overcoats as blankets; for our own supper we had to eat the common mealies. I was so glad to see the Bishop made himself comfortable. He is quite please[d] even with the Native common food, therefore he is the right man in the right place for the Native Diocese." [Report of Rev. Peter Masiza [33*a*].]

August 12 by the Bishop of Capetown, assisted by the Bishops of Maritzburg, St. John's, and Zululand. The consecration, which took place in St. James' Church, Umtata (and the evening service) were attended by the Wesleyan Minister and his people, their place of worship being closed for the day. In reporting this to the Society the Metropolitan added:—

"My visit to the diocese has left the happiest impressions on my mind, and I have been rejoiced to see the unity of our people in the diocese, and the wonderful blessing with which God has rewarded the work of our Church under Bishop Callaway's guidance, in spite of the hindrances and losses which the recent wars have inflicted upon it" [33].

The testimony of Bishop Callaway in 1881 showed "that whatever Church work has been established in Kaffraria is the fruit of the assistance given by the Society at the beginning of the several Missions there." And he did not "believe it would have been possible either to begin or carry on Church work in the Diocese without such assistance" [34].

On November 19, 1883, the founder of the Church in Kaffraria, viz. Archdeacon Waters, passed to his rest. For 28 years he never quitted his post, save only for such journeys up and down his district and to the Synods and other meetings in the Province as duty required; and at his death, instead of the solitary Missionary of 1855 with his wife and family living in a wooden hut, there was an organised body of 20 clergymen (his son being among the number), with a Bishop at their head, and schools and churches studded the land "from the Kei eastwards to the very borders of Natal," there being no less than 48 out-stations in connection with St. Mark's alone [35].

Failing health having obliged Bishop Callaway to resign the Bishopric in 1886, he then returned to England, where, though struck down by paralysis and blindness, he retained his interest in South Africa to the last, passing peacefully away at Ottery St. Mary on March 29, 1890 [36].

On his resignation his place was taken by his coadjutor, Bishop Key [37], under whose administration the work of the Church is being extended, both among the immigrant natives and Europeans and the heathen tribes already settled in the diocese—particularly in Pondoland [38].

STATISTICS—In Kaffraria (area, 30,000 sq. miles), where the Society (1855-92) has assisted in maintaining 38 Missionaries and planting 23 Central Stations (as detailed on p. 893), there are now 12,153 Church Members and 3,596 Communicants, under the care of 32 Clergymen and a Bishop. [*See* p. 765; *see also* the Table on p. 382.]

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141–4; M.F. 1867, p. 86; R. 1861, p. 36; R. 1863, p. 27; R. 1864, p. 82; R. 1865, p. 92. [16] Jo., V. 48, p. 404; R. 1865, p. 92. [17] M.F. 1866, pp. 270–2; M.F. 1867, p. 322; M.F. 1869, pp. 73–4, 221, 230; R. 1867, pp. 80–1; R. 1869, p. 68; R. 1871, pp. 54–5. [18] R. 1880, p. 60; R. 1889, p. 84; M.F. 1881, pp. 6–8, 58–9, 95–6, 106–18, 327–30; M.F. 1882, pp. 325–6; M.F. 1888, pp. 54–60, 273–5; M.F. 1889, pp. 24–5, 152–3: *see also* Archdeacon Gibson's "Eight Years in Kaffraria," 1882–90. [18*a*] M.F. 1881, pp. 327–30. [19] M.F. 1869, pp. 19, 73–6, 351, 363; R. 1869, pp. 68, 71; R. 1871, p. 51. [20] R. 1874, p. 67; R. 1875, p. 65. [21] Jo., V. 50, pp. 326, 345; R. 1869, p. 77; R. 1871, p. 76; R. 1872, p. 46; R. 1873, pp. 55–6; J MSS., V. 24, pp. 3, 9–11, 16–7, 23–30, 36, 42, 45, 50, 54–5; M.F. 1874, p. 2; M.F. 1881, p. 102. [22] J MSS., V. 15, p. 223; R. 1877, p. 44; R. 1880, p. 60; R. 1884, p. 59; R. 1886, p. 70; M.F. 1874, p. 5; M.F. 1878, pp. 169–70; M.F. 1881, pp. 102–6. [23] R. 1871, pp. 45–72; M.F. 1871, pp. 299–300. [24] J MSS., V. 12, p. 8; V. 13, p. 335; H MSS., V. 5, pp. 360–3; Jo., V. 51, pp. 214–17; R. 1871, p. 72; R. 1872, p. 43. [24*a*] Applications Committee Report, 1882, p. 18; Society's Accounts, 1882–92—Lists of Contributions from Scotland. [25] R. 1873, p. 39; M.F. 1873, pp. 375–6. [26] J MSS., V. 15, p. 16. [27] R. 1873, p. 55; R. 1874, p. 67; R. 1875, p. 64; M.F. 1874, pp. 5, 12–15. [28] M.F. 1875, pp. 60, 161–75, 334; M.F. 1878, p. 170; R. 1877, pp. 44–5; M.F. 1881, pp. 96, 101; J. MSS., V. 15, pp. 17, 77. [29] R. 1877, p. 45; R. 1878, pp. 52–4; R. 1880, pp. 59, 60; M.F. 1878, pp. 20–4, 168–9, 309–10; M.F. 1880, p. 404; M.F. 1881, pp. 7, 58–9, 95–6; M.F. 1882, pp. 250–2, 325–6. [30] R. 1879, pp. 57–64. [31] R. 1877, p. 44; M.F. 1878, pp. 14–15. [32] R. 1879, pp. 56–7; R. 1884, p. 60; R. 1885, pp. 65–6; R. 1889, p. 83; M.F. 1879, p. 531; M.F. 1887, pp. 16, 264–70; M.F. 1890, pp. 309, 435. [33] J MSS., V. 12, p. 238; R. 1883, pp. 57–8. [33*a*] M.F. 1887, p. 269. [34] R. 1881, p. 70. [35] M.F. 1882, pp. 86–7; R. 1883, p. 59. [36] M.F. 1890, p. 196. [37] R. 1886, p. 71. [38] R. 1884, pp. 58–64; R. 1885, p. 65; R. 1886, p. 71; R. 1887, p. 70; R. 1889, p. 83.

CHAPTER XL.

CAPE COLONY—GRIQUALAND WEST.

GRIQUALAND WEST, lying to the west of the Orange Free State, was ceded to Great Britain by the Griquas in 1871, following on the discoveries which have made the district the great diamond fields of South Africa. It remained a separate colony until October 1880, when it was annexed to the Cape.

THE Diamond Fields began to attract diggers towards the end of 1869, and by the following June there were about 10,000 there. During this period they were occasionally visited by three clergymen from the Orange Free State—the Revs. D. G. CROGHAN (monthly), C. CLULEE, and F. W. DOXAT. From November 1870 Archdeacon KITTON of King William's Town spent six months at the Fields, making Klip Drift his head quarters, and while he was there a church was commenced. On his departure the Rev. H. SADLER took up the work, and the same year (1871) the Bishop of Bloemfontein (a month after reaching the Orange Free State from England) set out on a visit to this portion of his diocese [1].

The Bishop, who was accompanied by Mr. CROGHAN, described the Diamond Fields as then "unquestionably the most important field of labour in South Africa." At each of the two largest camps or diggings—Du Toit's Pan and De Beers—there were "at least 15,000

souls, including women, children, and coloured people of various races, and from all parts northward and southward of the Vaal River." For these diggings, with Klip Drift and Hebron, some thirty miles distant, there was only one clergyman (supported from diocesan funds), and the demand for Church ministrations was so urgent that after the endeavours of the Bishop and Mr. Croghan to supply them for some weeks the Revs. F. W. DOXAT and J. W. RICKARDS were appointed to the charge of Du Toit's Pan and De Beers, &c. [2].

In the next year the Bishop made a long sojourn in the Fields, and at their formal request 700 coloured labourers were taken under the care of the Church at Du Toit's Pan [3]. In 1873 two deacons were ordained "in the large brick church of St. Cyprian's," which had been erected at Kimberley, or the "New Rush." The Mission work among the diggers, who had contributed well to the erection of churches and hospitals, was "most hopeful"; but the Bishop of Grahamstown, who preached the ordination sermon, was struck by the fact that there was no clergyman ministering specially to the thousands of natives—heathen and other—in the district [4]. Within another year "constant week-day and Sunday services in Dutch, Kaffir, Zulu, and Sechuana" were being held, and though few who had not already had some intercourse with Christianity attended, yet these influenced others, "and" (added Mr. Doxat in 1874) "I feel sure that few natives will leave the Fields without learning a respect, however vague, for the white man and his religion." In less than three years three churches and four native chapels had been built, and these, with hospitals and prisons, were being served by four* clergymen and four native agents. The funds for the maintenance of all this work were derived "almost entirely from the weekly offertories," with occasional subscriptions for special objects, and the Society's grant—then £150 per annum. Such local support was all the more creditable seeing that people were continually coming and going, and that not one amongst the congregations could properly be called a *resident* on the Fields. In such circumstances Mission work is peculiarly trying as well as specially useful, and the Missionaries have been content to sow, trusting that as they have people gathered from "nearly every part of the world," fruit may result unknown to them [5]. Especially is this the case in regard to the natives.

Bishop KNIGHT-BRUCE (in 1887) said "it would be hard to estimate the importance of Kimberley as a field for Mission work among the ever-changing population of about 10,000, who come from nearly every country within reach of it to work in the mines—Basuto, Bechuana, Mapondo, Amaxosa, Machaka, Matlhobi (Fingo), Zulu, Matabele." Not long before, Khama, the Christian Chief of Shoshong, forbade his people going to the Diamond Fields, fearing they would become demoralised; but in 1887 an association was formed in Kimberley with the object of co-operating with the managers of the mines in order to prevent all deterioration of the natives either by drink, temptation to sell stolen diamonds, or other causes; and the introduction of the "compound system," by which the natives are kept during their term of service in large enclosures, has done much to counteract the chief evils.

* Messrs. Doxat, J. W. Rickards, E. W. Stenson, and R. G. Wright.

The work of the Society in Griqualand West is now mainly among the natives and half-castes, the compounds being principally under the superintendence of the Rev. G. MITCHELL [6].

STATISTICS.—In Griqualand West, where the Society (1870–92) has assisted in maintaining 16 Missionaries and planting 6 Central Stations (as detailed on pp. 893–4), it has now 3 Missionaries, under the care of the Bishop of Bloemfontein. [*See also* the Table on p. 382.]

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CHAPTER XLI.

ST. HELENA.

ST. HELENA (area, 47 square miles), situated in the South Atlantic Ocean, 1,200 miles from the coast of South Africa and 800 from the island of Ascension, was discovered by Juan de Nova Castella, a Portuguese navigator, on St. Helena's Day, May 21, 1501. It, however, remained uninhabited until the Dutch took possession of it about the year 1600. In 1673 it was captured by Sir Richard Munden, and shortly after was granted by Charter of Charles II. to the East India Company, under whom it remained (excepting for the period of Napoleon's imprisonment there) up to April 1834, when it was finally transferred to the British Government. The "natives" of St. Helena, with the exception of a few English families, have sprung from the intermixture of Hindus, Chinese, Malays, and Africans, in the days of slavery, with English settlers, soldiers, sailors, and other Europeans.

IN November 1704 the Society, "upon a motion from the Treasurer," allowed £5 worth of "small tracts" to the Rev. CHARLES MASHAM, "a Minister sent to . . . St. Helena by the East India Company." A year later Mr. Masham reported his arrival in the island, also that the books "were very acceptable to the inhabitants," and that he catechised in the church "one half of the year"; and the Society sent him in 1706 a supply of Bibles, Prayer Books, and other tracts [1]. Further assistance in this quarter does not appear to have been rendered by the Society until 1847, when it undertook the partial support of the Rev. W. BOUSFIELD, whom Bishop GRAY of Capetown was sending from England to this part of his newly-formed diocese. Previously to Mr. Bousfield's arrival there was only one clergyman (the Rev. R. KEMPTHORNE, Colonial Chaplain) to minister to the 5,000 inhabitants of St. Helena [2]. Visiting the island in March and April 1849 Bishop Gray reported that Messrs. Kempthorne and Bousfield were both "excellent and devoted men, and labouring assiduously in their sacred calling." A military chaplain (Mr. HELPS) had been appointed, and the Bishop ordained a fourth clergyman (Mr. FREY, formerly a German Missionary in India). During his stay the Bishop also confirmed about

a tenth of the whole population of the island, consecrated the church at Jamestown, together with the five burial-grounds on the island, and arranged for the transfer of the Church property from the Government to the See; "held a visitation, with a special view to the reformation of some points in which the Church was defective, and the restoration of Church discipline," and reorganised the local Church and Benevolent Societies. The latter institutions, with the Government, contributed liberally to the eight island schools, but the state of education was not satisfactory owing to the incompetency of the teachers. For "the first time during a period of 150 years" division had been introduced into the community by the recent arrival of an "advocate of the Anabaptist heresy," but much good had already been brought out of this evil. At Longwood, the billiard-room in the new house built for Napoleon was now being used as a chapel, and "an excellent congregation" attended. Besides the consecrated church there was "an inferior building" in Jamestown called "the Country Church," which the inhabitants were about to replace by a new structure on "one of the most lovely sites" the Bishop had seen [and on which the Cathedral now stands] [3].

At the time of Bishop Gray's visit St. Helena was a great depôt for Africans captured from slavers, about 3,000 being landed every year. In referring to "their village or establishment in Rupert's Valley," he said:—

> "If anything were needed to fill the soul with burning indignation against tha master-work of Satan, the Slave-trade, it would be a visit to this institution. There were not less than 600 poor souls in it . . . of these more than 300 were in hospital; some afflicted with dreadful ophthalmia; others with severe rheumatism, others with dysentery; the number of deaths in the week being twenty-one. . . . I was pained to find that no effort is made to instruct these poor things during the time that they are on the island."

A few days after the visit to Rupert's Valley a captured slave ship arrived. "I never beheld a more piteous sight" (wrote the Bishop)—"never looked upon a more affecting scene—never before felt so powerful a call to be a Missionary. I did not quit that ship without having resolved more firmly than ever, that I would, with the grace and help of God, commence as speedily as possible direct Mission work in Southern Africa." [4].

Mr. Bousfield remained on the Society's list until 1851. The next S.P.G. Missionaries were the Rev. M. H. Estcourt (1852–4) and the Revs. E. and G. Bennett, who were appointed in 1858 to the charge of Jamestown and Rupert's Valley. The remoteness of the island from Capetown called for a resident Bishop, and in 1859 Bishop Gray was enabled to secure its erection into a separate diocese including the islands of Ascension and Tristan d'Acunha. The first Bishop, Dr. Piers C. Claughton (cons. in Westminster Abbey on Whitsunday, 1859), landed in St. Helena on October 30, 1859, and was at once assisted by the Society in providing "for the pastoral care and instruction of the coloured portion of the population" [5].

Already the brothers Bennett had "done much to build up souls," and on January 28, 1860, 230 of the liberated slaves, who had been instructed by the Bishop and the Rev. E. Bennett, were baptized at Rupert's Valley. By June several hundreds of the Africans had been

sent to new homes in the West Indies, "either entirely converted and made Christians, or at least brought some steps on the way" [6].

The labours of the Bishop and Missionaries among these Africans were continued with zeal and success. In 1861, 516 adults were baptized by the Rev. E. Bennett; and Prince Alfred, who visited the island in that year, had an opportunity of witnessing the good effected on receiving an address from the rescued slaves.

In this year also the island was divided into parishes, and the Rev. H. J. BODILY appointed to Longwood [7]. In the next Bishop Claughton was transferred to Colombo and was succeeded by the Ven. T. E. WELBY, who as Archdeacon of George had already rendered good service in the Diocese of Capetown [8].

In 1865 St. Helena contained a population of about 7,000, of whom some 6,400 were members of the Church of England; during the next eight years these numbers had been reduced by emigration, the result of poverty, to 4,500 and 3,500 respectively [9].

Since the diversion of the maritime route to the East by the opening of the Suez Canal the record of St. Helena in temporal matters has been one of continuous poverty; and the difficulty of ministering to the people in spiritual things has been intensified by the withdrawal (in 1871 and 1873) of Government support of the Church. In 1881 the Bishop wrote: "We owe it, under God, to the Society that we are still able, though imperfectly, to meet the spiritual wants of our people" [10].

In its exceptional and growing depression, the Society is thankful to be able to keep alive the ministrations of the Church in this old and remote colony [11]. "So far from having fallen back in spiritual things," the people "are in religious and moral condition very far better than they were in more prosperous times" [12].

The introduction of synodical action in 1886 has tended to make the laity "feel the responsibility of their true position as members of the Church," to call forth "more zeal and earnestness on their part," and to draw "more closely together in mutual goodwill Clergy and laity" [13].

Considering the poverty of the people, their annual contributions to the Society are far greater in proportion than those of many prosperous dioceses [14].

The transportation of Dinizulu and other Zulus to St. Helena by the Natal Government in the interests of peace, brought them in 1890 within reach of the message of the Gospel. "They willingly receive instruction" and like to attend the morning service at the Cathedral on Sundays with their native interpreter, who is a communicant [15].

STATISTICS.—In St. Helena (area, 47 square miles), where (1847–92) the Society has assisted in maintaining 19 Missionaries and planting 6 Central Stations (as detailed on p. 894), there are now 4,680 inhabitants, of whom 3,660 are Church Members and 340 Communicants, under the care of 4 Clergymen and a Bishop. [*See* p. 765; *see also* the Table on p. 382.]

References [Chapter XLI.]—[1] Jo., V. 1, November 17, 1704, and June 21, 1706; A. MSS., V. 2, p. 128. [2] R. 1847, p. 102; R. 1848, p. 122. [3] R. 1881, p. 67. [4] R. 1849, pp. 154–8. [5] Jo., V. 47, p. 411; R. 1858, p. 71; R. 1859, p. 85; R. 1860, p. 110.

[6] R. 1860, pp. 110–11; Q.P., July 1860. [7] R. 1861, pp. 128–9. [8] R. 1862, p. 131. [9] R. 1865, p. 97; R. 1869, p. 79; R. 1871, p. 81; R. 1873, p. 57. [10] R. 1871, p. 82; R. 1873, p. 58; R. 1881, p. 68; J MSS., V. 12, pp. 263–4. [11] R. 1886, p. 72. [12] R. 1888, p. 95. [13] R. 1887, p. 82. [14] *See* the "Foreign List" of Contributions to the Society in past years. [15] R. 1891, p. 115; R. 1893, p. 100.

CHAPTER XLII.

TRISTAN D'ACUNHA.

TRISTAN D'ACUNHA is the principal of a group of small islands situated in the centre of the South Atlantic Ocean (lat. 37° 6′ S. and long. 12° 2′ W.), 1,200 miles south of St. Helena and 1,500 west of the Cape of Good Hope. In shape it is nearly a square, each side about five miles in length, the whole forming a vast rock rising almost perpendicularly 3,000 feet out of the sea, and then gradually ascending another 5,000 feet. The only habitable spots are one or two narrow strips of land. The chief of these, lying at the north-west corner, is about five miles in length, and nowhere more than one in breadth. The first man to attempt settlement on Tristan was Jonathan Lambert, an American, who, with two companions, arriving in February 1811 claimed the island as his own, and invited "ships of all nations to trade with him." In connection with the confinement of Napoleon at St. Helena, British troops were sent to occupy Tristan in 1816. On landing (November 28) they found only one of Lambert's party: the others are supposed to have met with foul play. The survivor, Thomas Corrie (an Italian) had been joined by a Spanish boy who had deserted from a passing ship. These two were soon removed, the former by death. In 1817, while arrangements were being made for the abandonment of the military settlement, H.M.S. *Julia* was driven ashore, and sixty souls perished. On the withdrawal of the garrison (November 1817), a corporal of Artillery, William Glass (a Scotchman, and married), with John Nankivel and Samuel Burnell (natives of Plymouth), obtained permission to remain behind. Glass continued in charge of the settlement until his death in 1853. Though born among Presbyterians, he had become attached to the English Church. Under his administration daily prayer became the rule, and for over 30 years he celebrated public worship every Sunday. Up to 1827 Glass was the only one of the permanent settlers who had a wife. In that year the others—then five in number—contracted with a sea captain to bring them help-meets from St. Helena. By 1848 the number of families had increased to nine, and of children to 80. Since the formation of the settlement three ships* had been wrecked in the neighbourhood, and the inhabitants had been instrumental in saving or prolonging the lives of over 60 persons. But contact with American whaleships, calling at Tristan for potatoes and other provisions, had tended to demoralise the islanders.

THE first visit of a clergyman to Tristan d'Acunha was in October 1835, when the Rev. T. H. APPLEGATE, a Missionary going out to India, baptized all the children (29) then on the island. In October 1848 the Rev. JOHN WISE, a S.P.G. Missionary on his way to Ceylon, went on shore several times, preached to the people, and baptized 41 children. Through his representations the S.P.C.K. supplied school-books, and the S.P.G., with the aid of an anonymous benefactor, undertook to provide a clergyman for the community. Mr. W. F. TAYLOR, moved by Mr. Wise's account, offered himself for the post, and having been ordained by the Bishop of London, sailed from England on November 23, 1850. Landing on February 9, 1851, he was heartily welcomed, and on the following Sunday, in the principal

* The *Blenden Hall* (in 1821), *Nassau* (in 1825), and *Emily* (in 1885).

room (16 feet by 12 feet) of Governor Glass' house, "the whole of the 80 souls upon the island met to unite for the first time with an ordained Minister of Christ, in celebrating the Holy Services of the Church." At the first administration of the Holy Communion on Easter Day there were eight communicants. In 1852 a dwelling-house was adapted as a permanent church [1]. Visiting the settlement in 1856 the Bishop of Capetown was "much pleased" with the people.

"The men" (he said) "are English, American, Dutch, Danes. Their wives have come for the most part from St. Helena. The children are fine, healthy, active modest, young men and women. These have been nearly all, more or less, under Mr. Taylor's instruction, and upon them his hopes of a really Christian population have of course mainly rested. The houses are about equal to an English labourer's cottage; the furniture . . . more scanty. At evening prayer we had about 50 present. I have never seen a congregation that might not learn a lesson from these poor islanders. Their reverence and devotion impressed us all. . . . Mr. Taylor has prayer in his chapel, morning and evening, throughout the year. Most of the young people, and several of the elder are regular attendants. . . . So far as my short visit enabled me to form an opinion this devoted, self-denying Missionary, who has given up so much to serve the Lord . . . has been very largely blessed in drawing souls to the worship of their God, and the knowledge of their Lord and Saviour. . . . On Good Friday . . . I confirmed 32 . . . there are now only two persons in the island above the age of fifteen . . . unconfirmed. . . . Mr. Taylor keeps a school a portion of each day. . . . His chief society and refreshment consist in the instruction of his children. . . . Except during one anxious year he has suffered very little from depression of spirits . . . God has . . . comforted and upheld his servant amidst circumstances trying to flesh and blood and in a post where unless sustained by a double measure of the Grace of God, the Minister of Christ would be specially liable to grow weary in His Master's work and flag in zeal, and stumble and fall.

Later in 1856 Mr. Taylor and the greater portion of his flock removed to the Cape [2].

The number of inhabitants having increased again, the Mission was revived under the Rev. E. H. Dodgson in 1881. Until Mr. Dodgson volunteered, no one could be found willing to undertake the post which the Bishop of St. Helena had been seeking to fill since 1866 [3]. In order that he might reach the island the Society was obliged to charter a schooner from St. Helena; the Missionary was landed in safety in February 1881, but a gale suddenly springing up the vessel was wrecked, and he had to begin work with the loss of almost the whole of his possessions. In his first report Mr. Dodgson said:—

"There are now 107 persons on the island, in sixteen families. A few are white, but most of them are a sort of mulatto, with clear brown skins, and beautiful eyes and teeth, and woolly hair. They all speak English, slightly Yankeefied—as they do a good deal of trade with the Yankee whalers. I like them very much. It is quite delightful to see such a friendly cordial feeling existing among the whole population. They live just like one large family, though . . . not . . . in common . . . every one works and trades for himself, and . . . some are better off than others, but there seem never to be any disputes. Drunkenness has a hold on a few of the men when they get the chance, but immorality appears to be unknown, and they are decidedly a *religious* people in their simple way, and I have not the least difficulty in getting them to church either on Sunday or week-day. They said that my coming was the best thing that ever happened to the island, and I already feel as much at home as if I had been here twenty years. They are all Church of England people except two Roman Catholics and one Wesleyan, but all come regularly to church. . . . The people make first-rate bread and butter,

and there are quantities of bullocks, sheep, pigs, geese, fowls, potatoes, cabbages, and apples, to say nothing of the dogs, donkeys, wild cats, and sea-birds. . . . The island is much more beautiful than I had any idea of . . . there is always abundance of beautiful water and the climate is most healthy. . . . I feel sure that if the advantages and pleasantness of the island had been better known many Clergymen would have been glad to have come out here" [4].

After "four years' isolation and incessant work and responsibility," which sorely tried his health, Mr. Dodgson came to England in February 1885 to arrange with the Government for the removal of the Tristanites before they were "actually starved out by the rats, which are over-running all the island and eating all the produce." Government sent out £100 worth of provisions to the islanders in 1886, but as there was no prospect of securing their removal and fresh bereavement and distress had come upon them, Mr. Dodgson felt it his duty to throw in his lot with them and minister to their souls. Leaving England in June 1886 he remained with his flock—for a time without stipend—until December 1889, when he was "invalided home," and on medical grounds has been precluded from returning [5].

Since his departure the islanders (now reduced to fifty in number) have been without the ministrations of a clergyman except for a possible visit from the Chaplain of a passing ship and of the aged Bishop of St. Helena [6].

References (Chapter XLII.)—[1] Jo., V. 46, pp. 133–4, 202; Church in the Colonies, No. 34; R. 1850, p. 25; R. 1852, p. 121; G.M., V. 2, p. 113. [2] R. 1856, pp. 86–8; R. 1880, p. 57. [3] M.F. 1867, p. 88; R. 1880, p. 57. [4] R. 1880, p. 57; R. 1881, pp. 62–4. [5] R. 1882, pp. 59–61; R. 1884, p. 69; R. 1886, p. 72; R. 1889, p. 92; J MSS., V. 12, pp. 265, 268–9, 295–6, 334. [6] R. 1892, pp. 100–1.

CHAPTER XLIII.

BASUTOLAND.

BASUTOLAND, the Switzerland of South Africa, lies on the eastern side of South Africa between the Orange Free State (on the west) and the Drakensberg Mountains (on the east). The Basutos form a branch of the Bantu race, composed of the remnants of several tribes shattered by the Matabele early in the present century, and united about 1818 by Moshesh. This chief was in many respects the greatest native ruler that South Africa has produced; and having welded the scattered tribes, suppressed cannibalism, and made his subjects prosperous [illegible]ented, he was called "The Chief of the Mountain," his stronghold being on [illegible]p of Thaba Bos[illegible]—the "Mountain of Night." After being defeated in a war w[illegible] the British in 1852, losing a portion of his territory to the Orange Free State in 1866, and thrice appealing for British protection, Moshesh and his people were saved from being "swall[illegible]wed up" by the Boers by formal recognition as British subjects in 1868. Union wi[illegible] the Cape Colony, effected three years later, did not prove satisfactory to either the Basutos or the Colonial Government. The former rebelled in 1879–80, and the latter were inclined to entirely aban[illegible]on the country, when the Imperial Government intervened and undertook in 1883–4 its administration, provisionally The territory is divided into six districts:—Maseru, Leribe, Cornet Spruit, Berea, Mafeteng, and Quithing.

"WITHOUT doubt there is a vast opening for good in Basuto Land, and it is a fair and beautiful country." Thus wrote the Bishop of

the ORANGE FREE STATE after his first visit to this part of his diocese in September 1863. The Rev. A. FIELD, another Missionary of the Society, accompanied the Bishop, and at "Thaba Bosion" [Thaba Bosigo] a long interview was held with Moshesh, who wished to know whether the visit was in consequence of his representations to the Bishop of Capetown and the Queen. "I have had relations with the British Government for thirty years," said he, "but have never seen an English clergyman before. . . . . Go through my country, and fix upon a spot for a station. I will agree to anything you like." The next day, Sunday, the old Chief "came down from his mountain" and the Bishop preached to him in the presence of several hundreds of Basutos, "the French Missionary kindly interpreting sentence by sentence." One of the Chief's sons (George) had been educated at Capetown; another (Jeremiah), who was then at St. Augustine's College, Canterbury, died shortly after. The French Missionaries, who had been sent by the Paris Evangelical Missionary Society, appeared to be "men of simple and devoted lives," yet though some had been working in Basutoland thirty years, and all were thoroughly acquainted with the language (Sesuto), they had, they said, "only been able to *touch* the work," and "all expressed a pleasure that the English Church intended to enter upon the work" [1].

When at last in 1875, after repeated calls from Moshesh, the Anglican Church was enabled to occupy Basutoland, the French Missionaries "assumed a hostile attitude," regarding it as an unwarrantable "intrusion" into "their own sphere." But in addition to the fact that the mass of the Basutos were still untouched, there were now Church people unprovided for, both white colonists and Basutos, who had been Christianised in the Cape Colony—at Graaff Reinet, and Zonnebloem, &c. For want of the Church indeed "many of them . . . had lapsed." There were also "whole tribes" of Fingoes as well as Basutos who wished for the English Church and not the French. In fact, as pointed out by Archdeacon Croghan many years later, the principle contended for by the French Mission would "exclude the Church practically from all Mission work" in South Africa. The English Missionaries were therefore directed by Bishop Webb "(i.) to minister to our own Church members and strengthen them; (ii.) to evangelize the heathen; (iii.) not to proselytize the French converts, or receive them, when it is only a case of annoyance and pique, or vexation at exercise of discipline; but yet not to refuse them admission if conviction and earnest feeling lead them to the Church." A beginning was made at Maseru in 1875 among the Europeans by the Rev. E. W. STENSON, who after itinerating over a district of more than 4,000 square miles for eighteen months, established a native Mission at Mohalis Hoek, in South Basutoland, in 1876. At this place on his first arrival in 1875 a party of immigrants (natives), who had been "reared and instructed by agents of the Wesleyan Society" (of whom the local magistrate, Mr. Austen, had been one), came in a body and "claimed the shelter of the Church," "having been for five years," they said, "like sheep without a shepherd." Service was at first held in a stable (lent by Mr. Austen), in which the Missionary resided.

By 1877 more suitable buildings were erected, and stations had been opened at Ramacomani's and Matlaugala's villages—the latter

among the Fingoes, in their own language (Zulu). Previously to this no Mission work whatever had been done for the Fingoes in Basutoland. Leribe, the northern and most heathen district of the country (containing about 20,000 Basutos and 11,000 Zulus, and only 400 Christians), was occupied in 1876. The local Chief, Moloppo, had in his youth been baptized by the French Protestant Missionaries, but he had now nearly 60 wives. Nevertheless at his first interview with the founders of the new mission he said:—

"Your words are good: and I am glad to welcome the Church into my country. I have often heard of the Church of the Queen, and now I am rejoiced to find the Baruti [teachers] belonging to it have come here. Hitherto I have only seen two kinds of Christians in the country, the Ma-franse [French Protestants] and the Ma-roma [the Romanists]. I have also heard of the Ma-Wesley [the Wesleyans] who have stations on the borders of my country. But I am now glad to see the representatives of Ma-churche [the ordinary name amongst the native tribes for the Church] at my house. It is good to have these four kinds of Christians near. It is like a man having four cows; sometimes he can milk them all, and when some fail him he can always reckon on a supply of milk from the others. So Ma-franse, and Ma-Wesley, and Ma-churche, and Ma-roma all supply us in their own way with good things out of the Word of God."

Thlotse Heights was selected as the basis of operations in Leribe, and there, after living for three months in the open veldt, "sleeping between their boxes," with no roof but that of the "starry heavens," the Rev. J. WIDDICOMBE and Mr. W. LACY established themselves "in round huts made of mud, in native fashion," in order that every penny that could be spared might be "devoted to the erection of a chapel and school." For nine years the Missionaries lived in this way [2].

In January 1877 the first Confirmation in Basutoland was held at Thlotse Heights, and in the same year a Sesuto translation of a portion of the Prayer Book* was issued, and the Rev. B. R. T. BALFOUR opened a new station at Sekubu [3]. The progress of the work generally was greatly hindered by the rebellion which broke out two years later. At Thlotse Heights the church and school were "converted into a barrack," and the Christian Basutos who remained loyal lost their all. Mohalis Hoek was temporarily abandoned by Government, the church and parsonage were destroyed by the Basutos, and Mr. Stenson for a time acted as Chaplain to the British troops. For his own and the Mission losses, amounting in all to £1,150, no compensation could be obtained from Government [4].

In 1883 a new church was opened at Mafeteng to replace the one destroyed at Mohalis Hoek. The Clergy, though exposed to danger, were now (1883–4) "bravely holding their posts" and amid many "outside perils" had "much compensating success" [5].

Since the pacification of the country, secured by the intervention of the Imperial Government [*see* p. 324], there has been a great advance in the Church Missions, which all along have been mainly supported by the Society. "A very distinct movement towards Christianity is going on among the natives of Basutoland," wrote the Bishop of Bloemfontein in January 1891. "Two chiefs have ceased to be polygamists and have both been confirmed and the headman of a

* The publication of the greater part of the Prayer Book in Sesuto was undertaken in 1891 with the aid of the S.P.C.K. [8a].

village was baptized but a few weeks ago. I find a greater desire for *friendliness—civility* in nearly every case there has always been." Recently six chiefs had met the Bishop and spoken to him privately on a matter in connection with the Church, and some have stayed with him in Bloemfontein. At Sekubu "the heathen barrier is breaking down." Nearly 200 natives will attend the church on ordinary occasions. The special work of this Mission is the training of native youths. Thlotse Heights has "one of the finest churches in South Africa," and in it the grandsons of cannibals unite in singing God's praises.

A new off-shoot is growing at Tsiokane, and, further south, Masupha's is being occupied at the invitation of the Chief, who has promised a good site. In the central district there is a flourishing Mission at Masite (begun by the Rev. T. WOODMAN in 1884) among Barolong immigrants from Thaba 'Nchu [*see* p. 350] as well as the native Basutos. Several confirmations have lately been held there, attended by the Chiefs, who "behaved admirably." Mohalis Hoek is now the centre of native Mission districts, and the small community of Europeans there is also being ministered to. The work of the Clergy in Basutoland is supplemented by a body of some 20 licensed catechists and by a Medical Mission which, established in 1888 and principally maintained by the S.P.C.K., has during the first 18 months of its existence attended to 5,572 cases [6]. The blessing which has attended the planting of these Missions justifies the hope that with sufficient agency the whole of Basutoland would be won for Christ. As it is the majority of the people are "still thoroughly heathen" [7], though "on all sides" they are making "rapid strides . . . towards a more civilised and industrious life" [8]. The opposition on the part of the French Missionaries in Basutoland—both Protestant and Roman Catholic—once manifested towards the presence there of the Anglican Church appears to have been overcome by the conduct of the S.P.G. Missionaries in endeavouring to avoid collision or interference with other men's labours, and, instead of returning railing for railing, showing "courtesy always to those who have differed" from them [9]. (In Canon Widdicombe's "Fourteen Years in Basutoland," 1876–90, will be found an admirable account of the country and people [10].)

STATISTICS.—In Basutoland (area, 10,293 square miles), where (1875–92) the Society has assisted in maintaining 9 Missionaries and planting 5 Central Stations (as detailed on p. 894), there are now 218,902 inhabitants, of whom 1,076 are Church Members and 450 Communicants, under the care of 4 Clergymen and the Bishop of Bloemfontein. [*See also* the Table on p. 382.]

References (Chapter XLIII.)—[1] M.F. 1864, pp. 23–4; F. 1863–4, p. 88. [2] R. 1874, p. 61; R. 1876, p. 60; M.F. 1876, pp. 335–8; M.F. 1877, pp. 89, 263–6, 453–5; M.F. 1878, pp. 35–6, 181; J MSS., V. 6, p. 61; N.M. No. 1, p. 4. D MSS., Vol. , "Africa 1891," No. 8. [3] M.F. 1877, pp. 455–6; M.F. 1878, pp. 565–6. [3*a*] R. 1891, p. 111. [4] R. 1877, p. 48; R. 1878, p. 57; R. 1880, p. 62; J MSS., V. 6, pp. 232, 294. [5] R. 1884, pp. 67–8. [6] R. 1888, p. 91; R. 1889, p. 91; R. 1890, pp. 94–5; N.M. No. 1, pp. 3–6; M.F. 1890, p. 200. [7] N.M. No. 1, p. 4. [8] R. 1891, p. 112. [9] J MSS., V. 6, pp. 276–80, 285–6, 293–4. [10] Church Printing Company, London, 4*s.* 6*d.*

CHAPTER XLIV.

NATAL.

NATAL (embracing an area of 20,461 square miles on the south-east coast of Africa) was discovered by Vasco de Gama (Portuguese) on Christmas Day 1497. The Dutch (about 1721) and the English (about 1824–9) made unsuccessful attempts to colonise it. In 1837 a large body of Dutch farmers (Boers) in the Cape Colony, dissatisfied with English government, migrated to Natal. The district was then and had been for some time under the sway of the Zulu King, Dingaan. He treacherously slew many of the emigrants, and a war ensued. After a two years' struggle the Boers obtained the mastery; but in turn submitted to the Cape Government in 1840. The country was formally proclaimed a British colony in 1843, constituted a part of the Cape Colony in 1845, and made a separate colony in 1856. More than four-fifths of the inhabitants of Natal are Zulu-Kaffirs—for the most part the descendants of refugees from the cruelties of Panda. [*See* p. 335.]

NATAL was originally included in the Diocese of Capetown, whose first Bishop (Dr. R. GRAY) reported to the Society in June 1849 that he had appointed the Rev. J. GREEN to Pieter Maritzburg (the capital) and the Rev. Mr. LLOYD* to Durban, and Mr. STEABLER—the last with a view to a Mission to the Kaffirs. "Up to the period of my sending Mr. Green there," he added, "there was no clergyman of our Church. He has not been there long and I have not yet heard of Mr. Lloyd's or Mr. Steabler's arrival, but . . . £500 has already been raised for two churches and there are excellent congregations. Mr. Green officiates four times every Sunday, once in Dutch. The Methodists have their Missionaries there and there are several Missionaries from America" [1].

In 1850 Bishop GRAY visited Natal. He reached Maritzburg on May 18, and the next day, Whitsunday, preached morning and evening in the Government schoolroom, the place where the services were held. There was "a large congregation, filling the whole room," and 25 persons communicated.

"When the choir broke forth with the Psalm, 'O come, let us sing unto the Lord,' . . . I was for the moment quite overcome," the Bishop wrote. "The sacredness of the day itself, its peculiar appropriateness for the first service of the first bishop of the Church of God in this land—the devout and reverential manner of the congregation that had been gathered by the zeal and earnestness of my dear friend—gratitude to Almighty God for what He has already wrought for us in this land—and a very fervent desire that God . . . might pour abundantly the gift of His holy Spirit upon our infant Church—all these contributed to make me feel very deeply the services of this day."

On the following Thursday forty-four candidates were confirmed. Several Dutch were present with their minister, who afterwards informed the Bishop that his people "liked the service, but objected to the coloured people, of whom there were several, being confirmed along with the rest." At Durban (in the schoolroom) eleven others were confirmed (on June 8), and both there, at Maritzburg, Verulam, and on "the Cotton Company's lands, lately sold to Mr. Byrne," arrangements were made for the erection of churches. In other instances private individuals offered

* [Rev. W. H. C. Lloyd.]

from 200 to 300 acres of land on condition of clergymen being appointed to minister in their neighbourhood. During the Bishop's stay (May 18–July 2) he consecrated burial-grounds at Maritzburg and Durban, and (at the former place on Trinity Sunday) ordained Mr. W. A. STEABLER. He also devoted much time to maturing a scheme for the establishment of Missionary Institutions for the heathen in Natal, the object being their conversion to the faith of Christ, the education of the young, the formation of industrial habits, and the relief of the sick and afflicted. The Lieut.-Governor highly approved of the scheme, but saw difficulties in the way of its entire adoption. The population of Natal at this time was estimated at 125,000, of whom 115,000 were Zulu refugees. Such was the tyranny of the Zulu King Panda, that were it not that the bringing of cattle across the frontier was forbidden, "his whole people would leave him, take refuge in the colony [Natal], and place themselves under British protection." The refugees were "most docile and manageable." In scarcely a "single case" had they yet "fallen into habits of intoxication," but the great influx of European population was beginning to affect them. They were learning European "ways, and habits, and manners, and vices." They showed "a great aptitude for labour and willingness to work," and had "the very greatest respect for law and constituted authority." But the great obstacle to their conversion was that "they practise fearful abominations, and love to have it so." The Bishop was present at the reception of ambassadors from Panda, also at a native war dance—a sight "painful and humiliating. The men looked more like demons than human beings."

On leaving Natal the Bishop was accompanied by three Kaffir guides, to whom he imparted some religious instruction. They said that in their ignorant state "they had some sort of idea of a Great Preserver, different from and above their gods, who had been their ancestors." Praying to God, they said, was "like going to their chief and asking him to forgive them any fault," but they "expressed astonishment at being told that God forgave those who were sorry for sin and left off sinning. Very few chiefs ever did this." During Sunday service they doubled themselves up close beside the Christians, and put their carosses over their faces while the Bishop offered the prayers of the Church. "In this land of darkness and the shadow of death cold indeed must he be who prays not fervently and frequently, 'Thy kingdom come'" [2].

In 1853 the Rev. T. G. FEARNE was placed at Richmond—a newly-formed district with a rapidly-increasing population of immigrants from England; and the Rev. H. H. METHUEN, two catechists, and an agriculturist were sent to form a Missionary settlement among the natives according to Bishop Gray's plan [3]. The Society also promoted the formation of Natal into a separate Bishopric, contributing £1,500 to the endowment, which through its representations to the Colonial Bishoprics Council was completed by that body [4]. The first Bishop, Dr. J. W. COLENSO, was consecrated in England on November 30, 1853, and landed at Durban on January 30, 1854. After spending ten weeks in ascertaining the wants of his Diocese, he returned to England to procure additional fellow-labourers and pecuniary means to carry out his plans [5]. In May 1855 he was again in his diocese, and during the next eight years he received and

administered substantial aid from the Society, eleven Missionaries* being aided and the annual expenditure raised to £1,800 [6].

The Rev. H. H. Methuen returned to England in 1854, and the location of the proposed Native Industrial Institution was removed from Umkomas' Drift to Ekukanyeni [="place of light"], within six miles of Maritzburg, where a farm containing 4,000 acres of land was assigned to the Mission contiguous to the Bishop's residence. Preliminary services were held at Ekukanyeni by the Revs. Dr. CALLAWAY and R. ROBERTSON in 1855, and under the superintendence of the Rev. T. G. Fearne (Dec. 1855–Jan. 1856) the Industrial School was opened on January 31, 1856, with 19 children, brought by their heathen parents and friends to the number of 100 [7].

The Bishop (known to the natives as "Sobantu") now became the principal Missionary at this station, and the Institution soon proved "one of the most efficient agencies set on foot in this Diocese, by the Society, for the conversion and civilization of the Native people." Children of several Chiefs were admitted, including Umkungo, son and heir of Panda. The first baptism took place in 1857, and two years later the number of pupils had risen to 51, of whom 9 were girls [8]. Successful beginnings of Missionary work among the natives were also made at Maritzburg in 1854 (by Dr. Callaway), Durban 1855, and Ekufundisweni (or Umlazi) 1856 (by Rev. R. Robertson), Ladysmith 1856 (by Mr. Barker), Springvale (or Umkomanzi) 1858 (by Dr. Callaway), and Richmond about 1858 (by Mr. Taylor) [9].

At the Umlazi in 1856, the Natal Government "according to the custom" which it had "adopted with the Missions of all religious bodies in this Colony," granted a homestead of 500 acres for the support of the Mission, and set apart in connection with it a farm of 5,000 acres, out of which small freeholds were to be granted to such Kaffirs as might be recommended by the Missionaries. The first confirmation of Kaffirs in Natal took place at this station—Ekufundisweni [="place of teaching"]—on June 4, 1856, when three converts and a white man were confirmed in the presence of some 100 heathen [10].

From the Richmond district, which included Byrne and Little Harmony, the Rev. T. G. Fearne reported in 1855 that until the Society provided a clergyman "the whole of the population were as sheep having no shepherd. Sabbaths were to a great extent almost forgotten; . . . and indeed it was to be feared that the rising generation would differ little from the Heathen population around them save in their colour and language" [11]. More than this, the neglect of the settlers tended to demoralise the natives, as was seen by the fact that whereas in 1850 drunkenness was almost unknown among the latter, a few years later it had become one of "their worst vices." Mr. Barker of Ladysmith, whom they regarded "as a sort of chief," made it a rule to fine each man for being drunk 2*s.* 6*d.*, and each woman for fighting 2*s.* 6*d.*, which sums were readily paid by the offenders towards building a schoolroom [11*a*].

While in Maritzburg, Dr. Callaway was attached to St. Andrew's

* Messrs. J. Green, T. G. Fearne (*see* above), and H. Callaway (1854 &c.), R. Robertson (1856 &c.), W. O. Newnham (1857 &c.), C. S. Grubbe (1858 &c.), W. Baugh (1858 &c.), T. Barker (1858 &c.), J. Walton (1858 &c.), A. W. L. Rivett (1859 &c.), A. Tonnesen (1860). [*See* pp. 895–6].

—the first church completed in Natal—and undertook by permission of the Government the education of a youth who, three years before, being then about the age of nine, had been taught to smoke insango, a species of hemp, and, becoming temporarily deranged, had killed his own father and one or two other Kaffirs. But for the interference of the English magistrate, by whom he was sentenced to fourteen years' imprisonment, he would have been killed by his tribe, from whom he was now an outcast; but under Dr. Callaway's influence William Ngcwensa became some years later one of the first two South African natives to receive ordination in the Anglican Church [12].

The Cathedral, Maritzburg (under the Rev. J. GREEN) was opened for service on Lady Day, 1857, and consecrated on the 2nd July, the whole of the nine clergymen of the diocese being present [13].

In 1858 a Conference of Clergy and Laity of the Diocese was convened to consider the question of establishing a Synod. Four clergymen withdrew from the Conference, but a "Church Council" was organised, and held its first meeting in Maritzburg on July 13, 1858 [14].

The progress of the Church in Natal, which had been full of hope and encouragement, was arrested a few years later by divisions, the effects of which are still felt. In 1863 it became necessary for the Society to withhold its confidence from Bishop COLENSO, until he should be "cleared from the charges notoriously incurred by him" by reason of certain publications. Such was the advice of its President, Archbishop Longley, given at its request and after conference "with his episcopal brethren"; and consequently the Society on February 20, 1863, decided to postpone the Bishop of Natal's election as a vice-president, and meanwhile to entrust the administration of its grants to the diocese to a local committee, consisting of the Dean of Maritzburg, the two Archdeacons, and two laymen [15].

Three years having passed without a refutation or withdrawal of the charges, the Society on May 18, 1866, formally agreed that none of its Missionaries should be subject to Bishop Colenso, and that under the existing circumstances they should communicate with the Society through the Natal Committee, and that the Bishop of Capetown should be requested to give such episcopal superintendence and supply for the time such episcopal ministrations as he could afford or obtain from any other of the South African Bishops* [16]. Previously to this decision Bishop Colenso had been excommunicated† by order of the South African Bishops [17]; but the secular courts upheld his position, so that those clergy not submitting to him were ejected from their churches and deprived of all benefit in the Church property held in trust by him [18].

* In January 1860 the Society reaffirmed the resolutions by which it ceased to recognise the episcopal authority of Dr. Colenso, and recorded its determination to "uphold and maintain the sole episcopal authority of Bishop Macrorie within the Colony of Natal, as committed to him by the Church in South Africa." This action was rendered necessary by the fact that a clergyman had gone out from England with the intention of acting ministerially under Dr. Colenso as Bishop within the Colony, and had publicly declared that in so doing he had received the good wishes and encouragement of eminent persons in England [16a].

† The sentence of excommunication pronounced by the Bishop of Capetown, December 16, 1865, was published in the Cathedral Church of Maritzburg on Sunday, January 7, 1866 [17a].

Out of the fourteen S.P.G. Missionaries in Natal in 1866 only one, viz., the Rev. A. TONNESEN, so far sympathised with Bishop Colenso's views as to make it necessary for the Society to terminate his engagement [19].

For the others an episcopal visit was made by the Bishop of the Orange River in 1867 at the Society's expense [20]; and on St. Paul's Day 1869 an orthodox Bishop, Dr. W. K. MACRORIE, was consecrated at Capetown for Natal and Zululand, under the title of Bishop of Maritzburg. The Bishops of Grahamstown, Orange River, and St. Helena travelled respectively 1,200, 1,800, and 2,500 miles in order to be present.

"I hope," wrote the Bishop of Capetown, "that any of our brethren who do not agree in the wisdom of our act will at least believe that the sacrifices which have been made furnish some evidence of the depth of the convictions of the Bishops of this province as to their duty to Christ and to the souls of their people in this matter." "An attempt was made to get up a protest, but . . . though town and country were canvassed, 120 names only out of a population of 40,000 were obtained." "The ministers of the Dutch Church and of other religious bodies desired by their presence with us on that day to shew to the world that they were of one heart with us in that matter" [21].

The Society recorded its "thankfulness" for the consecration, having already promoted the raising of a new Episcopal Endowment Fund [22].

On February 16, 1869, about 300 persons assembled at St. Saviour's Church, Maritzburg, to welcome Bishop Macrorie, and on his arrival (in the evening) a service was at once held. His presence was a great comfort to the clergy, and by "his kind conciliatory action coupled with his determination to avoid the bitterness of controversy . . . he . . . won friends on all sides" [23].

Of the Diocesan Synod which met in July the Bishop wrote:—

"It is something to bless God for through one's life, that one has had the privilege of presiding over an assembly comprising all shades of opinion within the Church, when the tokens of God's presence were so abundantly manifest in the perfect harmony that reigned, notwithstanding the difficulty of some of the questions that came before us and the depth and earnestness of men's convictions about them. Dr. Callaway was an immense comfort and blessing: he is working most heartily with me, and the universal respect in which he is held throughout the colony will tend to win respect for the cause to which he has attached himself."

The Bishop was much interested in the Springvale Mission, where he preached to a mixed congregation of white and black and to a large native congregation, Dr. Callaway interpreting. "The attention and devout manner of the people" were impressive. The responses were fully given, and the Kaffir hymns, some of them translations by Dr. Callaway, some compositions of one of the native teachers "appeared to be very popular and were most heartily sung" [24]. Since the disconnection of Bishop Colenso from the Society, Springvale had become the most important of its native missions in Natal. Dr. Callaway began his operations there in 1858 with ten persons, "in an utter wilderness, about 25 miles from any European settlement," and "no buildings of any kind." His first service was "held under a tree," and his "whole congregation consisted of the man who had prepared the place for worship." Four years later there were 74

residents (43 baptized), who in church, hospice, school, and workshop, were being instructed in spiritual and temporal things. On week-days the community were roused by the ringing of the church bell at 6 A.M. Then followed morning prayer at 7.30, breakfast at 8, Kaffir Service at 9, the average attendance being 60. On Sundays there were three services. In the morning the Missionary addressed them in a familiar extempore discourse, in the afternoon the instruction was catechetical, and in the evening the Gospel and Epistle of the Day were explained and those present were invited to ask questions [25].

In 1866 a printing press was established at the Mission, and was worked under the sanction of support from the Natal Government, the object of the undertaking being (1) "to supply to all persons studying the language a mass of reading in pure idiomatic Zulu" (some forty natives took part in the work of dictating the narratives which were printed); (2) "to issue translations of the Bible and other religious and useful books." Portions of the Prayer Book were issued in 1866, and these were followed by other important publications* [26].

Offshoots of the Mission were planted at Highflats in 1864 (under Mr. T. BUTTON) [27] and in Griqualand East in 1871. [*See* pp. 311–12.]

To the Springvale Mission also the Anglican Church owes two of her first three South African native deacons—Umpengula Mbanda and William Ngcwensa—who after careful and thorough theological training from Dr. Callaway, were ordained on December 24, 1871† [28]. When their fellow Kaffirs at Springvale saw them with surplice and stole they were astonished, and as William came out of church after the first celebration of Holy Communion in which he had assisted, "the people gathered around him with much warmth of affection and shaking of hands, and some of the old women kissed his hands—a mark of great respect" [29].

Dr. CALLAWAY continued in charge of Springvale until his appointment to the Bishopric of St. John's, Kaffraria, in 1873. Many of his old flock followed him to his new home, but the permanence of the Missions at Springvale and Highflats was secured by his making over to the Church in 1876 his private property at those stations [30].

In 1875 a Mission was opened among a tribe of Basutos in the Estcourt district by Mr. STEWART, at the request of their Chief Hlubi, the principal men of the tribe undertaking to contribute 1*s.* monthly for every person, adult or child, attending the school; and thus the usually large outlay for buildings on the commencement of a Mission was avoided by the practical way in which the people demonstrated the reality of their wish for instruction [31]. (Since 1880 this Mission, "St. Augustine's" has been carried on in Zululand, where the tribe removed after the Zulu War of 1879. [*See* p. 340.])

Summarising the progress which had been made during the first twelve years of his Episcopate, Bishop Macrorie stated in 1881 that the number of Clergy had risen from 11 to 28, the churches from 3 to 22—eight more being in course of erection or projected—and the parsonages from 1 to 11, and that £3,600—£500 of which came from the Society—

* For list, *see* pp. 803–4.

† "They are the first natives that have been ordained in this colony (wrote Dr. Callaway), "and I believe only one native has ever before been ordained in South Africa, in the diocese of Grahamstown by the late Bishop" [26*a*].

had been raised towards the endowment of the Clergy. This is exclusive of 8 churches and 3 parsonages still in possession of the Colensoites, but which it is hoped may eventually revert to the Church. "The fruits of the Society's assistance may be thankfully recognised in almost every part of the diocese," he added [32].

Among the Hindu coolies in Natal (of whom there are now [1892] 42,000) Mission work was begun at Isipingo and the Umzinto in 1864–5 [33]; but the claims of the settlers and Kaffirs prevented any continuous and worthy effort until 1884 [34].

Since then special Coolie Missions have been organised, which, with Durban as the centre, are extending throughout the diocese. These Missions are under the general superintendence of the Rev. L. Booth, M.D., who gave up his practice as a physician in order to devote himself to this work. Visiting India in 1890 he enlisted the services of two Tamil Clergymen to minister to the Tamils who form more than one half of the coolies in Natal. The medical department has put the Mission "in touch with all sorts and conditions of Indian people," while the establishment of schools for the children has led to the baptism of parents as well as pupils, and the work, both among the Tamil and the Hindi speaking people, is full of hope and promise [35]. Though Hindu temples have been erected in Natal, caste has lost its hold on the coolies, and it is encouraging to learn that the converts "abroad in goldfields have influenced others to become Christians" [35*a*].

After Bishop Colenso's death [in 1883] protracted but unsuccessful attempts were made by a small section of the colonists to perpetuate division by appointment of a successor to him [36]. Several of his Clergy have been reconciled to the Church [37], and partly with the hope of reuniting the Diocese under one recognised Bishop, Dr. Macrorie in 1892 resigned the See [38].

Statistics.—In Natal (area, 20,461 square miles), where (1849–92) the Society has assisted in maintaining 82 Missionaries and planting 36 Central Stations (as detailed on pp. 895–6), there are now 593,610 inhabitants, of whom 2,360 are Communicants, under the care of 32 Clergymen and a Bishop. [*See* p. 765; *see also* the Table on p. 384.]

References (Chapter XLIV.)—[1] R. 1849, pp. 142–3; J MSS., V. 9, pp. 397–8. [2] Bishop Gray's Journal: Church in the Colonies, No. 27, Part 2, pp. 38–84, 202; J MSS., V. 9, pp. 442–6. [3] R. 1853, p. 55; Jo., V. 46, pp. 280, 345. [4] Jo., V. 46, pp. 354, 403–4; R. 1853, p. 29. [5] R. 1853, p. 72; R. 1854, p. 73. [6] R. 1855, p. 97; Jo., V. 46, pp. 424–5; Jo., V. 47, pp. 8, 44, 234, 268, 317, 334–5, 376, 417; R. 1857, p. 85. [7] R. 1854, pp. 73–4; Q.P., April 1857, pp. 2–3; M.F. 1856, pp. 157–64, 173–8. [8] M.F. 1856, pp. 230–2; M.F. 1857, pp. 202–8, 246–8; M.F. 1858, pp. 27–31; R. 1857, p. 85; R. 1858, pp. 84–5; R. 1859, p. 92. [9] R. 1856, pp. 93–5; R. 1857, pp. 85–6; R. 1858, pp. 84–5; R. 1859, p. 92; M.F. 1856, pp. 62, 164; Q.P., Oct. 1857; Q.P., April 1861. [10] Bishop Colenso's Journal, in M.F. 1857, pp. 5–7. [11] R. 1855, p. 97. [11*a*] Q.P., April 1859, p. 4. [12] R. 1856, pp. 93–5; and *see* p. 895 of this book. [13] R. 1858, p. 86. [14] R. 1866, p. 96. [15] Jo., V. 48, pp. 315–16; J MSS., V. 2, pp. 78–9; R. 1863, pp. 80–1. [16] Jo., V. 49, pp. 220–3; *see also* do., pp. 167–8, 193–4, 197–200; and R. 1866, p. 96. [16*a*] Jo., V. 53, pp. 298–300, 304–5; M.F. 1880, pp. 39–40. [17] Jo., V. 49, p. 210; J MSS., V. 11, p. 309. [17*a*] Jo., V. 49, p. 210; J MSS., V. 11, p. 309; M.F. 1880, p. 39. [18] R. 1868, pp. 68–9. [19] Jo., V. 49, pp. 210–11. [20] Jo., V. 50, p. 30; R. 1867, p. 92. [21] J MSS., V. 11, pp. 381–3; R. 1869, pp. 72–3. [22] Jo., V. 50, pp. 165, 236–7; J MSS., V. 2, pp. 309, 352; V. 11, pp. 371, 379–80. [23] R. 1869, p. 78. [24] R. 1869, pp. 77–8. [25] M.F. 1863, pp. 41–2: *see also* M.F. 1859, pp. 218–27, 255–61, 277–82; M.F. 1860, p. 252; M.F. 1862, pp. 103–8, 136–42; Bound Pamphlets, "Africa 1874," No. 7, pp. 1–7. [26] M.F. 1866, pp. 66, 84–7, 194–7; R. 1866, p. 100. [26*a*] M.F. 1872, p. 98. [27] R. 1863–4, p. 83. [28] Jo., V. 51, pp. 225–6; M.F. 1872, pp. 98, 104. [29] R. 1871, pp. 77–8; M.F. 1872, p. 105. [30] R. 1876, pp. 58–4; R. 1877,

p. 46. [31] R. 1875, pp. 56–7. [32] Jo., V. 52, p. 390; R. 1881, pp. 68–9. [33] R. 1865, p. 93; R. 1866, pp. 98, 101; R. 1867, p. 85. [34] R. 1875, p. 54; R. 1878, p. 55; R. 1883, p. 61; R. 1884, p. 65; Annual Return of Rev. Dr. Booth, Jan. 5, 1892. [35] R. 1884, p. 65; R. 1885, p. 60; R. 1886, p. 72; R. 1887, p. 71; R. 1889, p. 86; R. 1890, pp. 52, 88; R. 1891, pp. 99–103. [35*a*] R. 1891, pp. 102–3. [36] R. 1886, p. 72. [37] Jo., V. 53, pp. 387–8; R. 1882, p. 54; R. 1886, p. 72. [38] R. 1891, p. 98; J MSS., V. 24, p. 276.

CHAPTER XLV.

ZULULAND.

ZULULAND lies on the East Coast of Africa to the north of Natal, from which it is separated by the River Tugela. In the beginning of the present century it appears to have been peopled by a warlike tribe of Kaffirs from the north, led by "Tyaka" or "Chaka," who had two half-brothers, "Dingane" or "Dingaan" and "Mpanda" or "Panda." Dingaan murdered and succeeded Chaka in 1828; but by the emigrant Dutch of Natal was deposed in 1839 in favour of Panda, at whose death in 1873 Cetywayo succeeded to the throne. Cetywayo hated the Boers, and after the annexation of the Transvaal by the British transferred his enmity to the new Government. Troubles arose which led to the Zulu War of 1879, in which the British, after suffering a reverse at Isandhlwana, shattered the military power of the Zulus. Cetywayo was deposed and the country divided into 13 districts under independent chiefs holding office by the gift of the Queen of England. The arrangement failed; and in 1883 a part of his former kingdom was restored to Cetywayo, a small district assigned to Usibepu (one of the 13 chiefs), and the remainder constituted a native reserve under British supervision. Cetywayo was soon overthrown by Usibepu, and taking refuge in the reserve, died there in 1884. Thither in turn Usibepu was driven by the Usutus, aided by Boer adventurers, who were rewarded by a grant of land in which they established "The New Republic" (area, 2,854 square miles). Further civil divisions were prevented by the formal annexation of the remainder of Zululand by Great Britain, with the general assent of the Zulus, in May 1887. The present seat of the Government is at Eshowe. The area of the British possessions is 8,900 square miles, including St. Lucia Bay district, which was ceded by Panda in 1843, and formally taken possession of in 1884.

In 1837 an attempt was made by the Church Missionary Society to establish a Mission in Zululand. Near the capital, Unkunkinglove, their Missionary, the Rev. F. Owen, his wife, and sister laboured four months amidst scenes of cruelty and death; but withdrew in February 1838, after witnessing the massacre of a party of Dutch Boers by Dingaan.

THE C.M.S. attempt not being renewed it fell to the lot of the S.P.G. to plant the Church in Zululand—a country which for nearly another fifty years continued to be "one of the cruel habitations of the earth." It has been estimated that Chaka, Dingaan, and Panda, caused between them in their wars and private massacres the deaths of a million of human beings [1]. In the words of Panda "the whole race of Senzangakona, ever since we came to light, are *inkunzi egwebayo* [a pushing bull]: we are always killing one another" [2]. In 1857, Umkungo, son and heir of Panda, was placed by the Governor of Natal at the S.P.G. Institution, Ekukanyeni, Natal, for education [3], and in response to representations from Bishop COLENSO the Society in April 1859 stated that it was prepared to allow a temporary grant of £400 a year to a Mission under him to the country of Panda [4]. On September 12 in that year the Bishop set out from Natal on a visit to

Panda, taking with him seven Kaffirs—four of whom were Christians. The following Sunday (September 18) they knelt down in Zululand to lift up their "voices together in prayer and praise. It was the first time that the prayers of the Church of England" had "been used in the native tongue on this side of the Tukela." The Rev. R. ROBERTSON (also from Natal) joined them at the Umlalazi (September 20), and at Emmangweni they had an interview with Cetywayo, "a fine handsome young fellow, of about . . . thirty years of age . . . with a very pleasant smile and good-humoured face, and a strong deep voice." A few days later (September 28) the Bishop thus describes his first reception by Panda at Nodwengu—

"The King has sent for me, saying that 'his council of indunas was dispersed, but that he was very unwell; he would speak with me, however, for a few moments, and take off the edge of his appetite.' I went with William . . . and at length entered a court, in the centre of which was an enormous hut. . . . Under the fence of the little inclosure sat the King, much like in *face* to the picture in Angas's book, but in person not near so stout as he is there represented. . . . He was quite alone, naked, but for the ordinary cincture about the loins . . . and a blue blanket thrown about him. I sat down on the ground beside him and remained silent some minutes, looking at him, and he at me. Then as he seemed waiting for me to begin, I said, 'Good day, Panda.' 'Yes, good day to you.' 'I am grieved to hear that you are sick to-day.' 'Yes, I am very sick. I have been sitting a long time with my indunas, and my body is wearied out.' 'In the first place, Monase salutes you, and Masala (Sikoto's mother), and Sikoto, and Umkungo, they salute you very much.' The old man's face instantly grew sad, and his eyes filled with tears. He could not speak a word for emotion for some time. When he was a little recovered I said, 'And here is a letter which Umkungo has written with his own hand.' . . . He looked at it for a few moments and then said, but with all possible civility, 'Unamanga!'—in plain English, 'You are a liar!'—rather a strong word for a bishop to receive. I assured him that it was Umkungo's own work . . . and the poor father wiped the tears from his eyes, turning the letter over in his hand, and saying, 'And Umkungo has written all this.' I . . . read half a page, when he took it out of my hand to look at it and weep again. He apologised to me for crying and asked about the boy most tenderly."

Throughout this and subsequent interviews there was "a most touching exhibition of the King's tender feelings as husband and father," and a site for a Mission station was readily granted at Kwa Magwaza, "a remarkable and beautiful spot." During the Bishop's stay at Nodwengu services were held and Missionary pictures exhibited, two of the native boys he brought being selected to read the lesson at the opening service, and thus being "the first to publish the Word of Life among the Zulus." The need of a Mission in the district was emphasized by the fact that at this time there was living near the King's kraal a white man who had "adopted Kafir fashions entirely." Panda had given him a wife, and he wore no more clothing than a native. "What an impression of the English" (said the Bishop) "must be conveyed by the numerous characters who are to be found both in the colony and without it, causing their country and their supposed religion to be blasphemed among the heathen!" An exception must be made in the case of two Englishmen from Natal whom the Bishop met at Nodweni, and who with their native servants attended service held in the precincts of the King's kraal. From one of these, Mr. Ogle, a man well known in the early history of Natal, and thoroughly acquainted with the Zulus, the Bishop received a "very different version" of the massacre of the Boers in

1888 "from what is commonly received." According to Mr. Ogle the act was the result of fraud, deceit, and threats on the part of the Boers. Before parting from Panda the Bishop was "reduced to extremity for presents for the people," and having exhausted his "blankets, coloured neckerchiefs, knives, and scissors," he was "obliged to make presents of *matches* and *pills*!" which last were "begged *in case* there should arise at any future time a pain of some kind." Finally the King "asks for three tin pannikins and a frying pan" in place of a gridiron, and, his wishes having been gratified, the Mission party leave Nodwengu on October 4 "with a deep sense of the kindness . . . received . . . and a real esteem and pity for him," from what they had seen of his character [5].

After his return the Bishop proposed resigning the See of Natal and going to Zululand as a "simple Missionary" in episcopal orders. In the event of his doing so the Society undertook to support him with a liberal grant;* but he abandoned his intention, and sent the Rev. R. ROBERTSON [6]. Accompanied by Mrs. Robertson and a few converted Zulus, Mr. Robertson removed from Natal to Kwamagwaza in September 1860 [7]. In reporting their arrival he wrote "The joyous, rapturous greeting which awaited us here more than repaid all it had cost us leaving the Umlazi. Not only on Sundays, but every day we have endless visits from the numerous people about us." At the first services "they were most attentive and tried to join in the singing and chanting, but they did not scruple . . . to make remarks aloud on all that was new to them." Their "simple, frank, joyous manner" was refreshing to the Missionary. They did not know he had a wife, and the sight of a lady "completed their ecstasy." One said "it seemed as if the sun had come to shine among them; and another man pointing upwards, said he thanked God for bringing us to them, and that they should now rejoice and grow in our presence that others would envy them." "It seems wonderful" (Mr. Robertson added) "such a people should be living under such a murderous system of government—life is so insecure, yet they look so happy and cheerful and so willing to receive teaching—home feelings so strong, and yet one that you may be most familiar with may any night be executed by the King's people, and you see his face no more. The whole country is in a state of excitement, from the King and his sons calling the whole nation to arms—all must go . . . but the old, or young boys and women and children" [8]. Mr. Robertson was cordially received by both Panda and his sons, especially by Cetywayo, who was described as "a fine amiable-looking young man, very noble in his appearance." But the Mission opened at a critical period in Zulu history, at the decline of the life of the old King amid all the miseries of a disputed succession, where generally the strongest wins, and the son who can destroy the most of his family and people gains the respect and homage of his barbarous subjects. Cetywayo had won this position by a succession of wars and murders, and in 1861, hearing that his father was giving the impression that a child of six years old, the son of the favourite queen at the time, should be the next King, he sent an impi which burnt down the royal kraal, assaulted the old King,

* £500 per annum for the Bishop, £1,000 per annum for other Missionaries, and £1,000 for buildings [9].

destroyed the child and its mother, and desolated the country—the destruction of whole kraals, even to the little children, being a common occurrence. Things came to such a crisis that the Natal Government intervened and arranged with Panda to fix the succession on Cetywayo in the hope of putting an end to the murders. Cetywayo's party demanded that Umkongo should be given up to them, but this the Government refused to do [10].

Through these troubles the Mission passed unmolested, and when in September 1861 all its principal buildings were accidentally burnt down, the Zulus came from all directions bringing material to repair the damage [11].

By the Rev. S. M. SAMUELSON, who joined the staff in 1861, the Mission was made known in 1862 as far as Emapiseni, a distance of 240 miles, where he met with a friendly reception from the Chief of the Amapisa tribe, "whose people showed great joy and surprise at hearing, for the first time, a white man talk their language" [12].

In 1865 Mr. Samuelson opened a new station, called St. Paul's, about 24 miles from Kwamagwaza. The work which had been carried on zealously and effectually was interrupted in 1868 by a persecution instigated by Cetywayo, who, although he readily granted the site for the Mission, withheld permission to the Zulus to become Christians. Among Mr. Samuelson's converts was Umfezi, son of a great man. To his relatives who tried to persuade him to give up his belief he said, "I am fully persuaded that God is . . . nothing can turn me away from that. I care nothing about my cows, my intended bride, and other things. Take them all. Drag me away or kill me on the spot, but I will not give up my belief." His relations were so impressed by his confession that they too admitted the existence of God. Cetywayo and other Chiefs next sent men to kill Umfezi, but being hidden above the calico ceiling in the Mission House he was not found. When the search was over Mr. Samuelson sat down to his harmonium and played and sang the Te Deum and Jubilate in Zulu. "The Chiefs became so transported" (wrote Mr. Samuelson) "that they swore by their King that we Missionaries are the only kings on earth." After the impi left Mr. Samuelson took Umfezi by night and giving him the only upper coat he possessed, sent him to Natal for safety. There also he experienced ill-treatment and persecution for Christ's sake; but he continued steadfast and returned to St. Paul's in 1869 [13].

Previously to the attempt on Umfezi all the boys and girls under instruction at St. Paul's were removed and the work was suspended [14]. Persecution in various forms continued for some years, and on one occasion a band of armed men rushed into the Mission House, and forcing away a young girl under Christian training compelled her to marry an old heathen man [15]. On Easter Day 1871 Mr. Samuelson baptized five converts and soon after fought with thirty heathen natives in defence of a witch, who however was taken and killed. During the previous thirty years the belief in witchcraft had greatly increased in Zululand, and the killing of persons as witches was of frequent occurrence [16].

In 1869 Zululand was formally placed under the episcopal supervision of the Bishop of MARITZBURG [*see* p. 332], and in 1870 it

was made a separate and Missionary Bishopric—for which a small endowment was raised, chiefly by the labours of Miss Mackenzie, as a memorial to the late Bishop Mackenzie of Zambezi or Central Africa. The first Bishop of Zululand, Dr. T. E. WILKINSON, consecrated in Westminster Abbey on St. Mark's Day 1870 [17], wrote from Kwamagwaza on January 30, 1871:—

"We have an enormous field before us here, terribly vast when measured against the slender force at hand to till it—a witness to the Church's apathy. However we are progressing I hope . . . our immense distance from Durban, 170 miles away here in the wilderness, separated from every white man's habitation by mountainous country, and dependent upon everything upon a fortnight's wagon journey . . . renders all such work difficult beyond calculation, until brought face to face with it. . . . Prince Cetywayo has just granted a site for a Mission Station . . . to the northwards of Kwamagwaza. . . . There are friendly chiefs in this district . . . who have invited us to build amongst them and an abundant heathen population *untouched* as yet by a Missionary" [18].

In February twenty-two converts were confirmed, all of whom received the Holy Communion on the following Sunday, when two deacons received Priests' Orders. The opening of the new station at Etaleni was entrusted to the Rev. J. JACKSON, who during the next nine years carried on from the Transvaal border a Mission among the natives of Swaziland. [*See* p. 343.] In April 1871 the Bishop visited Cetywayo, who decided to send his only son, with the sons of other great men, to Kwamagwaza for education. The erection of a native college at St. Mary's was begun in this year. In the next (1872) the old King, Panda, died; but Cetywayo had long been the real ruler of Zululand [18*a*]. And in reality his rule was unfavourable for Missionary operations, it being "unlawful for a Zulu to be a Christian." At his installation as King in 1873 he represented to Mr. Shepstone, who attended on behalf of the Natal Government, that he "saw no good in Missionary teaching, although he admitted they were good men; the doctrines they taught might be applicable to white men but . . . a Christian Zulu was a Zulu spoiled; he would be glad if the Missionaries all left the country; indeed he wished them to leave." The result of Mr. Shepstone's conversation with the King was however "an understanding that those [Missionaries] who were already in the country should not be interfered with, and that if any of them committed an offence for which the offender might be considered deserving of expulsion* the case should be submitted to the Government of Natal and its assent received before the sentence should be carried out." Mr. Shepstone "did not consider it wise to attempt to make any arrangements in favour of converts," as he considered the position of the Missionaries and all concerned to be so anomalous that sooner or later a compromise would relieve the difficulty, or Mission operations would have to be given up [19].

The resignation of Bishop WILKINSON in 1875 and the delay in the appointment of a successor (Dr. DOUGLAS MCKENZIE, cons. 1880) deprived the diocese of episcopal guidance and counsel at a time when it was most needed† [20]. Wars and threats of violence

* The Zulus had no idea of inflicting any punishment upon a Missionary except that of expulsion.

† The Rev. J. W. Alington was sent out from England as Vicar-General in 1878, but died in 1879 [20*a*].

caused several of the Missionaries in 1877 to remove their Zulu converts out of the country. On the stations of the Norwegian Mission some converts were put to death, and for the greater part of the next two years Mission work in Zululand was suspended. All the Missionaries withdrew—Mr. Samuelson being one of the last to quit his post—but the Rev. G. SMITH, one of the Society's Missionaries in Natal, accompanied the British expedition into Zululand, and in the capacity of Chaplain shared the defence of Rorke's Drift in 1879, and subsequently in the search for the colours of H.M. 24th Regiment and for the bodies of Lieutenants Melville and Coghill [21]. His gallantry was rewarded by a military chaplaincy.

At the close of the Zulu War in 1879 most of the Missionaries were able to return, some to their ruined stations, some to begin work afresh in new places. Many of the native Christian refugees also returned, and generally the re-establishment of the Mission station was welcomed as a benefit by the heathen in the neighbourhood. The buildings at St. Paul's and Kwamagwaza were almost utterly destroyed [22].

Fresh hindrances awaited the Missionaries in Sir Garnet Wolseley's "settlement" of the country [*see* p. 335], by which the lands given to the Church by Cetywayo and his predecessor were confiscated, and the newly-appointed Chiefs were declared to have the right to resume occupation of any land they might assign for Mission sites. Against this arrangement the Society (October 30, 1879) appealed to the Imperial Government, whose subsequent annexation of Zululand has, it is hoped, ended all doubt as to the tenure of Mission property [23].

In December 1879 the Bishop of Maritzburg, accompanied by Archdeacon Usherwood, the Rev. G. SMITH, and Mr. C. JOHNSON, held a funeral service and celebrated the Holy Communion on the battlefield of Isandhlwana, and selected a site for a Memorial Church which should be both a monument to the dead and the centre of a new Mission to the surrounding tribes. As a reward for his loyalty to the British the Basuto Chief Hlubi of Natal was granted this district. He appropriated to his own use the ruins of the Norwegian Mission premises, and determined to admit no Missionaries except those of the English Church. At Hlubi's request Mr. JOHNSON, their teacher, removed with his tribe from Natal to Isandhlwana in 1880. Having assisted in forming the station of St. Vincent, and been ordained, Mr. Johnson removed to a place twelve miles off, where Hlubi himself and many of his people had settled. Here a second station, called St. Augustine's, was opened, the progress of which to the present time has been highly encouraging. When it was first proposed to build a school-church at St. Augustine's, 130 of Hlubi's men "came forward and promised to contribute 30*s.* each." Hlubi, though not yet himself a Christian, does all he can to back up the Missionary. There are now (1892) no less than eighteen out-stations in connection with St. Augustine's, where services are held regularly. St. Vincent was selected as the headquarters of the new Bishop of Zululand,* and the foundation stone of the Memorial Church was laid on October 12, 1882, and the building dedicated on April 28 following [24].

The outbreak of civil war in 1884 led to the temporary abandonment of Kwamagwaza, St. Paul's, and Isandhlwana stations, but in spite

* His successor, Bishop Carter, removed his residence to Eshowe in 1892.

of the state of exile of many of the people, and the general sense of uncertainty and insecurity, the baptisms in that year numbered nearly 200, and 119 persons were confirmed [25]. In 1885 the permanent re-occupation of Kwamagwaza—as to which there had been some difficulty—was secured. A Synod was held at Isandhlwana, and a revised version of a portion of the Zulu Prayer Book was issued [26]. The annexation of Zululand by Great Britain in 1887 brought with it increased responsibilities, followed as it was by an influx of Europeans. On the other hand the change delivered the Missionaries from the mere caprice of a heathen chief, and forbade the marriage of girls against their wills, and the "smelling out, or pretending to smell out for witchcraft,"—all matters which had proved of serious hindrance to the cause [27]. In 1888 Bishop McKenzie attended the Lambeth Conference, at which among the subjects discussed was that of polygamy, one which perhaps affected his diocese more than any other. The opinion of the Conference was "that persons living in polygamy be not admitted to baptism, but that they be accepted as candidates and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ." On his return, in endeavouring to supply the wants of his diocese his strength failed, and he died at Isandhlwana on January 9, 1890 [28]. His episcopate had been "full of anxiety and care and of not infrequent perils, but amid all he . . . laboured with high courage" [29]. The first impressions of his successor, Bishop Carter (consecrated in St. Paul's Cathedral on Michaelmas Day 1891) is "that though what has been done with the small means at the disposal of the Mission is really wonderful, yet that practically the work is only just begun, and that the great mass of the people are untouched." Mr. Johnson (a competent judge) is of opinion that the Zulus are deteriorating in character, from there being no longer the strict discipline in which they were originally kept. Native beer drinks are on the increase, owing very much to their having nothing to do. "It is true" (adds Bishop Carter) "that under British rule their lives are safer; but what is the good of this if more is not done to teach them a more excellent way of living?" Efforts are now being directed (with the assistance of Government) to teaching the natives trades by means of industrial institutions [30].

Statistics.—In Zululand (area, 9,000 square miles), where (1859-92) the Society has assisted in maintaining 9 Missionaries and planting 7 Central Stations (as detailed on p. 896), there are now 139,788 inhabitants, of whom about 1,000 are Church Members, under the care of 13 Clergymen and a Bishop. [*See* p. 765; *see also* the Table on p. 384.]

References (Chapter XLV.)—[1] R. 1874, p. 60; M.R. 1853, pp. 250–1. [2] M.H. No. 39, p. 84. [3] J MSS., V. 10, p. 333. [4] Jo. V. 47, p. 377. [5] M.H. No. 39. [6] J MSS., V. 23, pp. 43–4, 48–55, 70–2; Jo., V. 48, pp. 58–9, 92–3; R. 1860, p. 122. [7] R. 1861, pp. 139–40; M.F. 1861, pp. 241–3. [8] M.F. 1861, pp. 241–4. [9] Jo., V. 48, pp. 58–9. [10] J MSS., V. 23, pp. 93–4; M.F. 1861, pp. 192–3, 195–6; M.F. 1862, pp. 12–14. [11] M.F. 1862, pp. 6, 7, 15. [12] R. 1862, p. 128; R. 1863, p. 83. [13] R. 1865, p. 95; R. 1866, p. 102; R. 1868, pp. 70–3; R. 1869, p. 78. [14] R. 1868, pp. 71, 73. [15] R. 1872, pp. 47–8. [16] R. 1870, p. 64; R. 1871, p. 80. [17] R. 1870, p. 64; Standing Committee, Oct. 30, 1879; M.F. 1871, p. 336. [18 and 18*a*] J MSS., V. 27, pp. 1, 2, 6, 7; R. 1871, pp. 79, 80; M.F. 1871, pp. 334–6; M.F. 1873, p. 106; Q.P., Aug. 1873, p. 3. [19] M.F. 1876, pp. 135–6. [20] R. 1875, p. 57; R. 1876, p. 55. [20*a*] R. 1878, p. 56; R. 1879, p. 65. [21] R. 1877, pp. 46–7; M.F. 1877, pp. 463–71; R. 1878, pp. 55–6; R. 1879, p. 65. [22] R. 1879, p. 65; M.F. 1879, p. 533; M.F. 1882, p. 111. [23] Standing Committee

Book, V. 39, pp. 182–5; Jo., V. 53, p. 290; H MSS., V. 8, p. 265; M.F. 1879, p. 533; R. 1879, pp. 49–53; R. 1881, pp. 60–1; R. 1884, p. 66. [24] J MSS., V. 27, p. 93; M.F. 1880, pp. 81–4, 408–17; R. 1880, p. 61; R. 1882, p. 54; M.F. 1882, pp. 112–13; R. 1881, pp. 61–2; R. 1891, p. 105; R. 1892, p. 89. [25] M.F. 1890, pp. 93–6. [26] R. 1884, p. 66; R. 1885, p. 67. [27] J MSS., V. 27, p. 160; R. 1887, pp. 72–3. [28] R. 1889, pp. 87–8; M.F. 1890, p. 97; Jo., Jan. 17, 1890. [29] M.F. 1890, p. 120. [30] R. 1891, pp. 91, 103–9.

CHAPTER XLVI.

SWAZILAND, OR AMASWAZILAND.

THE country (area, 12,000 square miles) lies on the eastern side of South Africa between the Lebombo Mountains (on the east) and the Transvaal (on the west). The Amaswazi are a warlike and independent tribe of Kaffirs, who were long a terror to all the neighbouring tribes except the Zulus. Though for the most part still heathen, they have no idols, and little to represent their ancient faith beyond ancestral worship.

THE Church of England was the first Christian body to occupy Swaziland. The diocese formed in 1870 under the title of Zululand having been designed to include the country of the tribes towards the River Zambesi, its first Bishop, Dr. T. E. WILKINSON, visited Swaziland in 1871 to seek an opening for a Mission. An "eternal warfare" between the Amaswazi and the Zulus had "swept and reswept the district of Pongolo (the boundary river) so effectually" that in passing from one kingdom to the other for a whole day a desert was traversed in which "no human being" was to be seen, "nought but herds of antelopes, gnus, zebras, ostriches, and hartebheests." Reaching the kraal of the then boy-prince of the Amaswazi after a trying journey of three weeks, the Bishop "found that there was not a single effort being made in all that vast country, nor for the next 1,100 miles" to Zanzibar "for the evangelizing of these fine tribes" which dwelt there. The Amaswazi he described as "a very fine people intellectually and physically . . . less warlike . . . than the Zulus, and more inclined to work; . . . the country. . . a very fine one, high, and therefore healthy." They showed "no little kindness," but

"evidently did not believe that we were Missionaries, and seemed to know very little about them. We had been warned that we should be taken either for Dutch Boers come to wheedle them out of their land, or for Portuguese slave dealers bent on the worst of errands, and so it evidently was; they could not believe that we came amongst them with disinterested motives, and the consequence was that they refused to allow us to see the young prince Uludonga at all and we thought it inexpedient just then to press matters. So with many friendly assurances on both sides, accompanied by exchange of presents, we turned our heads homewards, telling them we should soon be with them again, as it was impossible we could forsake our brothers."

The Chiefs, though willing to have Missionaries near them, feared to allow white men to settle in their country. A basis of operations

was therefore selected just outside the Swazi border, at Derby in the Transvaal, and thither the Rev. JOEL JACKSON of Zululand was sent with a catechist (Mr. HALES) and arrived on Christmas Day 1871. Two years later Bishop Wilkinson baptized there the first Swazi convert —a boy who was named Harvey after the Bishop of Carlisle [1]. Early in 1877 the centre of the Mission was removed to Mahamba (Transvaal), but the Zulu War of 1879 rendering its abandonment advisable, Enhlozana was selected as the new station, and in 1881, at the invitation of the Swazi King, who granted a site on the river Usutu, the headquarters of the Mission were at last established in the centre of Swaziland, fifteen miles from the King's kraal. Enhlozana is in what has been called the "Little Free State" in Swaziland, but in 1890 it was annexed to the Transvaal [2]. After four years at the Usutu Mr. Jackson reported:—

"I cannot make much impression on the great mass of heathenism around. But to be single-handed is a great disadvantage in this place. Sadly too much of my time and strength have to be given to merely secular matters. The climate is so hot and enervating that even now in midwinter there are few days that are not too hot for much outdoor labour. As I am alone, and have no funds, the necessary buildings must be put up by myself. I have native boys, who can help me much, but they require my constant presence. As little food can be bought in this neighbourhood, we must grow for our own needs, and unless I am present to superintend all planting operations they fail, and the crops cost more than the market price of grain. Matters will improve only when we have a generation trained into more careful and industrious habits" [3].

The first Church building of the Mission was not opened until 1890 [3*a*]. When Mr. Jackson came to the country he had but one white neighbour within a radius of 50 miles. But about the year 1887 the whole of Swaziland was "given out in concessions conveying mineral rights," and parts once like a wilderness have become populated by white people—miners, &c.—and a Government for whites has been established. Europeans, chiefly English, were more than 100 miles in advance of him in 1888, and many were settling near the King's kraal. Mr. Jackson's work among the natives had so lacked encouragement that several times he thought of going to more promising fields, but, said he,

"something always came in the way, which seemed to tell me I must stay. It now seems plain that my presence was needed to prepare for coming events and work. At first we could not gain an entrance even into the country; now I have good reason to believe that very soon Christian marriage without the payment of cattle will be a recognised law of the land for those who desire it. The minds of the King and Chiefs are . . . preparing to accept other changes" [4].

While, however, "the Swazis are waiting for the King" (to become a Christian), progress in their evangelisation must be slow. "How can they go before the King?" [5].

In 1889 the Society provided funds for meeting what had been a "most crying want," viz. a Missionary to minister to the white gold-diggers and proprietors in Swaziland; but Bishop McKenzie was unable to take any action in the matter owing to the unsettled state of the country and to the lack of a suitable agent [6]. A revolution was attempted in 1888, which resulted in the Prime Minister being put to death and the King's brother, who hoped to ascend the throne, fleeing

to the Transvaal. Politically Swaziland is still in an uncertain position, and it is likely to be brought under the sway of the Boers [7].

STATISTICS.—In Swaziland (area, 12,000 square miles), where (1871–92) the Society has assisted in maintaining 2 Missionaries and planting 1 Central Station (as detailed on p. 897), there are now 70,500 inhabitants (70,000 being Natives), of whom 200 are Church Members and 56 Communicants, under the care of a Clergyman and the Bishop of Zululand. [*See also* the Table on p. 384.]

References (Chapter XLVI.)—[1] J MSS., V. 27, pp. 7–9, 15, 16, 205*a*; M.F. 1872, pp. 107–10; R. 1872, p. 48; R. 1873, pp. 45–8. [2] J MSS., V. 27, pp. 56, 205*a*, 205*b*; M.F. 1882, pp. 113–14; R. 1881, p. 61; R. 1890, p. 91. [3] R. 1885, pp. 67–8. [3*a*] R. 1890, pp. 90–1. [4] J MSS., V. 27, pp. 145–6, 205*b*; R. 1888, p. 88. [5] L., Bishop McKenzie, Jan. 2, 1888; J MSS., V. 27, p. 164. [6] J MSS., V. 27, p. 191. [7] J MSS., V. 27, pp. 116–17, 162, 176, 181, 205*b*; R. 1884, p. 66; R. 1887, p. 73.

CHAPTER XLVII.

TONGALAND.

TONGALAND lies on the east coast of South Africa between Zululand (on the south) and Delagoa Bay (on the north), and extending from the Indian Ocean westward to the Bombo Mountains. Throughout its length and breadth (160 miles by 70) the country is flat and sandy—none much above and some below the level of the sea. It is inhabited by the most industrious race in that part of Africa—viz., the Amatonga, or (as they are sometimes termed) "Knob-nosed Kaffirs."

OWING to the deadliness of its climate little has yet been done towards the evangelisation of Tongaland. The first step taken by the English Church in this direction was to place it in charge of the Bishop of Zululand when the diocese of that name was formed in 1870. In his first reports to the Society on the subject Bishop WILKINSON in 1872 was of opinion that the only way of reaching the tribes inhabiting "that land of death" was to establish a post on the heights of the Bombo, from which descents could be made for days together, though no white man could live in the country (that is, for long). A short time before, nine traders had ventured into the district, and "not one came out again" [1].

No advance in the matter appears to have been made during the first Bishop's episcopate (1870–5), but his successor, Bishop MCKENZIE, (cons. November 1880), placed a native catechist (TITUS ZWANE) on the Bombo Mountains in 1881, "to keep open the right of occupation and to prepare the way for a greater work." About a year later the catechist died, and want of funds and agents prevented the re-occupation of the station, though just before his own death (in Jan. 1890) the Bishop was about to accept an offer of a new site (20 acres) on the Bombo [2].

In the meanwhile the Bishop's plan had been to visit Tongaland "in the healthy season, June or July, and try to bring away boys for

school at Isandhlwana" (in Zululand). His last visit was in 1889, when he came to the conclusion that a station ought to be opened in Tongaland itself as well as one on the Bombo. The climate is not so bad as that of Delagoa Bay, and "if one of the higher spots were selected . . . and theMissionaries took reasonable care of themselves, there does not seem to be more danger than in other hot and rather unhealthy places." On this occasion the Bishop was accompanied by the Rev. W. Martyn, a native Zulu deacon, and they spent eight days in Tongaland, "sleeping in the native huts, and having . . . many opportunities for preaching truth in the smaller kraals." As usual "the common people received us gladly" (wrote the Bishop), but "we were not allowed to tell our tale to either King or Queen, but had to accept a message sent out to us that they did not want any of such talk, we had better turn back at once." But the "old indunas in spite of themselves . . . heard a good deal," for on receiving the message the Bishop "began to tell them the chief things we believe and teach," and they listened with patience for some time before they "laughed and walked away." This, probably the first Missionary visit ever paid to the royal kraal, was at an unfavourable time, for political and exploring visitors had recently been there, and the indunas regarded the Missionaries as having some connection with one of the parties: "the idea of a white man taking the trouble to come to them seeking nothing for himself but only wishing to do them good, was too impossible to be received." The Tonga* language, though very unlike Zulu in many ways besides words and sounding like "kitchen Kafir," "has affinities, so that a knowledge of Zulu is of great assistance when reading it," and most of the men and boys can understand and talk Zulu [3].

According to Bishop McKenzie the Amatonga know more of the outside world than the neighbouring tribes, are more ready to leave their homes, and are in advance of the Zulus and Swazis in such matters as house-building, and they seem well disposed towards white men. But "the morality of the sexes is deplorably low" [4], and the fact that contact with Europeans has rendered it worse [*see* p. 346] makes it all the more necessary that adequate measures should at once be taken for the conversion of Tongaland [5]. "To see if there were any possibility of commencing work amongst the Tongas," Bishop Carter (Dr. McKenzie's successor) visited the country in September 1892. At present there appears to be "no missionary work of any kind being done by anybody amongst its people." But though he has not yet "got a footing in the country," his visit was not "altogether unprofitable," and many friends were made.

References (Chapter XLVII.)—[1] J MSS., V. 27, pp. 9, 16–17. [2] J MSS., V. 27, pp. 56, 82, 98, 186, 198; M.F. 1882, p. 114. [3] J MSS., V. 27, pp. 186–9. [4] J MSS., V. 27, p. 163. [5] R. 1891, p. 105.

* The Swiss have published a book in the Tonga tongue, *Buku ya Tsikwembo*. (Lausanne: Bridd, 1888.)

CHAPTER XLVIII.

DELAGOA BAY.

DELAGOA BAY forms a part of the Portuguese province of Mozambique, on the south-east coast of Africa. By the Portuguese it is called "Lourenço Marques," after its discoverer in 1544.

THOUGH Delagoa Bay was nominally included in the Diocese of Zululand (formed in 1870), no further measures were taken for its occupation by the Church of England until after the resignation and return to England of Bishop WILKINSON, who then began to collect funds for the formation of a separate Bishopric in the district. His action was provisionally approved by the Metropolitan of South Africa in 1879, and some small sums (about £100) were received by the Society for the object. In view, however, of the claims of the existing dioceses the South African Bishops considered the scheme premature, and they suspended it in 1880 [1].

In January–February 1891 the Bishops arranged for the incorporation of the regions about Delagoa Bay (with South Gazaland, and Lydenberg and Zoutspanberg in the Transvaal) into a new Diocese to be called Lebombo, and on their application the Society (May 1891) granted £500 towards the endowment of the see (£7,000 having been raised for the object by Bishop Wilkinson), and £300 per annum for the establishment of Missions within its boundaries [2].

Previously to this the Society (May 1889) had made provision towards supplying ministrations to Englishmen employed at Lourenço Marques on the new railway and in other ways, but the seizure of the line by the Portuguese for non-fulfilment of contract rendered it unnecessary to appoint a chaplain for the English, who began to leave [3].

Soon after his first visit to Delagoa Bay (in 1881) Bishop MCKENZIE secured a site for a Mission, but he was unable to go there again until 1889. He could then find no one "anxious for Communion," and therefore celebrated in Zulu in his room at the hotel for himself and his native companion, the Rev. W. MARTYN of Zululand. The town and neighbourhood "badly needs the counter influence of some clergy, for it is a very drunken and corrupt place. The natives are terribly demoralised by drink and high wages and contact with bad white men." In one kraal, "in the midst of a torrent of Tonga," the Bishop "heard the name of God in English, but it was the common English curse!" During his stay a school of 30 native boys and girls, under native management, and unconnected with any denomination, was to a certain extent offered to and accepted by him [4.]

Owing however to Bishop MCKENZIE'S death and the rearrangement of dioceses, the commencement of Missionary operations in Delagoa Bay has had to await the appointment of a Bishop of Lebombo. In November 1892 the Society provided funds to enable the Rev. W. E. Smyth, the Bishop-designate, to make a preliminary survey of the diocese [5].

References (Chapter XLVIII.)—[1] J MSS., V. 3, pp. 227, 237; V. 4, pp. 31, 33–4, 211; V. 12, pp. 105, 114, 135, 147, 174*b*, 176, 178, 180–1; V. 27, pp. 83, 190–1. [2] Standing Committee Book, V. 46, pp. 243, 257; J MSS., V. 12, pp. 355–8; V. 27, p. 205. [3] J MSS., V. 27, pp. 172, 177, 182, 188–9, 191; Standing Committee Book, V. 45, p. 146. [4] J MSS., V. 27, pp. 56, 72, 186, 189; M.F. 1882, p. 114. [5] Standing Committee Minutes, V. 47, pp. 265–318.

CHAPTER XLIX.

THE ORANGE FREE STATE.

THIS is an inland country lying on the eastern side of South Africa between Cape Colony and the Transvaal &c., its area being about 70,000 square miles. Its settlement by whites was due to discontented Dutch farmers, who began to migrate from the Cape Colony in 1837. [*See* p. 268.] In 1848 it became formally subject to British sovereignty, which however was abandoned in 1854, since which time it has been a Republic under its present name.

As part of the original Diocese of Cape Town, the Orange River Sovereignty was visited by Bishop GRAY in 1850. At that time its population was estimated at nearly 100,000 (85,000 coloured), and working among them were the Dutch Church and the "Berlin," "London," "Wesleyan," and "Paris" Missionary Societies. From the local representatives of these the Bishop met with a friendly reception, the Berlin Missionaries (Lutherans) complaining to him of the "very unsound views generally taught by English Dissenting Missionaries with reference to the Sacrament of Baptism which they said, being spoken of generally as only a sign or mark, the coloured people confounded it with the sign or marks upon the cattle, and did not esteem it in any higher light than this." At Boom-plaats on May 1, the Bishop read the Burial Service over the remains of some British officers and soldiers who had fallen in a recent battle with the Boers and been buried "in a walled enclosure in the middle of Mr. Wright's garden." This appears to have been the first service performed in the sovereignty by an ordained representative of the Anglican Church. Previously to the Bishop's coming the inhabitants of Bloemfontein (the capital), who were "nearly exclusively English," had appealed to him for a clergyman, and on his arrival there on May 3 a deputation from the military and civilians waited on him, expressed their satisfaction at the visit, and their hope "that it might lead to the establishment of a Church and Clergyman" among them. With the aid of the British Resident, Major Warden, who showed much kindness, sites were selected for "Church, Burial-ground, Parsonage, and School," the Bishop undertaking to furnish plans for a church to hold 200, towards the erection of which the people had already raised £200.

On Sunday, May 5, the Bishop held Morning Service "in an open shed" (for the troops), and afternoon (1.30) "in the school-house," when three children were baptized, four candidates prepared by himself

were confirmed, and ten persons communicated, the building being crowded inside and out throughout the whole services, which lasted nearly three hours. He also consecrated the military burial-ground on this day. Of the capital he wrote: "Bloemfontein is rapidly rising in importance. A press is coming up and a newspaper is about to be started. The Romish Bishop is soon to visit it, with a view, I understand, to fix a priest there, and the Methodists have decided upon planting a station in the village. Everything is of course in a rough state. There is nothing remarkable in the situation of the village; it is defended by a rude fort, mounted with four guns." During the Bishop's stay in the sovereignty (April 30–May 14) he visited Philippolis (the capital of Adam Kok, a Griqua Chief), Bethany, Thaba-'Nchu (the town of Morokko, the Chief of the Barolongs), Makquatlin (the village of Molitzani, a Chief of some Basutos and Bechuanas), Merimitzo, Winburg, and Harrismith, and had interviews with the aforesaid Chiefs. Near Harrismith on May 12 he was joined by the Rev. J. GREEN of Maritzburg, whom he commissioned to fix upon sites for a church, parsonage, and school at Harrismith, a promising village as yet of "only two or three houses" [1]. On the return journey the Bishop ordained at Maritzburg Mr. W. A. STEABLER, a catechist of the Society, whom he stationed at Bloemfontein in 1850 [2].

Bishop Gray's visit was followed up in 1850 and 1853 by Archdeacon MERRIMAN of Grahamstown, who in the latter year reported that the church at Bloemfontein was still unfinished, that Smithfield was "bristling with life and activity," the people having raised in a few days £60 a year for a clergyman and nearly £300 towards a church; and that at Harrismith there was an increasing English population and a magistrate who once had acted as catechist under the Bishop of Nova Scotia, and was willing to renew his services [3]. With the exception of these visits Mr. Steabler laboured as the first and only clergyman of the Church of England in the sovereignty until its abandonment by the British Government, when he withdrew on March 28, 1854 [4]. In the previous year, on the subdivision of the See of Capetown, the British Government excluded the sovereignty from the three South African dioceses (Capetown, Grahamstown, and Natal), and this accounts for its partial neglect by the Church during the next ten years. Sir G. Grey and the Bishops of Capetown and Grahamstown seem to have done what they could under the circumstances to meet the calls of the settlers for clergymen, and from 1855 to 1858 the Rev. M. R. EVERY was maintained at Bloemfontein by Sir G. Grey and the Bishop of Grahamstown, aided in the latter year by the Society [5].

About the end of 1858 Mr. Every returned to Grahamstown, and although funds for a continuance and extension of the Mission were set apart by the Society in 1859 and 1860, actual work (under clergymen) was not renewed until 1863, when the Society having provided salaries for a Bishop and two other Missionaries, the Diocese of Orange River was constituted, and the Rev. E. TWELLS was consecrated Missionary Bishop of the same in Westminster Abbey on February 2 [6].

Up to this time Churchmen in the Free State had had no oppor-

tunities of receiving Holy Communion other than at the occasional celebrations provided by Archdeacon Merriman in 1850 and 1853—both Mr. STEABLER and Mr. EVERY being only in Deacon's Orders [7].

In September 1863 Bishop TWELLS and the Rev. A. FIELD reached the Free State. At Smithfield, the first place visited, a public meeting of welcome was held the day after their arrival (September 18), when £460 was subscribed towards building a church, a site (of one "erf") for which and for a parsonage had been reserved twelve years before when the town was laid out. For many years the English people here had been seeking a clergyman, and soon after landing at Port Elizabeth the Mission party received from them a contribution of £60 to assist in the travelling expenses up the country.

Though "brought up in various denominations" the European community, numbering 300, "almost wholly English," "all united in the wish to have a Clergyman, and in the effort to support one," and at the opening service on Sunday, September 20, many (men included) "could not refrain from tears." Some of the people, however, "had no Prayer Books, others did not know how to use them." Near the town were located some 200 Fingoes and Kaffirs, and for these a service was held in Dutch on the same day, in order to show them "that the English Bishop looked upon them as part of his flock." In other places delay and neglect had been followed by a loss of Church adherents and of grants-in-aid allowed by the Volksraad* for religious purposes. Some families had joined the Dutch Church, some the Wesleyans, others "became altogether careless." Many old settlers complained bitterly of being deserted: "if the Government gave us up," said one, "we thought the Church might still have cared for us." At Bloemfontein a Wesleyan teacher had been working three years, "having been sent when all hope of gaining a Clergyman seemed taken away," but the Bishop was "heartily received by all," and for the revival of Church Services on Sunday, October 4, the Wesleyan Minister gave up the use of his own building, the English Church being "in ruins—a most pitiful sight," having been "turned into a sheep kraal."

Yet this was "the only semblance of an English Church" then in the diocese. The people at Bloemfontein desired a schoolmaster as well as a clergyman. A "College" had been founded by Sir George Grey, but Dutch influence and mismanagement had led to its being closed and to there being "no school in the place." At Fauresmith, on October 8 the Bishop found most of the people "unwillingly pledged to the support of a Wesleyan," who had also the Volksraad grant, but they promised at least £100 per annum for a clergyman. Philippolis, which had "only two years . . . ceased to be a Griqua village, under Adam Kok," was now "a thriving and promising little place," where Church services had been held for three years by a catechist under the Bishop of Capetown. But the people begged for "a real Clergyman," and the chief proprietor (Mr. Harvey) himself promised £50 a year for three years for one. The coloured people also, to whom the Bishop ministered, pleaded for "a preacher." On the completion of his first tour† at Smithfield on October 21, where he was joined by the rest of his staff, the Bishop

* House of Representatives. † Which included Basutoland.

placed the Rev. A. FIELD and a schoolmaster (Mr. CLEGG) at Bloemfontein,* the Rev. C. CLULEE at Fauresmith and Philippolis,* and a catechist (Mr. BELL) at Smithfield* [8].

From these centres during the next two years (1864–6), Winburg, Cronstadt, Bethlehem, Harrismith, Reddesberg, and other places were visited and occasional services provided. The schools at Bloemfontein and Smithfield were "worked with great success," becoming self-supporting within a year [9]. At Fauresmith, "chiefly a Dutch village," a Confirmation held on April 27, 1864, had a great effect on those present, "especially on the Dutch, who had never seen anything of the kind before." One person who had left the English Communion for that of Rome four years before "was so moved by it, as by an appeal from his own mother Church, that he resolved to return to her Communion." Two of the candidates came from a distance of sixty miles and remained at Fauresmith a month for preparation [10].

The progress of the Missions generally was interrupted in 1865 by a war between the settlers and the Basutos under the Chief Moshesh, during which the Rev. C. CLULEE acted as "chaplain to the English on *commando*" and ministered to the Dutch troops also, his services being much valued.

An idea of the ravages committed by the Basutos may be gathered from the fact that in one day 3,000 "swept across the district of Smithfield and captured some 70,000 sheep, besides oxen and horses," and the value of the stock stolen in one month was estimated at £200,000. The war resulted in the cession of a portion of Basutoland to the Free State and (by the breaking of the power of the Chiefs) in the removal of some hindrances to the evangelisation of the natives [11]. Already hopeful beginnings had been made among the Griquas at Philippolis (1863), the Kaffirs at Bloemfontein (1865), and the Barolongs at Thaba 'Nchu. The Barolongs are a Bechuana tribe which, in order to escape the ravages of the Mantatees, migrated under the Chief Moroko from "the interior of Africa, north of the Vaal River," and settling at Thaba 'Nchu about 1834 formed there the largest or the second largest native town in South Africa.† In this district, containing 12,000 heathen, the Mission opened by the Rev. G. MITCHELL in 1865 was all the more acceptable from the fact that two sons of Moroko were Christians, and one of them (Samuel), who had been educated in England, assisted in teaching his countrymen [12]. November 30, 1866, was signalised by the consecration of the first church in Bloemfontein. For the three previous years, during the work of reconstruction, services were held in "a place far ruder and more inconvenient than an ordinary English barn." Connected with the new building was a chapel for native services—the whole calculated to seat 200 persons. At the same time a house was built for the Bishop, who had been occupying the position of "a lodger . . . with

* It was intended to station Mr. Field permanently at Smithfield in 1864; but he resigned in September of that year. His place was then filled for a short time by the Rev. E. C. Oldfield, "a temporary visitor in the State," other ministrations at Bloemfontein being provided by the Bishop. The Rev. E. G. Shapcote (not S.P.G.), who had accompanied the Bishop from England, officiated at Smithfield or at Philippolis till September 1865, when he returned to England [8*a*].

† An account of the Barolongs is given by Mr. Mitchell in the *Mission Field*, August and September 1875.

only one room" as his own. The day of consecration was kept as a general holiday, the Dutch, including the President, taking an interest in the proceedings. Archdeacon Merriman, who had laid the foundation stone exactly sixteen years before, preached the sermon, and the offertory was nearly £300 [13]. In 1867 a Missionary brotherhood organised in England arrived in the Free State, under the charge of the Rev. Canon BECKETT. It was intended that these brethren should "live together at a farm sixty miles from the nearest town, working with their own hands, and practically setting forth the dignity of honest labour," while they also engaged "in direct Evangelistic work" [14].

For this purpose Modderport was selected as the centre in 1869 [15]. In the previous year four of the brethren* occupied Thaba 'Nchu, Mr. Mitchell having temporarily removed his residence to Bloemfontein to assist in extending the work there among the Kaffirs, Griquas, Hottentots, &c. [16].

By the country-born Dutch and English people in the Free State the coloured races were "looked upon as inferior animals and very often treated as such." The Dutch would "not allow them to enter their places of worship when alive, nor to lie in the same neighbourhood when dead," nor would their ministers, as a rule, "either baptize, or marry, or bury them." Hence "great indignation" was caused in 1870 by Mr. CLULEE burying a Kaffir woman in the usual burial-ground for white Christians at Bloemfontein. A fortnight later a Dissenting Minister who intended following Mr. Clulee's example had not the courage, in face of "threatened violence," to give a poor half-caste woman "a resting-place among her fellow-Christians, but buried her outside the wall, in the open field." A few years before, when some of the English congregation "wished to exclude all coloured people from the Cathedral services," the Bishop and the Rev. D. G. CROGHAN "insisted that the House of God should be free to all baptized persons." The result was that not only were the coloured Christians left undisturbed in the Church but some English parents began to send their children to the coloured school [17].

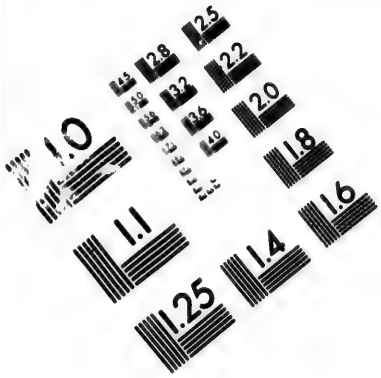
In 1869 Bishop TWELLS resigned [18]; and Archdeacon Merriman having declined an unanimous call from the diocese, the Rev. A. B. WEBB was consecrated in England to the vacant see under the title of "Bishop of Bloemfontein" on St. Andrew's Day 1870 [19]. In October 1871 he reported to the Society

"with all thankfulness and truth that a real and deep work is being carried on by the Church, both in the directly Missionary Stations, as at Thaba 'Nchu and also at the towns where Europeans have settled. Our staff of clergy though . . . too few to cope with the vast work and opportunities opening out in various directions, are united, sound, and well instructed in the faith; hard-working, and devoted to the cause of God and His Church" [20].

As an illustration of the way in which the Society's grants are put to the "utmost use" Archdeacon Croghan stated in 1877 that in return for £50 a year his native Mission in Bloemfontein showed

"a large and orderly congregation of native converts, daily increasing, worshipping

* As a distinct community the brotherhood has not been officially connected with the Society; but on several occasions its members have assisted in the Society's Missions.



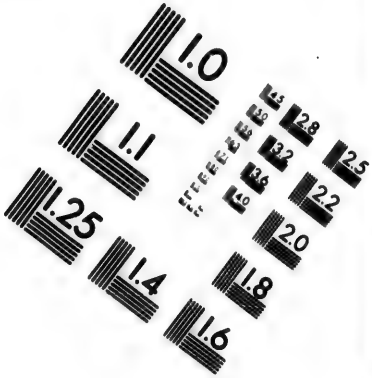
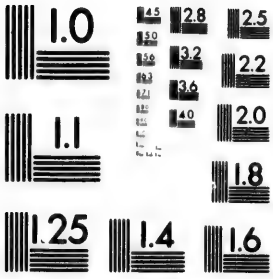
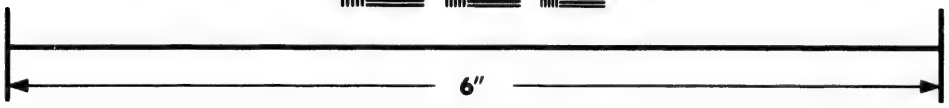
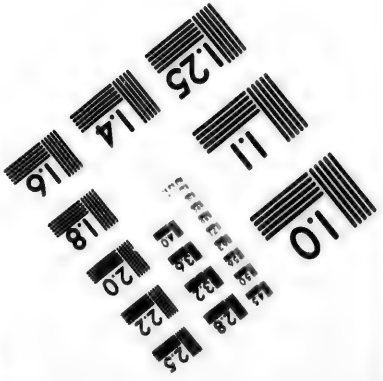


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in a comely and well appointed chapel, with daily services and weekly Communions largely attended, day and night schools well conducted, a regular staff of church officers, and offertories which would not be thought small from the similar class of congregation in England. . . . With humility and thankfulness to Almighty God, I can offer this result to the Venerable Society in return for their support" [21].

Thaba 'Nchu, the chief native Mission station, could show as the results of the first ten years' work 100 communicants and the baptism of 800 souls, all of whom had been living "in the darkest and most degrading heathenism." At sunrise and sunset services were held daily, and on Sundays there were from six to seven services, in Secoana, Dutch, and English. The Barolong language, viz. Serolong, had also been reduced to writing by the Missionaries and the Prayer Book translated into it and printed in the Mission. Many children were under instruction, and some of the most promising youths had been sent to the Native College at Grahamstown for training as Mission agents [22].

The following account by the Rev. G. Mitchell in 1876 gives "some idea of outdoor preaching among the Barolong of Thaba 'Nchu":—

"The evangelist sets off so as to get to the village where he intends to preach about the time the women return from drawing water in the afternoon—while the sun is therefore still hot. In some places he will be received kindly enough; in others, however, he will be left to battle with the dogs or keep clear of them as best he can; sometimes he will find the people holding a feast, and most of them far too talkative to listen profitably to a Missionary. At one time permission to preach will be refused him, and at another it will be given so reluctantly as to make the poor Missionary almost afraid to proceed to call the people. For this purpose I usually take with me a hand-bell. But some chiefs prefer sending a servant who climbs the hillside, or on to the top of a low turret, and calls to the whole village from there. Most villages are built at the foot of some hill, and nearly all have this turret near the court. This court is a place inclosed by a circular fence about six feet high, made of stakes and bushes, and is the common place of business for all the people of the village, where news is heard, and whither therefore the evangelist goes to preach the Gospel, and the people to listen to his message. While the people are assembling I usually run about among the houses inquiring after the sick, greeting everybody, and persuading all to come to hear the Gospel. Perhaps twenty persons of a village of two hundred inhabitants may come, sometimes more, or not so many. When the service begins I take my place inside the court with my back to the hedge, the people sitting on the ground just where it pleases them, and, taking off my hat, I say, 'In the Name of the Father, and of the Son, and of the Holy Ghost,' and the people will also take off their hats. And then a portion of Holy Scripture will be read; and afterwards follows a discourse upon it, closing with prayer. But if any of the native Christians are present a couple of hymns will also be sung, the people standing. Towards the end of my sermon I say that if anyone desires to become a child of God he must come to me at my house, or go to such and such a native Christian and he will bring him to me. When the service is over all the people, men, women, and children, will crowd around me and shake me by the hand and then return to their homes.

"This is all straightforward and pleasant enough. Let me tell you, however, that the preacher is not allowed to proceed as quietly as he is in an English church. Both dogs and babies are usually brought to those assemblies; and no sooner do the one begin to fight than the other begin to cry; and then commences hissing and stone-throwing, and mothers getting up and going out and coming in again; and then perhaps a fowl will commence cackling and interrupting us; and if it is the rainy season the service may be abruptly terminated by a storm.

"Thus you see preaching the Gospel among the Barolong in their villages is not an easy work; indeed, it is . . . difficult and wearisome and oppressive, both mentally and bodily" [23].

In 1882 the new Chief, "entirely unsolicited," presented to the

Mission a farm of over 2,500 acres, named Tabule, and £50 for the Boarding School [24]. On the death of the old Chief Moroka, a dispute between Samuel, his son, and Sepinari, his stepson, led to the killing of the latter, and the annexation of the Barolong country to the Free State in 1884. The political changes checked the work for a time, but enabled Canon Crisp to complete his translations of the Gospels and revise the Prayer Book. In the same year "the first native Minister in the Diocese," Gabriel David, was ordained, after a long probation as Catechist under Archdeacon CROGHAN and others [25]. On the translation of Bishop WEBB to Grahamstown in 1883, Archdeacon CROGHAN, as Vicar-General, administered the vacant see until the consecration of Dr. KNIGHT-BRUCE as its third Bishop in 1886 [26]. The permanency of the episcopal income was secured in 1882 by an Endowment Fund raised by the aid of over £1,000 from the Society, which up to that date provided for the support of the Bishop by an annual grant [27].

The Missions planted among the settlers in the Orange Free State became self-supporting in a much shorter period than has been usual in the British Colonies, and the Society's operations in the district have long been limited to work among the natives and half-castes. It should be noted that from the Free State extensions have been made to the other parts of the Diocese of Bloemfontein, viz. Basutoland [*see* p. 324], Bechuanaland [*see* p. 359], and Griqualand West [*see* p. 317]; also to the Transvaal [*see* p. 354] and Mashonaland [*see* p. 363]. In 1891 Bishop KNIGHT-BRUCE resigned the See of Bloemfontein in order to take charge of the latter field. His successor is Dr. J. W. HICKS (consecrated in Capetown Cathedral September 21, 1892) [28].

STATISTICS.—In the Orange Free State (area, 41,484 square miles), where (1850–92) the Society has assisted in maintaining 17 Missionaries and planting 5 Central Stations (as detailed on p. 897), there are now 133,518 inhabitants, of whom (it is estimated) about 2,000 are Church Members, under the care of 19 Clergymen and a Bishop. [*See* p. 765; *see also* the Table on p. 384.]

References (Chapter XLIX.)—[1] Bishop Gray's Journal, 1850: Church in the Colonies, No. 28, pp. 16–38, 202; J MSS., V. 9, p. 437. [2] Church in the Colonies, No. 28, p. 46. [3] R. 1853, p. 57; J MSS., V. 11, p. 2. [4] R. 1864, p. 96. [5] J MSS., V. 10, pp. 128, 164, 179, 250, 258, 280; do., V. 13, pp. 5, 6, 9–11, 34–5; M.F. 1862, pp. 175–7. [6] Jo., V. 47, pp. 377–8, 400, 404; Jo., V. 48, pp. 85, 151, 265; R. 1863, p. 27; R. 1864, p. 96; M.F. 1860, p. 192; M.F. 1863, pp. 171–2. [7] R. 1853, p. 57; J MSS., V. 13, p. 9. [8] M.F. 1864, pp. 5–7, 21–7; R. 1863–4, pp. 87–9; R. 1864, pp. 96, 98. [8*a*] R. 1863–4, pp. 88–9; R. 1864, p. 97; R. 1865, p. 100; J MSS., V. 11, p. 249. [9] R. 1864, p. 96; R. 1865, p. 101; R. 1866, p. 106. [10] R. 1864, p. 97. [11] R. 1865, pp. 99–102; R. 1866, p. 105; J MSS., V. 11, pp. 254–6, 270–1. [12] R. 1864, p. 98; R. 1865, p. 100; R. 1866, pp. 106–7; M.F. 1875, pp. 233–4. [13] R. 1866, p. 107. [14] R. 1867, p. 92. [15] Bound Pamphlets, "Africa 1876," No. 16, p. 9. [16] R. 1867, p. 92; R. 1868, pp. 77–8; R. 1869, p. 80. [17] R. 1870, p. 68. [18] Jo., V. 50, pp. 326–7; R. 1869, p. 80. [19] R. 1869, p. 80; R. 1870, p. 67. [20] R. 1871, p. 88. [21] M.F. 1878, pp. 29, 30. [22] R. 1875, p. 61; R. 1876, pp. 59–60. [23] M.F. 1876, pp. 334–5. [24] R. 1882, p. 52. [25] R. 1884, pp. 67–8. [26] J MSS., V. 6, pp. 199, 220, 288; R. 1886, p. 67. [27] Jo., V. 50, pp. 327, 428–9; Jo. V. 51, pp. 9, 10; Jo., V. 52, p. 270; Jo., V. 53, p. 110; Applications Committee Report, 1881, p. 13; do., 1882, p. 17. [28] R. 1891, p. 110; M.F. 1892, p. 470.

CHAPTER L.

THE TRANSVAAL.

THE TRANSVAAL, or SOUTH AFRICAN REPUBLIC, occupies a portion of the eastern side of South Africa between the Orange Free State (south) and the Limpopo River (north), an area of about 120,000 square miles. It was founded by Boers who, led by Pretorius, migrated from the Orange Free State in 1848 in consequence of that country being proclaimed a British sovereignty. At the time of the Bishop of Capetown's visit to the latter district in 1850 the Transvaal Boers were estimated to number 10,000. Their feelings were "very bitter against the English Government," some regarding it, or the Queen in person, "as Antichrist." Deceived by the apparent nearness of Egypt in maps in their old Bibles, a party among them were under the impression that they were "on their way to Jerusalem and . . . not very far distant from it." The Dutch Boer is described as one who "never casts off his respect for religion," but whose religion is "traditionary" and without great influence over him—albeit he is "very superstitious."* The independence of the Transvaal was formally acknowledged by Great Britain in 1852, interrupted by the British annexation of the country in 1877, and regained† in 1881—excepting that the Queen retains a suzerainty.

SHORTLY after his arrival in his diocese in 1863 the Bishop of the ORANGE RIVER (a Missionary of the Society) "received intimation from Potchefstroom," the principal town, though not the capital of the Transvaal, that the English residents were anxious that he should visit them, and were "willing to do their utmost to support a resident clergyman" [1]. In 1864 the Bishop visited Potchefstroom, Pretoria, and Rustenberg, and soon after stationed a catechist, and, in 1866, a deacon (Rev. W. RICHARDSON) at the first place, to which, with Pretoria, the Rev. C. CLULEE also extended his ministrations from the Orange Free State in that year [2].

With the exception of "£25 a year from the meagre funds of the Orange Free State Diocese," Mr. RICHARDSON was wholly supported by his flock, and he appears to have continued the only resident clergyman in the Transvaal until 1870, when the Rev. J. H. WILLS was appointed to Pretoria, which had long been begging for a clergyman. Meanwhile the Bishop of the Orange Free State had "repeatedly" visited the country. After his resignation "the two deacons and their congregations" entreated the Bishop of Capetown to come to them, "none of them" having "received the Sacrament for two years." Already the latter prelate had endeavoured to plant the Episcopate in the Transvaal, considering it to have stronger claims than "either . . . Zululand or . . . the Zambesi"; and now, and until this was effected, the second Bishop of the Orange Free State, &c. (who was entitled Bishop of Bloemfontein) took charge of it [3]. In his first visits (in 1872) he performed clerical duty at Pretoria three months in the absence of Mr. Wills in England [6].

The next Episcopal visitation was undertaken by the Bishop of ZULULAND in 1873. The country was then "rapidly filling up with

* Bishop Gray's Journal, 1850 [4].

† Though the Boers have effected revolutions themselves, they "cannot endure that the revolution of the earth should be taught in their schools," being unable to understand "why the waters of the sea do not slip off." [*See* Report of Rev. W. Greenstock, 1876 [5].]

our own countrymen," attracted by gold discoveries at Marabastadt and Leydenberg, but there were only three clergymen—at Pretoria, Potchefstroom, and Zeerust—and only the second place possessed an English church. At Pretoria services were held in a "mean" schoolroom. Everywhere "the ministrations of the Church of England" were "inquired for," and everywhere a welcome awaited them, "no religious body" being "before us in the field." The native servants appeared to be utterly neglected, except that at Rustenberg a good farmer gathered forty together and read service. In the opinion of the Bishop unless the Church at home lent its help some of the Colonists would "fall lower than the heathen amongst whom they dwell" [7].

The Society responded by undertaking the support of clergymen at Pretoria (Rev. J. SHARLEY, 1873), Potchefstroom (Rev. W. RICHARDSON), Zeerust, Marico (Rev. H. SADLER, 1874), Rustenberg (Rev. J. P. RICHARDSON, 1874), and Leydenberg (Rev. J. THORNE, 1874) [8]. The last two were ordained at Potchefstroom on Trinity Sunday 1874 by the Bishop of Zululand. Mr. THORNE, like the *elder* RICHARDSON, had been a Wesleyan minister, and throughout this visitation "all" with whom the Bishop came in contact, "whether of our Communion or not," were "willing to help to their utmost to found the English Church amongst them." Thus at Zeerust many Wesleyans had joined the Church; at another place some settlers, chiefly Wesleyans, who had been accustomed to "read the Church Service and a Sermon every Sunday," pledged themselves to contribute towards the support of a clergyman, as also did Dutch, Wesleyans and Baptists at Rustenberg. The people at Leydenberg "growing impatient at the Church having so long neglected them . . . were about to establish a kind of Free Church," but after discussion with the Bishop the plan was abandoned and "the whole meeting threw itself heartily into helping in every way in its power the English Church." Every township was visited by the Bishop in this year (1874), and all of them united in signing a memorial for the appointment of a resident Bishop [9].

In the next two years the Rev. W. GREENSTOCK, being detained on his way to Matabeleland [*see* p. 362], spent some time in the Transvaal, ministering at Eerstelling, Pretoria, and several other places, and furnishing the Society with valuable information as to the character and condition of the country and the people. In Pretoria, the capital, the English Church, St. Alban's, was "in a miserably unfinished state," but the "dilapidation of the spiritual building" was still worse. For a long time the Dutch "would not permit an English Church to be built," and Mr. Sharley lived a good while in the unfinished vestry. As yet the English Church had no Missions to the heathen in the Transvaal, but while at Eerstelling (five months) Mr. Greenstock sought to do something for both Europeans and natives, and especially to reach a tribe under Zebedeli, a chief who had expressed his desire to be friendly with the Europeans on the conditions "that no Missionary should be sent to him and that he should be allowed to beat his wives whenever they deserved it." The Berlin Society had accomplished "a vast amount of work" among the native tribes, but the full importance of the gold diggings as a Mission field had not been recognised by any religious body. The whites looked down on their coloured

labourers "with great contempt," and "hardly anyone" was to be found who had "a good word for Missions" [10].

This is not to be wondered at when some of the whites themselves (as reported in 1874) were in a condition "worse than that of the heathens" [11]. "Missionaries will labour in vain among the natives while English masters teach their black servants to drink and to swear," wrote the Rev. J. THORNE after ministering at Pilgrim's Rest Goldfields. "It is no uncommon thing to hear a Kafir who is quite ignorant of the English language, utter glibly enough the most horrible English oaths. I was told of an Englishman on the Fields who regularly held a class on Sundays to teach Kafirs to swear" [12]. The Pilgrim's Rest Fields drew diggers from all parts of the world, the district being exceedingly rich in minerals—at one spot gold was found hanging "to the roots of the grass, and a few persons took out nine or ten pounds weight a day" [13].

Lack of discipline and subjection to authority was, however, bringing this wealthy country to ruin; and, to confusion, terror was added by a war between the Republic and the Chief Secoceni in 1876. The British annexation which followed in 1877 brought feelings of security and joy to the minds of not a few. "A sense of relief came over many a one who for months had had to speak with bated breath," and the occasion was celebrated with a thanksgiving service at Pretoria, where (under the Rev. A. J. LAW'S management) the prospects of the Church had begun to improve [14].

Later in the year (October 1877) the Transvaal was visited by the Metropolitan Bishop of Capetown and the Bishop of Bloemfontein [15], and in 1878 it was erected into a diocese, named "Pretoria," after the chief town. The Society contributed mainly to its creation, and up to the present time it has supplemented the income from the Episcopal Endowment Fund by an annual grant [16].

The Bishop of the new See, the Rev. H. B. BOUSFIELD (cons. in England on February 2, 1878), reached Pretoria on January 7, 1879, after a peculiarly trying journey. In the "trek" of 400 miles from the coast half the oxen died from lack of food and from disease, and for two months the Bishop's party had to live in tents. Good progress had meanwhile been made in the erection of new churches at Rustenberg, Leydenberg, and Pretoria, the former being to a great extent the work of the "parson carpenter" (Rev. J. P. Richardson), and "all so neat that a professional artizan need not be ashamed to own it as his work." Pretoria was described as "a village city" with about 3,000 inhabitants—1,500 white and 500 nominally Church members. Here the Bishop immediately established daily services, and regular celebrations of Holy Communion on Sundays and Holy Days, and introduced public catechising. The benefit of his presence was soon felt throughout the diocese, his visits doing much to cheer the Clergy and to establish their work [17].

During the campaign against Secoceni* in 1880 the Rev. J. THORNE rendered good service in ministering to the British troops quartered at Leydenberg; and it is pleasing to record that the officers

* An *impi* of 8,000 Zwazies aided the British troops by clearing the caves of Secoceni's stronghold after its capture. In an attack on one Chief "they left 500 of their men dead but quite extirpated their foe" [22].

of the 94th Regiment set "a good example to the civilians by taking a personal and active part in the conduct" of all the Church services. The campaign conducted by Sir G. Wolseley resulted in the subjugation of Secoceni and the opening of the district, "as it had never been before . . . to enterprise and development" [18]. But within another year the hopeful prospects of British rule were dissipated by the withdrawal of that rule.

During the struggle between the Boers and the British the Bishop and his Clergy were exposed to great personal inconvenience and to some risk, and two of the latter died at Potchefstroom (Rev. C. R. LANGE and Rev. C. M. SPRATT). The political change seriously affected the work of the Church, as many English withdrew—the Middleburg congregation being reduced from eighty to five persons in one day. It was soon evident, however, that there would be ample work for the Church to do both among the natives—a very numerous body—and the Europeans, whose numbers a few years later were vastly increased by fresh discoveries of gold, which "made waste places towns and towns wastes" [19].

In visiting the Kaffirs in the eastern part of the Potchefstroom district in 1881 the Rev. A. TEMPLE was met everywhere with the cry, "We are hungering for the Gospel." One man had been labouring for five years in building a school in the hope that some day a teacher would be sent to him, and for three years the missionary's native guide had without any remuneration been "doing his best to teach his brethren, going about from kraal to kraal." The first-fruits of this work were the union in Christian marriage of ten persons who had been living in a state of concubinage and the baptism of 86 infants and 16 adults—all within two days. During this tour the natives provided Mr. Temple with oxen and waggons in relays every other day along the route [20].

Five years later the Bishop could report that the Society's grant was now entirely "applied to the propagation of the Gospel among the heathen and in large districts where population is sparse and can only be reached by itinerants" [21]. In January 1888 he wrote:—

> "Pretoria has greatly increased in size and population and so improved in buildings a returner would scarcely know it. With increased prosperity Church affairs externally have improved, our congregations increased and our offertories risen. . . . Our native congregation has held on its way, and thrown out small offshoots. . . . Forty miles from Pretoria, at Witwahrsandt goldfields, has sprung up within twelve months, from a few mud and reed huts, a large mining camp . . . of some 5,000 people."

To this district, Johannesberg &c., the Rev. J. T. DARRAGH was appointed, and on Easter Day 1889 no less than 349 members of his congregation came forward to communicate.

The influence of the Church's work was further manifested in this year by "one man . . . providing £850 for three clergymen's stipends among mining districts," besides £100 towards the Bishop's travelling expenses, and by another promising to build a church. Such instances are rare; but it is encouraging to record them, and that "Parishes once included in itinerating districts, then aided for a year or two" by the Society, are now independent of its aid and "doing well" [23].

While, however, the older Missions are making steady progress

and giving cause for "sound rejoicing," urgent calls have been made for additional pastors and evangelists, on behalf of "white Christians dying to God" and "black men seeking the life and teaching of God's Church." Towards supplying the agency required the Society in May 1891 placed a new grant of £1,000 at the Bishop's disposal [24]. Of the stations among the natives in the Transvaal, three are offshoots of the South Bechuanaland Mission. [*See* p. 361.] Two of these—St. Mary's, Gestoptefontein, and St. James', Kopela—are due to the efforts of a man named Wilhelm, who migrated from Phokoane. The third (St. John the Baptist's, Khunoana) consists of refugees from Thaba 'Nchu, in the Orange Free State. St. Mary's, under Catechist Wilhelm, grew so fast that in five years (1885–90) it had 100 communicants [25]. At Molote, where the Rev. C. CLULEE (from 1887 till his death in 1892) laboured to found a strong native Mission, 18 men and 28 women were confirmed on one occasion in 1891 [26].

The "steady regularity" of the Society's aid has kept the work of the diocese "going," the Bishop says, and every congregation has shown gratitude by uniting in contributing to the Society's General Fund [27].

STATISTICS.—In the Transvaal (area, 112,700 square miles), where (1864–92) the Society has assisted in maintaining 31 Missionaries and planting 24 Central Stations (as detailed on pp. 897–8), there are now 800,000 inhabitants, of whom 9,000 are Church Members, and 2,500 Communicants, under the care of 21 Clergymen and a Bishop. [*See* p. 765; *see also* the Table on p 384.]

References (Chapter L.)—[1] R. 1863–4, p. 88. Letter of Archdeacon Crisp, 10 June, 1892, in D MSS., "Africa 1892." [2] J MSS., V. 11, pp. 250, 265; R. 1864, p. 96; R. 1866, p. 106. [3] J MSS., V. 11, pp. 419–21, 462–3; R. 1872, p. 52; Bound Pamphlets, "Africa 1871," No. 16*d*, p. 8, 16*e*, p. 3; M.F. 1881, p. 331. [4] Church in the Colonies, V. 27, pp. 25–7. [5] M.F. 1876, p. 247. [6] J MSS., V. 6, pp. 9, 11–17; R. 1872, p. 52. [7] J MSS., V. 6, p. 24; R. 1873, pp. 53–4. [8] R. 1873, p. 53; R. 1874, p. 60; R. 1875, p. 59; J MSS., V. 6, pp. 24, 30–1. [9] M.F. 1874, pp. 293–9, 366–72; J MSS., V. 6, p. 48; do., V. 27, pp. 21–4; R. 1875, p. 62. [10] M.F. 1875, pp. 273–5, 335; M.F. 1876, pp. 279–85, 311–18, 338–45; M.F. 1877, pp. 48–52, 116; R. 1875, p. 55. [11] M.F. 1874, p. 371. [12] M.F. 1876, p. 148. [13] M.F. 1876, pp. 146, 316. [14] M.F. 1877, pp. 271–5; M.F. 1878, p. 41; R. 1876, p. 61; R. 1877, p. 50. [15] M.F. 1878, pp. 38, 40, 183. [16] R. 1877, pp. 49–50; M.F. 1878, p. 183; R. 1890, p. 175; J MSS., V. 3, pp. 116–17, 133, 160; Jo., V. 52, p. 146; Jo., V. 53, p. 40. [17] R. 1877, pp. 49–51; R. 1878, pp. 58–9; R. 1879, p. 67. [18] M.F. 1880, p. 187. [19] R. 1881, p. 59; M.F. 1882, p. 108; R. 1886, p. 73; R. 1887, p. 79; R. 1890, p. 101. [20] R. 1881, p. 60. [21] R. 1886, p. 72. [22] M.F. 1880, p. 186. [23] R. 1887, p. 79; R. 1889, p. 91. [24] R. 1890, p. 101; J MSS., V. 25, pp. 60, 61*a*, 76; Standing Committee Book, V. 46, p. 257. [25] M.F. 1890, pp. 418–20. [26] R. 1891, p. 115. [27] J MSS., V. 25, p. 49.

CHAPTER LI.

BECHUANALAND.

BECHUANALAND lies to the north of the Cape Colony and to the west of the Transvaal. In order to protect the natives from internal divisions and from the Boers, a British Protectorate was established in the country in 1884. This was extended in 1885, and followed in September of that year by the annexation of the district south of the Molopo River and of the Ramathlabama Spruit, under the name of British Bechuanaland (area, 43,000 square miles). The Protectorate was in 1889 assigned to the British South Africa Company. [*See* p. 363.] It embraces the Kalahari, extends westward to the 20th east long. and northward to the 22nd south lat., its total area being 121,500 square miles.

UNUSUAL interest is attached to the story of the introduction of the Church of England into Bechuanaland. In 1853 some Bechuanas who had been living at the French (Protestant) Mission station of Bethulie in the Orange Free State set out to seek a new home. During many years' wanderings they built a chapel at three of the places where they stayed, and one of their number, named David, continued to work on alone for many years teaching and helping the few people about him. In 1869 some of them settled in Bechuanaland on the bank of the Vaal River, and in 1872 David went to Bloemfontein, where he had a son working as a catechist in the Society's Mission, and asked the Bishop to send a clergyman to them. A preliminary visit was paid by the son (GABRIEL), and the Rev. W. CRISP following in 1873 found the people "living in a few miserable reed huts and worshipping in a little enclosure fenced round with brushwood." Mr. Crisp spent three days with them, baptizing 5 adults and 6 children and receiving several others. The Missionaries in the Orange Free State were "too poor to be able to promise any stipend" to David, but, though at one time barely able to keep himself alive, David proved "a most admirable worker." In October 1874, while the Bishop of Bloemfontein was visiting the Diamond Fields, Griqualand West [*see* pp. 317–18], "two hundred natives came down from the north seeking baptism, women with babies strapped on their backs, lads and lasses, old grandparents, men in the prime of life." They had "hardly had any food on the way" and arrived "mere skeletons, with shrivelled black skins drawn over the bone." Yet they "did not complain nor beg . . . baptism was all they asked." They stayed only a day or two at the Diamond Fields, and in this time the Bishop baptized at Klip Drift forty infants and admitted the adults as catechumens, promising to send them a priest to prepare them for baptism. These people had been brought by David from Phokoane, to which place, twenty-five miles from his own village of "St. John's on the Vaal," he had extended his labours. Mr. Crisp spent twelve days at Phokoane in 1875 and baptized sixteen adults. A year later Mr. Crisp and the Rev. W. H. R. BEVAN took up their residence in South Bechuanaland. The people at St. John's station were now living more comfortably. The reed huts had given place to decent Secoana houses, every man had "his little flock of goats and a few head of cattle." A small chapel had been erected, and "a church of considerable dimensions begun." The

people had been well instructed by David, they attended daily prayers morning and evening "with great regularity," and on Sundays formed a congregation of 45 adults and many children. Copies of the newly-printed Secoana Prayer Book they purchased readily, and in a short time mastered the responses and were able to sing the canticles. At Phokoane the handful of Christians had through "a year of much trial and serious opposition . . . *marvellously* kept the faith." They were "most eager for instruction," and amply supplied the Missionaries with food. Not being permitted to build a church, their services were held "in an inclosure fenced round with branches of trees roughly plastered with mud" [1].

The climate was so hot that holding service in this roofless enclosure was only possible in the early morning and in the evening, and the Missionaries suffered severely from the want of a proper shelter. In face of strong opposition they succeeded in raising a wooden church, but ere the roof was finished the building was demolished by the Chief's orders in February 1877. No violence was done to the Missionaries, but the Chief was determined "that no white man, be he Missionary or trader, should live in his town." The Missionaries before withdrawing secured for their converts liberty of worship and for themselves permission to visit them periodically. Mr. Crisp now visited England and the Mission was left in charge of Mr. Bevan, who took up his residence at the Diamond Fields, Griqualand West. Left to themselves the converts rebuilt their church and maintained with surprising pains and regularity such services as could be supplied by a native catechist. The new church was dedicated in October 1877, and in the following February the first episcopal visit took place when forty-four converts were confirmed by the Bishop of Bloemfontein [2].

Later in 1878, the Europeans having taken the land of the Bechuana, war broke out: Phokoane was abandoned by all the natives, the Chief, Botlhasitse, and his tribe were routed by the British forces, and he and his brother and his sons were captured and thrown into prison as rebels. While he lay in Kimberley jail the Chief was constantly visited by one of the Missionaries (Mr. Bevan) whom he had been foremost in opposing. During these troubles the Phokoane Christians fled for refuge to the Chief Montshio on the border of the Transvaal [3]. It should be added that in the previous year the Transvaal Republic "proclaimed its authority over St. John's and the neighbouring country," and ordered the people to "quit as soon as their crops were reaped" [4]. The abandoned site is now in some Transvaal farm [4*a*].

Peace was so far restored that Mr. Bevan was enabled to return to Phokoane in 1879, and though the country remained unsettled until the establishment of the British Protectorate in 1884–5 the progress of the Mission during this period was most hopeful. By 1882 the communicants had increased six-fold (from 20 to 120). Not one failed to attend the Easter celebration in that year. Of the 157 catechumens received since the beginning of the Mission more than eighty per cent. were "*known* to be doing well." The remainder had mostly removed and been lost sight of. Very few indeed had "gone back into evil." The reality of the conversions was shown by the fact that the converts led such lives "that their neighbours friends and relations" were "drawn to cast in their lot with them." The baptisms in 1882 numbered 57 [5].

In the past seven years the Mission has grown considerably. Several out-stations have been established, in which, with Phokoane, a body of 500 communicants are to be found, some of whom—aged women—have been known to come "thirty-five miles on foot" in order to partake of the Sacrament [6]. At Eastertide 1891 one hundred adults received baptism at Phokoane and at Gestoptefontein.* The rapid and wide extension of the work is in a great measure due to good and trustworthy Catechists. The existence of these agents and of native Councils and a system of public discipline constitute three strong points in the Mission. On the other hand, the converts are backward in contributing to the support of the Church, suitable buildings and schools are needed, and the Mission in 1891 experienced "the most serious crisis that has occurred" in its history, a large number of the young men having gone back into "habits of native life, which are absolutely inconsistent with Christian Profession" [7].

At the request of Bishop KNIGHT-BRUCE on his appointment to the See of Bloemfontein in 1886 the Society voted £1,000 for the extension of Missions in Bechuanaland [8]. On becoming personally acquainted with Bechuanaland the Bishop could not see any opening for the Church to the north of Mafeking, every other place of any importance being in the hands of the London Missionary Society, and in fact he declined an invitation of the chief Sechele to place a Missionary at Molepolole, feeling it would be an "unwarrantable intrusion" [9]. One half of the special grant was therefore diverted to Mashonaland, and the remainder applied to strengthening and extending the Phokoane Mission, especially in the Mafeking district [10].

A clergyman, the Rev. Canon BALFOUR, was also (in 1889) sent to the police camp at Elebe, about 120 miles to the north of Shoshong, to minister to the police and report on the prospect of Mission work previous to his removal to Mashonaland, which took place in 1890 [11].

At Vryburg (the capital of Bechuanaland) the Europeans are being assisted by the Society for two years (1892–3) in supporting a clergyman (Rev. W. W. SEDGWICK), whom they had engaged [12].

STATISTICS.—In Bechuanaland, where (1873–92) the Society has assisted in maintaining 4 Missionaries and planting 4 Central Stations (as detailed on p. 898), there are now in connection with its Missions over 1,000 Church Members and 580 Communicants, under the care of 2 Clergymen and the Bishop of Bloemfontein. [*See also* the Table on p. 38*.]

References (Chapter LI.)—[1] M.F. 1875, pp. 308–9; M.F. 1876, pp. 149, 361–4; M.F. 1877, pp. 84–6; R. 1875, p. 61; R. 1876, p. 60; Bound Pamphlets, "Africa 1874," No. 8*f*, pp. 10–12; do., 1876, No. 16, pp. 21–2; do., No. 21, pp. 26–30; do., 1877, V. II., No. 16, pp. 15–21; J MSS., V. 7, p. 132. [2] M.F. 1877, pp. 88, 267–9, 450–2; M.F. 1878, pp. 31–4, 567–9; R. 1877, pp. 47–8. [3] M.F. 1878, pp. 568–70; R. 1878, p. 58; J MSS., V. 7, p. 133. [4] M.F. 1877, p. 269. [4*a*] J MSS., V. 7, p. 133. [5] R. 1879, p. 63; R. 1880, p. 63; R. 1882, pp. 55–6; R. 1883, p. 62; R. 1884, p. 68. [6] R. 1887, p. 77; R. 1888, pp. 90–1; J MSS., V. 7, p. 81. [7] M.F. 1890, p. 420; R. 1891, p. 111; J MSS., V. 46, p. 67. [7*a*] M.F. 1890, pp. 418–19. [8] J MSS., V. 6, p. 302; Standing Committee Book, V. 43, pp. 175, 179, 184. [9] J MSS., V. 7, pp. 4, 15, 28–9, 35, 41, 65. [10] J MSS., V. 7, pp. 32, 35, 71–5. [11] J MSS., V. 7, pp. 68, 70–5. [12] J MSS., V. 7, pp. 116–7; Standing Committee Book, V. 45, p. 374; V. 46, pp. 243, 257.

* Gestoptefontein and two other out-stations of Phokoane are in the Transvaal, and a third station connected with the Mission (St. Denys) is in the Orange Free State [7*a*]. [*See* p. 358.]

CHAPTER LII.

MATABELELAND.

MATABELELAND lies to the north of the Transvaal. In the time of Chaka, King of Zululand, one of his generals named Mosilikatsi, desirous of supreme power, fought his way into the country at the head of a Zulu army, which, by slaying the men and marrying the women of other tribes, gave rise to the Matabele race and kingdom. To their own subjects and to the neighbouring tribes Mosilikatsi and his successor, Lobengula, the present chief, have been a constant source of terror and death; but in view of the growing strength of the Transvaal Boers, Lobengula found it politic in 1889 to place his country under British protection.

IN December 1874 the Society received a proposal from the Rev. W. GREENSTOCK, its Missionary at Port Elizabeth, to make a Missionary tour of eighteen months to the Matabele diggings and the regions south of the Zambesi. Considering it as "a singular opportunity for opening Mission work in a wholly new region," the Society provided funds (£450) for the journey [1]. In Mr. Baines, the explorer, Mr. Greenstock found a companion whose "master thought was the advancement of religion and civilization," but they had not got further on their way than Durban when Mr. Baines died [2].

This caused a temporary abandonment of the expedition; but after ministering some months in the Transvaal [*see* p. 855] Mr. Greenstock successfully accomplished a journey into Matabeleland in 1876 [3].

Meanwhile (in 1875) the Society had considered a proposal (made by one of its members) for establishing a Bishopric in Matabeleland [4], and preparations were made in 1877 for opening a Mission in the country under Mr. Greenstock; but the altered condition of affairs in South Africa in 1879 led the Society in that year to abandon the undertaking "until the way" was "made more clear" [5].

The Society was not brought into direct connection with Matabeleland again until 1888, when the Bishop of BLOEMFONTEIN made his journey to the Zambesi. [*See* p. 863.] At that time the British Protectorate had not been established, and it was only after nearly a fortnight's pleading at Enkanwini that the Bishop could obtain permission from Lobengula to proceed to Mashonaland. Referring to the revolting cruelties practised by Lobengula and his people the Bishop says: "All that I know of the Matabele throws a light for me, such as no previous argument has done, on God's command to the Israelites to destroy a whole nation."

From the agents of the London Missionary Society in the country the Bishop received "every possible kindness and attention," and although they had not made a single convert, his opinion, as expressed in 1888, was that as they have gained for themselves a kingdom which could not be disputed, it would be unadvisable to attempt to establish a Church Mission in Matabeleland* [6].

* The Roman Catholics tried to force their way in, but were sent south. Lobengula asked them where their wives were. They told him that they did not believe in wives. He then asked them where were their mothers, and they are said to have given some answer to the same effect. His reply was, "I do not wish anyone to teach my people who does not believe in mothers and wives" [6*a*].

It remains to be seen whether British rule may so alter circumstances that the Church may find work to do there, either among her own children or the heathen, without interference with other Christian bodies. Provision for such a contingency has to a certain extent been secured by the action of the South African Bishops in 1891, by which Matabeleland was included in the Diocese of Mashonaland [7].

References (Chapter LII.)—[1] Jo., V. 52, p. 221. [2] Jo., V. 52, p. 304; M.F. 1875, p. 273; M.F. 1876, p. 23. [3] Jo., V. 53, p. 27; M.F. 1875, pp. 274–5, 335; M.F. 1876, pp. 46–7, 182–9, 244–5, 281, 342; M.F. 1877, p. 49; J MSS., V. 3, pp. 147–8. [4] Jo., V. 52, pp. 232–3, 246; M.F. 1875, p. 95. [5] Jo., V. 53, pp. 27, 56, 58, 160; Applications Committee Report, 1875, p. 4; do., 1877, pp. 4, 9, 21; do., 1879, p. 2; J MSS., V. 3, p. 206. [6] J MSS., V. 7, p. 41; M.F. 1889, pp. 263–70, 459–64: *see also* M.F. 1892, pp. 147–8. [6a] M.F. 1889, p. 460. [7] J MSS., V. 12, pp. 356, 358.

CHAPTER LIII.

MASHONALAND.

MASHONALAND is a well-watered and fertile plateau lying to the north-east of Matabeleland at an elevation of from 4,000 to 5,000 feet above the level of the sea. Its northern border is the malarious valley of the Zambesi, its southern boundary the River Limpopo, and its size, roughly speaking, is an oblong block as long as England and Scotland and as wide as England and Wales. Ruins of old buildings and shafts into old mines are the fragments left of an ancient history, though the old name of the country went long ago. While the Portuguese skirted round its borders to east and north, a numerous race throve within, who dug for iron and smelted and fashioned it. No other native South African race had ever been known to smelt ore. These people, consisting of slightly different tribes, became generally known as the Mashona. By the ravages of the Matabele the country within the last 100 years has been almost depopulated of this industrious and peaceful people. The establishment of a British Protectorate over this and neighbouring regions in 1889 is a guarantee that the reign of terror is at an end; and under the influence of the British South Africa Company, by whom the territory was acquired by Charter in 1889, there is every hope that while earthly treasures are being gathered up, the Church will be permitted to make spiritual conquests for her Lord and Master.

THE first step in this direction was taken before the country had come under British influence. On his appointment to the See of Bloemfontein in 1886, Bishop KNIGHT-BRUCE laid before the Society proposals with a view to the evangelisation of the tribes between Griqualand West and the Zambesi. The Society "encouraged him to mature the design as he should find opportunity," and voted £.,000 for operations in Bechuanaland [1].

The needs of Bechuanaland having been over-estimated, one-half of the grant was applied to enable the Bishop to explore in Mashonaland in order to ascertain if it could be occupied by the Church as a Mission field [2]. The journey, which extended from Bloemfontein to the Zambesi, and took up eight months of 1888, has been described by high authority as "an admirable instance of Christian Missionary enterprise, and not inferior to any other achievement in South African travel" [3]. It was accomplished by the aid of three half-castes, three Bechuana, one Matonga, and two Basutos, besides which native carriers were hired on the way. Some of the regular servants were Christians,

and "upon the question of native servants who are not Christians being better than those who are," the Bishop says: "If I had a difficult journey to do again I would try to take no other than Christians." Before an advance could be made into Mashonaland the consent of Lobengula, the Chief of the Matabele, had to be obtained, and this involved not a little delay and difficulty. "A large part"* of the country was claimed by Lobengula, and he had "always refused permission for a Mission to be established amongst the Mashona, probably from fear of what would happen if the subject tribes whom he raids upon should be taught." Of one of these tribes, the Banyani, a branch of the same family as the Mashona, the Bishop says: "To have seen these people, and to have had dealings with them—to have seen fallen humanity untouched by the unregenerating influences of Christianity—is an argument for the necessity of Missions such as nothing else could provide, should the command to Christianise all nations not carry sufficient force." Of the Mashona he adds:—

"It is easy to see how these wretched creatures—wretched only in character, not in physique, for they are as a rule immensely strong—fall a prey to the Matabele, though they might meet a Matabele Impi with ten to one. They have not the slightest idea of uniting; no one seems to have any authority; for no one seems to inspire respect among a people who have too little self respect themselves to reverence others . . . however it must not be forgotten that they are a nation of slaves, taken when they are wanted apparently, and that they have inherited, possibly, the usual characteristic of slaves. Yet with all their faults they are a pleasanter people to deal with than the Matabele. In general character they are, I think, superior."

Near Zumbo on the Zambesi the Bishop saw "the ruins of an ecclesiastical building, said to have been a Roman Catholic Mission station." Since the founders of this station had been killed no Missionaries had been in the neighbourhood, and though the natives on both sides the Zambesi, under the influence of the Portuguese, showed "a higher form of civilisation," the Bishop had his pocket Communion service and other things stolen at Zumbo. Throughout the journey services were regularly held for the travellers, the people were prepared for the coming of teachers, and friendly relations with the Portuguese officials on the Zambesi were established [4].

In May 1890 the Society (at the Bishop's request) set apart £7,000, to be expended in seven years, for the establishment of Missions in the regions explored by him between Palatswie and the Zambesi [5].

A few months later the Rev. Canon BALFOUR, who had been provisionally stationed at Elebe in Bechuanaland [*see* p. 361], set out for Mashonaland with the troops of the British South Africa Company's police, to whom he ministered on the way.† In his account of the march he says (Nov. 12, 1890):—

"On August 13 and 14 the column passed under Mt. Inyaguzwe on the left, by an easy ascent of nearly 1,500 ft. out of close bush, on to open, treeless, rolling veldt. It was a great change, and for the remainder of the journey (Aug. 19 to Sep. 12) *i.e.* from Fort Victoria to Fort Salisbury, a distance of 185 miles, we kept on a backbone of country, in some parts very narrow, which forms the watershed, and from its endless bogs and springs supplies with great liberality the tributaries of the Zambesi flowing West by North and of the Sabi on the East. Our leaders took us as nearly North as possible, avoiding rivers by heading their sources. . . . The scenery varied much. At one time we marched through glade and forest at

* R. 1887, p. 77.

† The Rev. W. Trusted, who had undertaken similar duties at Fort Tuli in 1890, died there on October 26, 1890 [6].

another over almost treeless rolling downs. Fresh flowers made their appearance every day; and by the time we reached our destination the veldt was all ablaze with colour. . . . Trading was done as we came along, with the Mashona, always ready to sell their produce for calico and beads and shirts."

Detachments for post stations were left at intervals on or near the Makori, the Inyatsitsi, the Umfuli, the Hanyane, and Umgezi—Fort Charter being erected on the latter river.

"On Friday September 12 the Colonel directed us to our final halting place" (*i.e.* Fort Salisbury). "The Union Jack was hoisted next day, with prayer, the Royal Salute and three cheers for the Queen. I celebrated the Holy Eucharist on the following morning. Our fort being finished by the end of the month the pioneer part of the force was disbanded and went out . . . to prospect for gold. Since then we have been hut building. I am in a round hut, made of poles and thatched, 15 ft. in diameter, which temporarily serves as a Church on Sundays for the few who care for holy things. Next year . . . I hope a start may be made towards letting the natives of the country see something of the Worship of God. And there will be great work for the Church to do besides, for a rush will be made from the Transvaal and from Kimberley, and from all parts to seek for God's treasure of which this land is full, and either to help or to hinder the establishment of His Kingdom" [6*a*].

Fort Salisbury is close to a large native town, the inhabitants of which said they would build a house for a Missionary if ever one came there. The support of a second clergyman* in 1890 was undertaken by the British South Africa Company, and further assistance from this source has been promised [7].

In July 1891 Canon Balfour started on his first Missionary journey, and during that and the next two months he visited a considerable number of towns and villages, his tours extending to Perizengi on the Zambesi, 170 miles from Fort Salisbury, and involving 400 miles of walking. With the help of two Mazwina or Mashona boys who accompanied him as interpreters he was enabled to tell the natives something of the Christian religion. "They generally listened and tried to understand, but apparently their interest was only momentary. They seem to have some slight conception of God, using the word 'Molimo' (the same word as is used by the Bechuana), which is also their word for medicine." They have "a custom of dancing and singing in honour of the spirits of the departed, at whose graves they leave offerings of meat and beer, in the belief that those who have left them will keep them supplied with all good things." Beyond this Canon Balfour "does not think they have any practices that could be called religious." Witchcraft and polygamy however exist [8].

At the South African Provincial Synod, held in January and February 1891, Mashonaland and adjacent regions were formed into a diocese, and Bishop Knight-Bruce was asked to take charge of it [9]. Accepting the responsibility, the Bishop started with seven Mission agents, of whom three were Mozambique Christians. A clergyman joined him from the Cape; three trained nurses from Kimberley followed him. The Bishop walked about 1,800 miles, visiting forty-five towns and villages in Mashonaland and Manicaland during a few months. No part of his work, he says (February 27, 1892), was so encouraging as this:—

"Not only did the Chiefs receive the Missionaries in nearly every case, but they offered help in some form or another. . . . Apart from our centres of work there are five native catechists and three Europeans working in the Mashona villages,

* The Rev. F. H. Surridge.

and as these visit to some distance around, the number of tribes under the Church's influence is very great. Besides this there are a large number of tribes who are only waiting for us to supply them with resident teachers. Sanguine as I was as to the position which the Church could occupy in Mashonaland, I never anticipated so universal an acceptance of our teaching as has taken place. With all the difficulties and failures—and they are neither few nor small—there is nothing at present apparent to prevent this Mission, under God, becoming one of the largest fields of work that our Church has. But I need hardly say that much more money than we have at present is needed for this development."

Catechists are already (1892) labouring up as far as Ruia River, and there are six distinct stations, each having its own centre, viz., Fort Salisbury, Sosi's Town, Maconi's, Maguendi's, the fifth to the north of that, and the sixth at Umtali. Umtali and Fort Salisbury are also centres of European work. By the generous action of the Chartered Company, there is practically no fear in the future of the Church not having "all such land as may be needed for every possible purpose in nearly every direction that we may extend." The site for the central Mission farm at Umtali "is perhaps one of the most perfect spots in the whole country."

One of the most important branches of the Mission is the hospital work at Umtali, carried on by the aid of three qualified nurses. Owing to a lack of carriers these ladies walked up the country to their destination under the protection of the late Dr. Doyle Glanville. Few comparatively even of the men who were on the Pungwe River at that time got through that difficult journey, and in the opinion of the Company's police at Umtali this feat of the ladies was "one of the finest things that they had ever heard being done." The Company have determined that "no natives shall be allowed to have any drink supplied to them," and the high tone of the officers with whom the Clergy have had to deal has been "very conducive to the success" of the Mission.

In December 1891 the Bishop came to England for the purpose of obtaining more funds and workers. At present the Bishop "receives no income," and the Clergy "only £80 or £40 a year" and "board and lodging." Nearly all the lay workers are working for nothing, excepting the two skilled carpenters" [10].

In concluding his report in February 1892 the Bishop said:—"I cannot end a letter which speaks of the work inaugurated by your Society without expressing the obligation which I feel we are under to it for the help and encouragement that it has given to this Mission, without which it would never have existed" [11].

NOTE.—The Bishop's Journals of the Mashonaland Mission 1888–92 have been published by the Society in separate form. (S.P.G. 2*s.* 6*d.*)

STATISTICS.—*See* pp. 884–5.

References (Chapter LIII.)—[1] Jo., V. 54, p. 352; J MSS., V. 6, p. 302; R. 1889, p. 90; Standing Committee Book, V. 43, pp. 175, 179, 184. [2] J MSS., V. 7, pp. 4, 28–32, 35, 41, 50. [3] Rev. H. Rowley in M.F. 1889, p. 466. [4] Bishop's Journal in M.F. July to December 1889; R. 1889, p. 89. [5] J MSS., V. 7, pp. 76–9; Standing Committee Book, V. 45, pp. 378, 385. [6] R. 1890, pp. 96, 98; Bloemfontein Mission Quarterly Paper, January, 1891, p. 38. [6*a*] E MSS., V. 45, p. 57. [7] R. 1890, pp. 96–7; J MSS., V. 7, p. 105. [8] M.F. 1892, pp. 5–10, 147. [9] J MSS., V. 7, pp. 107, 109; do., V. 12, pp. 356, 358; R. 1891, pp. 15, 109; M.F. 1892, p. 60. [10] M.F. 1891, p. 197; J MSS, V. 7, p. 111; M.F. 1892, pp. 60–1, 146–9; R. 1891, pp. 15, 112–14. [11] R. 1891, p. 114.

CHAPTER LIV.

GAZALAND.

GAZALAND, situated on the eastern side of South Africa between Mashonaland and the Indian Ocean, forms part of the territory assigned in 1889 to the British South Africa Company. The natives, "Umzila's people" or "tribe," are a branch of the Zulu race.

On the return journey from his famous tour to the Zambesi in 1888 [*see* p. 368] the Bishop of BLOEMFONTEIN, while still far from Gazaland, had to remain hidden behind a hill at Inyampara for fear of some Gaza men who were engaged in collecting tribute from Sipiro's people. His journal at this stage records: "I am told the Gaza people to the south allow no white man to come among them in their own country, and that those that are now here would ask for such of our things as they wanted, and, if they were refused, would take them and kill us" [1]. Notwithstanding this the Bishop proposed in 1889 to visit the Gaza country. The Society considered it premature to do so then; but through the influence of a Christian cousin of Umzila the Bishop has sought "to procure admission for Christianity" [2].

In January–February 1891 the South African Bishops decided to include Gazaland in the two new Missionary dioceses which they were then forming—the portion north of the Sabi River being assigned to the Mashonaland Bishopric, and that south of the river to the Lebombo See [3]. Funds for Missions in both dioceses have been set apart by the Society, and it is hoped that actual work will soon be commenced in Gazaland [4].

References (Chapter LIV.)—[1] M.F. 1889, pp. 423–4, 457. [2] J MSS., V. 7, pp. 57, 68; do., V. 5, p. 18; R. 1889, p. 90. [3] J MSS., V. 12, pp. 356–8. [4] Standing Committee Book, V. 45, p. 385; do., V. 46, p. 257.

CHAPTER LV.

CENTRAL AFRICA.

THE UNIVERSITIES MISSION TO CENTRAL AFRICA was undertaken in answer to appeals from Livingstone and Bishop Gray of Capetown. The first Bishop, Archdeacon C. F. Mackenzie of Natal, was consecrated at Capetown on January 1, 1861; and in the following summer work was begun at Magomero. After his death (January 1862) the title of the Missionary Bishopric was altered from Zambesi to Central Africa; and other Stations in the Shire River district having proved unhealthy, the headquarters of the Mission were removed in 1864 to the island of Zanzibar.*

In 1867 the Society was brought into direct connection with the Mission by undertaking to receive its funds, keep its accounts, copy its correspondence, &c., and lend a room, provided the Committee of the Mission, while encouraging the transmission of all their money through this channel, discouraged the alienation of any support from the Society. The only charge for this accommodation was to be £50 a year, but it was reduced to £25 in 1871 [1].

* Zanzibar had been recommended to the Society by Bishop Gray in 1860 as suitable for a Mission station [1a].

At the request of Bishop Steere, who had long desired a closer connection than had existed, the Society in 1879 began to afford the Mission further aid by making an annual grant of £300. It was welcomed as "a rich investment abounding to God's glory," and assisted in the support of two clergymen at Masasi (the Rev. W. P. JOHNSON and the Rev. JOHN SWEDI, the first native deacon of the diocese) until 1881, when "in view of the large funds" then "at the disposal of the . . . Mission" the grant was discontinued [2].

The additional office work required having outgrown the resources of the Society's staff and house, the arrangement of 1867 was now terminated, but the Society still holds certain trust funds for the benefit of the Mission [3].

The labours of Bishop STEERE and the impression made by the Universities Mission and the C.M.S. Mission "on Eastern Africa, and on the darkness and misery which for so many centuries have oppressed that unhappy land," were formally recognized by the Society on his death in 1882 [4]. His successor is the present Bishop, Dr. SMYTHIES, consecrated 1883 [5], who in 1892 was relieved of a portion of his charge by the formation of the diocese of Nyasaland, to which the Rev. W. B. HORNBY was consecrated in St. Paul's Cathedral on December 21, 1892 [6].

STATISTICS.—*See* pp. 384–5.

References (Chapter LV.)—[1] Standing Committee Book, V. 31, pp. 324, 337–8, 350–1, 355, 402, Jo., V. 50, p. 22; Jo., V. 51, pp. 140, 148–9. [1*a*] Jo., V. 48, p. 119. [2] Applications Committee Report, 1878, p. 8; do., 1881, p. 13; R. 1879, p. 68; R. 1880, p. 64. [3] Standing Committee Book, V. 40, pp. 141–2; do., V. 41, pp. 21 (13); R. 1890, p. 186. R. 1891, p. 196. [4] Jo., V. 54, pp. 120–1. [5] R. 1891, p. 85. [6] R 1892, pp. 7, 75.

CHAPTER LVI.

MAURITIUS AND ITS DEPENDENCIES.

THE island of Mauritius (area, 708 square miles), situated in the Indian Ocean 500 miles eastward of Madagascar, was discovered in 1507 by Dom Pedro Mascarenhas, a Portuguese, and called Ilha do Cerno. The Dutch, who found it uninhabited in 1598, named it Mauritius, after their Prince Maurice, and formed settlements in 1644; but finally abandoned the island in 1712. After being in the hands of the French from 1715 to 1810, during which time it was styled "Isle of France," it was captured in the latter year by the English, whose possession was confirmed by treaty in 1814. Of the present population of Mauritius (372,664) about two-thirds are by birth or descent Hindus, the remainder consist of Creoles of various races and natives of China, Bourbon, Great Britain, Madagascar, France, East Africa, and other parts. The dependencies of Mauritius comprise the Seychelles group, also Rodrigues, Diego Garcia, and some 70 other small islands—the total area being 172 square miles. The Seychelles (934 miles to the north of Mauritius, population about 16,500) were discovered by the French in 1742; Mahé, the capital, was taken by an English vessel in 1794; and by treaty of 1814 the whole group became subject to Great Britain.

The Articles of Capitulation in 1810 stipulated that the inhabitants of Mauritius are to "preserve their religion, their laws, and their customs";* and the instructions of Lord Minto to Sir R. T. Farquhar required that "all the religious establishments of the colony should be preserved (conservés) without any change, with their privileges and revenues"—not that they should be *increased*. But English Churchmen have had continual cause to complain that the Roman Catholic faith has been patronised "to the neglect if not to the actual disparagement of their own." At the capture of Mauritius

* The existing laws are based on the "Code Napoleon," and the French language and its Creole *patois* are still predominant.

there were four Roman Catholic priests on the island, salaried by the French Government at an annual cost of £400. In 1850 there were 14 and a Bishop, maintained by the British Government at an expenditure of £4,000 per annum. During this period ten years passed before a single Anglican chaplain was appointed (1821), and twelve more before a second was added. In 1813 a Roman Catholic cathedral was built in Port Louis by the British Government, the funds (£13,000) being obtained by the imposition of a house tax "on Protestants and Romanists alike." Yet for 18 years no provision was made for an English church, and then (in 1828) it merely consisted in the "conversion of an old powder-magazine into one, with walls ten feet thick, and in a position to which one hardly knows how to find the way" [1].

In February 1830 the Rev. W. Morton, a Missionary of the Society in India, while on his way to England on sick leave, was driven by storms to take shelter in Mauritius. Being detained there by the need of repairs to his ship, he officiated in the Church at Port Louis (the capital) "nearly every Sunday" for the Rev. A. Denny, the Civil Chaplain, and also for some Sundays in the garrison during the illness of the Military Chaplain. While thus engaged he so far recovered his health as to determine to return to his Mission at Chinsurah. On his way back (in June) he (with the approval of the Governor of Mauritius) visited the Seychelles, which then contained a population of 8,000 to 10,000, of whom 5,000 to 6,000 were slaves (Malagaches, Mozambiques, and Creoles), about 400 to 500 (European or Creole) French, proprietors, artisans, &c., and the remainder "free born or manumitted blacks, and people of colour." The religion of the whole population was nominally Roman Catholic, but "except in one solitary instance" when an Indian Missionary "touched there and remained for a few days" the sacraments and services of their Church had never been celebrated there, consequently "save in name and general confused notion, little of Christianity" was to be found. The Government Agent (Mr. G. Harrison) had been in the habit of regularly "assembling the little Protestant population at the Government House on Sundays" and reading the English Church service and a printed sermon. On Mr. Morton's arrival at Mahé, the capital, he (with the Agent's approval) sent round a circular stating his office and profession, and offering baptism "to all who might wish to avail themselves of the opportunity." A few were anxious to ascertain if in so doing they should be "understood to compromise their Catholicity," and only one family failed to be satisfied with the assurances given. During his six days' stay, Mr. Morton was "incessantly occupied" in instructing "adult candidates, and the sponsors of infants, free and slave," and in bestowing the rite, "in four days baptizing little short of 500 persons." The affection with which Mr. Morton was received and the attention paid to him and his ministrations "by every class of the inhabitants" induced him to recommend to the Governor of Mauritius regular provision for their religious wants, and the British Government and the Society united for the purpose of supporting a clergyman in the Seychelles. The appointment was accepted by Mr. Morton, but his attempt to open a Mission met with such opposition from the Roman Catholic priests, and his health suffered so much that, after remaining at Mahé about twelve months (October 1832 to October 1833) he returned to India [2].

Excepting for a visit paid by the Rev. L. Banks* (at the direction

* Mr. Banks represented that of the 4,869 *white and mulatto* population of Mahé, 4,000 earnestly desired an English clergyman to be sent to them [3a].

of the Governor of Mauritius) in 1840, when 542 children were baptized by him, the Seychelles remained in a state of "practical heathenism" until 1843, when the Society, at the invitation and with the support of Government, sent the Rev. F. G. De La Fontaine to Mahé [3].

Referring to the "first fruits" of his ministry, Mr. De La Fontaine wrote in 1847: "The profligacy and corruption of this poor people is so enormous; wickedness under all its forms is so deeply implanted in the hearts of most of the inhabitants, of both races, the disgusting manners and habits they have contracted during slavery, when the black lived like beasts, and the white with no less sensuality, are still so general, that the fact of a few of them abandoning such an abominable life for a pious and sober one, can be nothing but a glorious victory of the Gospel over the devil and his angels" [4].

The first Anglican episcopal visit to the Seychelles was in August 1850, when Bishop Chapman of Colombo confirmed 65 candidates. Nearly 1,200 persons had been baptized, but no church had been erected [5]. In 1859 the Bishop of Mauritius consecrated churches at Mahé and Praslin, and licensed a third at La Digue [6].

On the abolition of slavery in Mauritius (1834) the Society sought to promote the instruction of the emancipated—about 90,000 in number—but its operations were limited by the fact that the negroes were for the most part nominally Roman Catholics though "wholly uneducated." "Many of the planters and other respectable inhabitants" were, however, desirous of establishing and supporting schools in connection with the Church of England, and raised "a handsome subscription for this purpose," and the Society, by the aid of its Negro Instruction Fund* [*see* p. 195], established (between 1836 and 1840) seven schools, including a model school at Port Louis. The superintendence of the whole was undertaken by the Rev. A. Denny, the Civil Chaplain. In January 1848 it was agreed to let to Government, at a rental of £280 per annum, the schools at Mahebourg, Souillac, Belle Isle, Poudre d'Or, Grand Baie, and Plains Wilhelms, the Society retaining the power to resume the use of the buildings after due notice [7].

Up to 1856 the maintenance of the Church of England Clergy in Mauritius was provided entirely by the Government and the voluntary contributions of the people; but when Bishop Chapman of Colombo visited the island in 1850 (the first visit from an Anglican prelate) there were only five clergymen; "whole districts" were "without a residential pastor . . . churches with only occasional services in them—the sick and dying wholly unvisited—the dead all but unburied—and many Churchmen calling on Government for spiritual help—not to spare themselves, but only to aid them in doing what they cannot do alone," their claim being greatly strengthened by the fact of "so large and liberal a support" having been granted to the Church of Rome. The Society had aimed at sending a clergyman to Mauritius in 1841, but was unable to do so until 1856 [8].

During Bishop Chapman's visit (June 15 to August 8) he conse-

* The expenditure from this Fund in Mauritius and the Seychelles amounted to £7,282.

crated three churches,* confirmed 878 persons, formed (August 7) a Church Association, and made such representations as led to the erection of Mauritius into a Bishopric [9]. Towards its endowment the Society gave £8,000 in 1852, and the Rev. V. W. RYAN was consecrated to the See in 1854† [10]. At this time the population of the island numbered 190,000, of whom more than half were "living in a state of heathenism"; and there were "five British Chaplains; and 13 Roman Catholic priests under a Bishop, liberally supported by Government" [11].

Arriving at Mauritius on June 11, 1855, Bishop Ryan "found much to encourage." Openings for the Church existed "on every side." At each extremity of the island the Africans and Malagashes were "eager for scriptural instruction and stated worship." In Port Louis and all over the interior Indian camps presented a promising field for Missions, while "our own scattered members" were "eagerly desirous of . . . stated and regular services." The state of the Indians was "painfully interesting." Men who had been taught and resisted Christianity in India had met with trouble in Mauritius, and without any seeking out by the Missionaries had come to them "asking to be received into the Church of Christ." Others had brought testimonials from Missionaries, and some had never heard the truth until taught by the catechists. One of the teachers of the Tamils, Mr. A. TAYLOR, from the Society's Mission in Madras, was (with a Mr. BICHARD, who had been working among the sailors) ordained on St. Thomas' Day 1855 by Bishop Ryan [12].

The Society began in 1856 a fresh effort among the Hindu Coolies and the Natives of Madagascar and East Africa, and from that time its operations, with Port Louis as the centre, have been successfully carried on and extended by the Revs. A. TAYLOR (1856–9), A. VAUDIN (1858–62), C. G. FRANKLIN (1859–67), H. C. HUXTABLE (1867–9), R. J. FRENCH (1870–91), and others,‡ with the aid of native pastors and lay agents [13].

During the first eight years of Bishop Ryan's episcopate (1854–62) seven churches and chapels were set apart for public worship in the diocese, and arrangements made with the Society's help for opening four others, and the number of clergy was increased to 14. Of the population of 313,462 in 1862, 75,000 were Christians (65,000 Roman Catholics) and 236,000 Mahommedans and heathens [14]. Mr. Franklin (Port Louis &c.) had in 1863 a regular Tamil congregation of 110, some of whom attended from a distance of fifteen miles, and over 100 received confirmation in this year. His flock were distinguished by liberality and charity to the sick and suffering [15].

"There is something extraordinary in the number of the services here," wrote Bishop Ryan in 1866. "Last Sunday I had eight . . . five alone—the first in the Cathedral which was full of soldiers at seven in the morning; the last in my drawing-room, which was full of negroes, at eight in the evening." There were now 1,200 children under instruction in schools under Indian masters, where there was

* St. James', Port Louis (June 26), St. Thomas', Plaine Wilhelms, and St. John's, Moka. The site of the latter building and £1,000 for its endowment came from Governor Sir W. Gomme.

† At Lambeth, on November 30.

‡ *See* pp. 893–9.

not one in 1855. The cost of education in the Mission Schools was one-third of that of the Government Schools [16].

The first "native" ordination in Mauritius took place in 1866, in St. Mary's Church, when John Baptiste, a Tamil who had served for ten years as a lay teacher, was admitted to the diaconate. Although a week-day (St. Luke's) the church was filled by English, French, Bengali, Telugu, Chinese, and Tamil people, and the Holy Communion was administered in Tamil, Bengali, French, and English [17].

A second Tamil deacon (Mr. J. JOACHIM) was ordained in 1867. After ordination he continued, as before, to work during the week as a clerk, all his spare time and Sundays being devoted to the Mission, without ostentation or pecuniary reward; but in 1868 he died. At this period (1867–71) the Mission work was greatly hindered by calamitous visitations. In 1867–8 a malarious fever swept away one-fifth of the population of Port Louis in six months, and one-tenth of that of the whole island in twelve months. Five of the Society's agents perished, including the Rev. C. G. Franklin. A hurricane followed in 1868, causing commercial prostration from which the colony has never fully recovered [18]. Bishop Ryan's episcopate lasted fourteen years, but two of his successors, Bishop Hatchard* (1869–70) and Bishop Huxtable † (1870–1) died, the one within three and the other within seven months of consecration [19].

Pending the appointment of the fourth Bishop (Dr. P. S. ROYSTON, 1872), Bishop Ryan revisited Mauritius, performed episcopal functions, and assisted in preparing a scheme for a Voluntary Synod to take the place of the Mauritius Church Association, which had been in existence eighteen years. About this time a policy of disendowment was introduced, but so "distasteful to all parties in the Colony" did it prove that the Government abandoned it and substituted a local Church ordinance giving due ecclesiastical jurisdiction to the occupants of the See of Mauritius and vesting Church property in a Board of Commissioners. The proposed Diocesan Synod having also "proved unacceptable to the majority of our Communion," a Diocesan Church Society was organised in 1876 [20].

In spite of Roman Catholic opposition and manifestations of pagan hatred to the Gospel, encouraging progress of the Missions, especially among the Indian coolies, took place during Bishop Royston's Episcopate (1872–90). In 1883 over 100 services a week were being held for the small and scattered Christian communities of his "multilingual" diocese. These services were (in addition to the French Creole patois) conducted in seven languages—English, French, Tamil, Telugu, Hindi, Bengali, and Chinese [21].

The fact that two-thirds of its present population are Indians flowing from and returning to India makes Mauritius a Mission field of extraordinary value and interest. The Creole race (of Malagashe and African extraction) are dying out, and the Hindu coolies are likely eventually to be the permanent inhabitants of the island [22].

The difficulties of the Anglican Mission in dealing with the polyglot population are increased by the fact "that the proprietorship, or at least the management, of almost all the estates" is subject to Roman Catholic influence [23].

* *Obiit* Feb. 28, 1870. † *Obiit* June 18, 1871.

The superintending Missionary of the Society, the Rev. R. J. FRENCH, has had much to do with the training of Tamil agents both in India and in Mauritius; and in 1879 a Telugu Deacon, Mr. ALPHONSE, was ordained. He had come to the island "steeped in the idolatry of India." On his conversion he volunteered to work as a catechist among his own race, which he did for eight years [24].

As yet, however, it has not been found possible for Mauritius to supply all its needs in regard to native agency [25], and the Church in India is now giving promise of assistance in furnishing well-trained evangelists and pastors. The first ordained *native* Missionary from India to Mauritius—the Rev. G. DAVID DEVAPIRIAM (an old pupil of Mr. French in Tinnevelly)—arrived in 1890, and already under his care the Tamil and Telugu congregations in Port Louis have "greatly increased." Since 1889 the local affairs of the two congregations of St. Mary's Church have been well managed by an "Indian Church Council," under the direction of the Missionary [26].

The present Bishop of Mauritius (Dr. W. Walsh) succeeded Bishop Royston (resigned) in 1891 [27].

On April 29, 1892, Mauritius was visited by one of the most devastating hurricanes ever known in the Indian Seas. A third part of the town of Port Louis was swept away, and among the killed were the Rev. J. Baptiste, and four children of the Rev. G. D. Devapiriam. Towards the restoration of the church property, the Society raised a special fund of £1,114—assistance which drew forth warm expressions of gratitude [28].

STATISTICS.—In Mauritius and its dependencies (area, 1,400 square miles), where (1832–92) the Society has assisted in maintaining 19 Missionaries and planting 10 Central Stations (as detailed on pp. 898–9), there are now 388,247 inhabitants, of whom 9,500 are Church Members and 2,000 Communicants, under the care of 22 Clergymen and 1 Bishop. [*See* p. 765; *see also* the Table on p. 884.]

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CHAPTER LVII.

MADAGASCAR.

MADAGASCAR lies about 300 miles off the east coast of Africa and 500 miles west of Mauritius. It is 975 miles in length and 250 in average breadth, and covers an area rather larger than France. The island was known to the Arabs probably 1,000 years ago, and also for a long period to Indian traders. The first Europeans to visit it were the Portuguese, in 1506, but their settlement did not last long. The French, after vainly endeavouring for more than two centuries to take possession, succeeded in 1883–5 in effecting what promises to be a permanent footing in the island. The Malagasy, as a whole, are considered to be of Asiatic (Malay) rather than African descent. They are divided into many tribes, the *principal* groups being (1) the Hovas—who are predominant and occupy the table land in the centre of the island; (2) the Sakalavas, on the west coast; and (3) the Betsimisarakas, on the east coast. The ancient religion was a mild form of idolatry (without temples or a priesthood) combined with ancestral worship and a belief in divinations, witchcraft, and sorcery. The Portuguese in the 16th and the French in the 17th century strove, but in vain, to plant Roman Catholic Missions on the east coast. The London Missionary Society entered the field in 1818, and began work at Antananarivo in 1820 by reducing the language to writing, and translating and printing the Scriptures and other books, and teaching. Eleven years passed before any converts were baptized; but the Mission was prospering when Christianity was forbidden by Queen Ranavalona in the eighth year of her reign—1835. During the next 25 years the native Christians were persecuted—many being put to death publicly. On the Queen's death (1861) religious liberty was restored. Hastening to resume work in 1862 the London Society Missionaries found they had been forestalled by the Roman Catholics, but that in spite of the persecutions their former converts had increased, and by 1867 there were in connection with the L.M.S. Mission 98 congregations, with 5,000 members and 21,000 professing Christians. The S.P.G. and C.M.S. began work in the island in 1864, the Norwegians (Lutherans) in 1866, and the Society of Friends (Quakers) in 1867; and in 1869 the national idols were destroyed by order of the Government.

IN 1841 the Rev. A. DENNY, Chaplain in Mauritius, brought to the Society's notice the state of Madagascar "as offering a most extensive field for Missionary enterprise and zeal, and the prospect of a rich harvest to be gathered into the Church." Mr. Denny suggested that from the native Malagashe, who with their offspring then formed the bulk of the black population of Mauritius, Missionaries might be raised up to carry "the glad tidings of salvation to the land of their ancestors" [1]. As already stated, Christianity was not permitted in Madagascar at this period, but on the first opportunity the Society, moved by representations from the Bishops of Capetown and Mauritius, requested the latter (in 1862) to visit the Island at its expense, in order to determine on the spot where to establish "the first Mission of the Church." Before deciding on this course the Society had ascertained that the London Missionary Society would gladly see it taking part in the work of evangelising the Malagasy. The Society's request was anticipated by Bishop Ryan, who accompanied the British Embassy commissioned to attend the coronation of Radama II. [2].

The Bishop took with him an S.P.G. Malagasy catechist (SARRADIE) employed in Mauritius; and at Tamatave, where he first landed on July 16, 1862, he received a "beautiful letter" from the native Christians addressed "To the Bishop of Mauritius, the beloved brother, on board the ship." Service was held by the Bishop at Tamatave on

Sunday, July 20, and frequently during the journey to the capital—in places where a year before "it would have been *death* to have attended them." Among the presents sent by Queen Victoria was a Bible, which the Bishop presented to the King on August 11. The next day he gave the King a copy of the Church Services, and of a special prayer which he had used for him since landing in Madagascar, and "in the name of the Church of England" offered him "Missionaries and teachers for his people," stating that as Mr. Ellis (of the London Missionary Society) was in Antananarivo and six (L.M.S.) Missionaries were to be stationed there, that he "thought of commencing operations, in other parts, especially on the eastern and northern coasts." The King replied "that he would gladly welcome all such help for Antananarivo, or any other part." The Christian people too were "very thankful for the prospect of help" from the Church [3]. On this the Society placed two Missionaries at the disposal of the Bishop for the commencement of a Mission in Madagascar, viz. Mr. W. HEY, of St. Augustine's College, Canterbury, and Mr. J. HOLDING, a schoolmaster [4].

Tamatave (on the east coast), the principal port of Madagascar, was chosen as the centre of their future work, and thither (after ordination to the diaconate in Mauritius) they proceeded, landing at Foule Point (30 miles north) on September 1, 1864. The Christians at Foule Point expressed joy at their arrival, and spent two hours with them in singing, praying, and reading.

On September 3 the Missionaries reached Tamatave, where they at once began work by establishing services in English, Malagasy, and French, opening a school, and visiting natives and Europeans. At the outset many of the natives, especially the Hovas, attended the services; but when first impressions had worn off the numbers decreased; the Hovas, acting under unfriendly influence, ceased to attend, "and thus" (wrote Mr. Hey) "with Romanists speaking ill of us on one side, and Hovas looking coldly on us on the other, we had to make our way." Gathering together the servants of two Creoles the Missionaries formed the nucleus of a steadfast and growing congregation. Early in November the first baptisms took place—a woman ("Mary Celeste") and two boys—and in the next month DAVID JOHN ANDRIANDO, a Malagash, who had for some time been a resident in Mauritius, was engaged as a catechist and set to labour chiefly among the Betsimisarakas, who up to the time of the arrival of the Society's Missionaries had been "utterly neglected." To his labours much of the subsequent success of the Mission was due. In December also Messrs. Hey and Holding made a tour along the coast to the north of Tamatave, visiting Ifontsy, Foule Point, Fenoarivo, and Mahambo, everywhere meeting with encouragement. The Christians found at those places were the result of the teachings of the agents of the London Missionary Society, whose work was now being carried on almost exclusively in the Antananarivo district. In September 1864 the Church Missionary Society occupied Vohimare, in the north of the island. Within the first twelve months—notwithstanding the interruption caused by having to obtain Priest's Orders in Mauritius—the S.P.G. Missionaries baptized 81 persons [5].

For the security and development of the work it soon became

evident to the Bishop of Mauritius and to the S.P.G. Missionaries that not only should the staff be increased but that the Church of England should have a representative at the capital—the seat of the ruling tribe [6]. Against this the L.M.S. protested, as being in its opinion a breach of an agreement between Bishop Ryan and Mr. Ellis in 1862, and as an intrusion tending to religious division and conflict [7]. But these objections were met in letters from Bishop Ryan to the S.P.G. (January 17 and May 30, 1866) showing that in 1862 the Anglican Church had been distinctly invited to the capital both by the King and nobles, that that province (Imerina) "is to the Hova very much what Jerusalem was to the Jew," that nothing could be "so ungenerous, unfriendly, and unjust . . . as the permanent exclusion of the Church . . . for those who have been converted . . . by her devoted Missionaries," who had "often been tauntingly asked, why have you not been to the capital?" that the use of the Prayer Book had been dropped by the Governor of Vohimare "because a Hovah from the capital came and spoke against it, inasmuch as it was not in use at Antananarivo"; finally, that whereas since the Bishop's visit in 1862 the Church services had not been performed in Antananarivo, all its Missionaries (on the coast) had been opposed by the L.M.S. converts, and at Tamatave a former Missionary of the L.M.S. had taken public charge of a Hova congregation there [8].

The S.P.G. (July 20, 1866) felt now "perfectly at liberty to send a Missionary to Antananarivo" and entertained "the hope, where the field is so large, and the labourers so few, that no conflict or collision will take place between the Missionaries of the two Societies" [9]. During the next eighteen months Mr. Holding—who had been residing at Foule Point—and Mr. Hey were invalided to England; the latter died at sea on November 27, 1867; but the work was taken up in July 1867 and well sustained by a new arrival, the Rev. A. CHISWELL [10]. The result of the Missionaries' labours at this time (1867) were to be seen in five churches or chapels at Tamatave, Hivondro, Foule Point, Mahambo, and Fenoarivo, with native congregations containing a total of 513 of whom the majority were baptized, and 72 communicants. An industrial school had also been established (at Tamatave) and portions of the Prayer Book had been translated and printed [11].

In 1868 Mr. Holding returned to Madagascar and visited the capital with a view to a Mission being established there. But before this project could be realised his health again failed, and he resigned in 1869. On the coast the Hovas still held aloof, but great progress had been made among the Betsimisaraka slaves, who, when they had received the truth, freely helped to communicate it to others. At Ambakoarwo a slave was recognised as the temporary teacher and head of the congregation, and in 1870 the churches at Ivondrona and Foule Point sent teachers to three other villages. The number of baptisms during the first six years of the Mission was 520, and in the case of one child its mother—the wife of the second Governor of Mahambo—walked fifty-two miles each way in order that it might be admitted into Christ's fold [12].

In 1872 the churches at Tamatave and Ivondrona were destroyed by a hurricane, but the staff was strengthened by the arrival of the

Rev. G. PERCIVAL and the Rev. R. T. BATCHELOR. Early in the year Mr. Chiswell went to the capital for the sake of his health, taking with him seven school boys whom he was training as catechists. He found in the capital sixteen places of Christian worship, eight of them connected with the L.M.S. As a matter of duty he held a short service for his own people in his house every Sunday. A few members of the Tamatave congregation were allowed to join; but by degrees, without invitation, others entered or stood at the open doors, so that in February 169 persons were in attendance. On December 7 a wooden church, much of the material of which was given by the people, was opened. In following the custom of the country at the opening of the church, by offering the *hasina*, or a dollar, to the Queen "as a sign of friendship and as an acknowledgment that she is the Sovereign of the country," a new step was taken on this occasion in the direction of making the church more thoroughly recognised as God's house. Mr. Chiswell having explained that it was the practice of the Anglican Church to keep all worldly affairs outside the church doors, the Prime Minister readily consented to the custom, hitherto invariably adhered to, being changed so as to allow the *hasina* to be presented at the church door, or outside [13].

In each year of its existence the Anglican Mission in the island had felt more and more the need of a resident Bishop, but as yet it had not been favoured with even a single episcopal visit. The Malagasy themselves frequently asked, "When are you going to have a Bishop?" and in April 1873 the Prime Minister inquired of Mr. Chiswell as to the truth of a report that "Queen Victoria would not allow a Bishop to come to Madagascar." On the difficulty being explained he replied, "We have given you proof that the way is open to you. With us there is nothing but liberty. It is your affair whether you make use of that liberty or not" [14].

The cause of the delay did not lie with the English Church. When the Mission was contemplated in 1862 a Committee was formed (independent of the Society) with the object of sending it forth under an episcopal head. In 1869 the Society formally took the matter up, and set aside a stipend* for a Bishop [15]. The movement was successfully opposed by the London Missionary Society, through whose influence Lord Granville, as Foreign Secretary, refused in 1872 and 1873 to issue the Royal Licence for consecration (under the Jerusalem Bishopric Act, 5 Vict. Ch. vi.); whereupon, by the advice of its President (Archbishop Tait), the S.P.G. applied to the Scottish Church, with the result that the Rev. R. K. KESTELL-CORNISH was consecrated at Edinburgh on February 2, 1874, as Bishop for Madagascar. The principles which the Society sought to apply in this case were (as defined by it on June 30, 1871) "the same as those under which all the Missions of the Society ought to be conducted, viz. that the Church of our Lord and Saviour should be presented to the heathen, and opened to them in its integrity of doctrine and discipline, and that under no circumstance whatever of opposition from the heathen, or from bodies not belonging to the Church, should this integrity be compromised or invaded."

* Which has been continued to the present time.

For some time during the struggle for the Episcopate the C.M.S. also opposed the appointment of a resident Bishop, but subsequently it ceased its opposition, and a few months after his consecration decided to withdraw its Missionaries from the island [16].

On June 14 Bishop Cornish and a band of workers* left England. During the voyage to Mauritius the party made considerable progress in the Malagasy language, and took such an interest in the ship's crew that six of them were confirmed on the last Sunday spent on board, and one of them offered and was accepted as a catechist.

On October 2 the party landed at Tamatave, and were received with much enthusiasm by the native congregation. Hitherto there had been no provision for confirmation, but on October 14 eighty-six natives were confirmed, the majority being from Tamatave. The station of Andovoranto, which had been abandoned by the C.M.S., was at once occupied by Mr. Little, and on October 28 the capital was reached. The Rev. R. T. Batchelor, the Missionary left in charge there, led out his congregation to meet their Bishop, and the rejoicings on both sides were great. While the Bishop was at Andovoranto, two Malagashe arrived late at night. They had left Vohimare some days before, having been sent by their fellow Christians with instructions "to find the Bishop wherever he might be" and to make known to him their desire to have a Missionary. Vohimare was another station formerly occupied by the C.M.S., and the messengers had travelled on foot more than 500 miles to prefer their petition.

On November 23 the Queen welcomed the Bishop, and at the interview he presented *hasina* in token of homage, and two Bibles and Prayer Books from the Society—one to the Queen and one to the Prime Minister [17].

The presence of the Bishop at the capital did not lead to any unpleasant complications either with the Madagascar Government or people or with the agents of the various religious bodies at work there. From the Government the Church received a friendly recognition, and was thankfully accepted by not a few of the people; and both at Antananarivo and in other parts of the island it found and still finds work to do beyond its strength, without interfering with "other men's labours." The record of 1875 told of the death of Dr. Percival, and of the establishment of an hospital, a printing press, a girls' boarding school, and twelve country stations in connection with the central station, also of the foundation of a native Ministry by the ordination of ABEDNEGO on Trinity Sunday and David John on September 14, and the confirmation of a large number of persons. A Missionary was stationed at Sambava in the Vohimare district in 1876. The adherents of the Church throughout the island could now be reckoned by thousands [18].

In 1878 a first edition of the Malagasy Prayer Book was published, and at Ambatoharanana the Rev. F. A. Gregory opened a training college which has done much towards securing the permanence and development of the native Church. For lack of means the Society was, however, unable to accede to a request made by 1,700 Malagasy for a Mission in the south-east of the island [19].

* Rev. A. Chiswell, Rev. F. A. Gregory, Rev. H. W. Little, Mr. E. Crotty, Mr. J. Coles, and two lady workers. At Mauritius Miss Lawrence, who had for some years been working among the Malagashe in Port Louis, joined the party.

On the east coast the Missions have been generally undermanned, and only three new centres have been occupied by European Missionaries—viz. Ramainandro in 1882, Mahonoro in 1884 [20], and Mananjara in 1889 [20*a*]. By the French attack on Madagascar in 1883–5 Missionary work was checked at every point. But, notwithstanding a period of disturbance which would most unfavourably affect the growth of religion in any country, the Mission work of the Church grew "very considerably," 12 new centres having been formed in Imerina in 1884. The Christians began also to take a pride in their churches—in desiring that they should be decent and comely buildings—and in the direction of self-support a Society—called by the natives a "Church Wife"—was established in Imerina, the object of which is to provide endowments for the native Church [21]. When the French attack began (1883) Bishop Cornish was elected permanent chairman of a Committee of Safety by the Foreign residents, and was enabled to use his influence with the Malagasy authorities to prevent the Jesuit Missionaries being murdered. The blockade at Tamatave practically dispersed the flock of the Rev. J. COLES there, but throughout the troubles he remained at his post, maintaining the daily services in his church as in the times of profound peace. At Harte Point the French soldiers took the roof of the church in order to make shelters near the fort, but on learning from Mr. Coles that the property belonged to the Society their Captain apologised and repaired the damage [22].

On August 10, 1889, the Cathedral of St. Lawrence, Antananarivo, was consecrated. The building is (the Bishop says) "stately and beautiful . . . and impresses those who worship in it with the reverence which is sadly wanting in the Malagasy character, owing to their having been trained for the most part under a system which attaches no reverence to a house of prayer" [23]. In the same year work was begun by the Rev. A. SMITH at Mananjara, a district embracing an area of 4,500 square miles [24]. On the west coast the Rev. E. O. MCMAHON in 1888 prepared the way for a Mission among the Betsiriry by visiting them in their country—a feat which no white man had ever before accomplished. He did this "at the imminent risk of his life," and on their return from the second journey "several of his men were waylaid" "and were either killed or taken as slaves." The Sakalava race is divided into several tribes, each having its king and different chiefs, and they are frequently at war with each other. Some of these tribes have acknowledged the supremacy of the Hova Government. The strongest of the tribes is the Betsiriry, whose king, Toera, is an independent prince, calling himself the "brother of Ranavolo," Queen of Madagascar, not her subject [25].

In a spirit of self-sacrifice worthy of any age Mr. MCMAHON and the Rev. G. H. SMITH undertook in 1891 the perilous task of attempting to establish a Mission among these people. They were well received by the king Toera, in whose chief town—Androngono—they spent seventeen days, and although they were obliged to leave him on account of political troubles, there was reason to believe that they would be allowed to settle in the country [26]. In Sept. 1892, however, it was deemed advisable to abandon the attempt for the present. The main reason of the failure was the opposition of the European and Arab traders [26*a*].

The east coast also is engaging the special attention of the Society. The Rev. A. Smith in December 1890 drew attention to the fact that while the Antananarivo district was occupied by 47 Missionaries,* there were on the 975 miles of east coast only 16, of whom 7 were at Tamatave. That the former is comparatively a healthy and the latter a fever-stricken field is not a sufficient cause for such neglect, and the Society's efforts are being directed to strengthen and extend its coast Missions [27].

At Tamatave a regular Mission is now (1892) being organised for the coolies from India, who of late years have been gathering there in continually increasing numbers. The presence of Christians among them asking for the ministrations of the Church in their own tongue, led to the offer of a Tamil student of the Society's College in Madras, Mr. M. Israel, for this work—another gratifying instance of the growth of the Missionary spirit in the native Church of South India. Mr. Israel entered on his duties in 1892 and was ordained at Tamatave on September 25 of that year [28].

STATISTICS.—In Madagascar (area, 230,000 square miles), where (1864–92) the Society has assisted in maintaining 46 Missionaries and planting 20 Central Stations (as detailed on pp. 899, 900), there are now 4,000,000 inhabitants, of whom 10,000 are Church Members and 1,850 Communicants, under the care of 27 Clergymen and a Bishop. [*See* p. 765; *see also* the Table on p. 884.]

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* 12 London Missionary Society, 4 S.P.G., 11 Quakers, 6 Norwegian, 14 Roman Catholic.

CHAPTER LVIII.

NORTH AND NORTH-EAST AFRICA.

THE work in which the Society has engaged in these parts has been slight, and pastoral rather than Missionary. In 1819 copies of the Bible in Arabic were sent to Mr. Henry Salte, Consul-General for Alexandria, for distribution, and he reported that the Copts "expressed

great eagerness even to buy a copy." A fresh supply was forwarded in 1820 [1]. In 1840 the Society assisted the British residents at Alexandria (with £100) in building a church in that city [2], and in 1861 it began to contribute towards the maintenance of an English chaplain at Cairo. Previously to this the English residents in the latter district had for many years been entirely dependent for religious instruction upon such help as the Missionaries in the country could spare; but on the withdrawal of the C.M.S. Mission the British Government established a Consular Chaplaincy at Cairo. The Society's aid (£50 a year) was granted to the holders thereof for six years (Rev. G. WASHINGTON, 1861–4, and Rev. B. WRIGHT, 1865–6), in order to secure ministrations for the English labourers at Cairo and Boulac. It was represented to the Society by the secretary of the Cairo Church Committee that "no place in the world" had "more need of a resident Clergyman or greater claims upon the sympathy of their religious fellow-countrymen than the residents of those places," and that it was "impossible to over-estimate the good effects to those communities of the presence of a permanent Minister of the Gospel" [3].

During the vacancy of the chaplaincy in 1867 the Society renewed its offer of assistance, but it was declined by the Foreign Office on the ground that the British residents should provide not less than one half of the Chaplain's support [4].

In 1879 the Society's attention was drawn by the Bishop of Carlisle [L., 25 March] to the need of Missions in the Nile Valley, especially among the Nubians [5]; and in 1882 it acknowledged its duty "to extend its efforts and resources in assisting the propagation of Christ's Gospel in that ancient country," Egypt [6]. Accordingly in 1883 £200 was reserved in case of a Mission being opened in Egypt which should be approved by the Standing Committee, but failing any immediate prospect of such an undertaking the grant was withdrawn in 1884 and a special fund of £39. 2*s*., which had been raised in England for that purpose, was in 1886 appropriated to the Gordon College at Cairo [7].

With the exception of an application made in 1888 for help towards forming a chaplaincy at Suez, and which could not then be granted, the question of the Society's undertaking work in Egypt has not been revived [8].

In connection with the British expedition to Abyssinia the Society offered in 1867 to select and contribute to the support of four chaplains to accompany the troops; but the whole duty was undertaken by Government [9].

In North Africa the Society's operations have been limited to the support of English chaplaincies at Tangier, Hammam R'Irha, Biska and Oran.

STATISTICS.—*See* pp. 384–5.

References (Chapter LVIII.)—[1] Jo., V. 32, pp. 168, 303. [2] Jo., V. 44, p. 327. [3] Jo., V. 48, p. 168; M.F. 1861, p. 167; M.F. 1862, pp. 41–2; Jo., V. 49, pp. 5, 20, 78, 109; M.F. 1865, p. 120; Standing Committee Book, V. 29, pp. 361, 387; do., V. 30, pp. 138, 146, 174. [4] Standing Committee Book, V. 31, pp. 297, 322, 325, 346; H MSS., V. 5, pp. 281–2; do., V. 8, pp. 48, 50. [5] Standing Committee Book, V. 39, p. 82. [6] Jo., V. 54, p. 130. [7] Standing Committee Book, V. 41, p. 216; do., V. 43, p. 178; Applications Committee Report, 1884, p. 12; J MSS., V. 4, pp. 192, 206. [8] Standing Committee Book, V. 44, p. 264. [9] Jo., V. 50, p. 51; H MSS., V. 5, p. 303; do., V. 8, p. 60.

TABLE ILLUSTRATING THE WORK OF THE

(1) The Field and Period	(2) Races ministered to, and their Religion	(3) Languages used by the Missionaries	(4) No. of Ordained Missionaries employed		(5) No. of Central Stations
			European & Colonial	Native	
WEST AFRICA 1752-6, 1766-1824, 1855-92	Negroes (Heathen, Mahommedan and Christian)	Fantee, Susu, English	10	9	
	Mulattoes (Heathen and Christian)	English			
	Colonists (Christian and non-Christian)	English			
CAPE OF GOOD HOPE: (1) THE WESTERN DIVISION 1821-92	Colonists (Christian)	English and Dutch	102	—	56
	Mixed or Coloured Negroes, &c. (Heathen, Mahommedan, and Christian)	Dutch and English			
	Kaffirs (Heathen and Christian)	Dutch			
	Fingoes (Heathen and Christian)	Dutch			
	Hottentots (Heathen and Christian)	Dutch			
	Malays (Mahommedan and Christian)	Dutch			
(2) THE EASTERN DIVISION 1830-92	Kaffirs (Amaxosa), (Heathen and Christian) ..	Xosa-Kaffir	95	9	52
	Fingoes (Heathen and Christian)	Xosa-Kaffir			
	Hottentots (Heathen and Christian)	Dutch			
	Basutos (Heathen and Christian)	Sesutu			
	Colonists (Christian and non-Christian) ..	English, Dutch, and German			
(3) KAFFRARIA 1855-92	Kaffirs (Amaxosa, Bacas, Gaikas, Gcalekas, Pondos, Pondomisi, Tambookies, Tembus, Xesibes) (Heathen and Christian)	Xosa-Kaffir	30	8	23
	Fingoes (Heathen and Christian)	Xosa-Kaffir			
	Hottentots (Heathen and Christian)	Dutch			
	Basutos (Heathen and Christian)	Sesutu			
	Zulus (Heathen and Christian)	Zulu-Kaffir			
	Griquas (Christian)	Dutch			
	Colonists (Christian)	English			
(4) GRIQUALAND WEST .. 1870-92	Colonists (Christian and non-Christian)	English	16	—	6
	Kaffirs (Amaxosa, Mapondo, &c.), Basutos, Bechuanas, Machakas, Fingoes, Zulus, Matabele, &c. (Heathen and Christian)	Xosa-Kaffir, Zulu-Kaffir, Sechuana, Sesutu, Dutch			
	Half-Castes (Heathen and Christian) ..	English and Dutch			
ST. HELENA AND TRISTAN D'ACUNHA 1847-92	Colonists (mixed races) (Christian and Heathen)	English	19	—	6
	Negroes (Heathen and Christian)	English			
BASUTOLAND 1875-92	Basutos (Heathen and Christian)	Sesutu	9	—	5
	Fingoes (Heathen and Christian)				
	Barolongs (Bechuanas) (Heathen and Christian)	Serolong			
	Zulus (Heathen and Christian)				
	Colonists (Christian)	English			
(Total, *see* pp. 384-5) ..					

SOCIETY IN AFRICA (1752–1892) AND ITS RESULTS.

(5) No. of Central Stations.	(6) Society's Expenditure	(7) Comparative Statement of the Anglican Church generally							
		1701				1892			
		Church Members	Clergy	Dioceses	Local Missionary effort	Church Members	Clergy	Dioceses	Local Missionary effort
		Only a few Europeans	? a Chaplain of Royal African Co.	—		19,700	67 (3 S.P.G.)	2	
56		—	—	—			69 (23 S.P.G.)	1	
52		—	—	—			80 (24 S.P.G.)	1	
23	*See* p. 385	—	—	—		139,058 (Census of 1891)	32 (18 S.P.G.)	1	Domestic Missions to African and mixed coloured races and support of the S.P.G. Foreign Missions generally.
6		—	—	—			4 (3 S.P.G.)	—	
6		—	1	—		3,660	4 (3 S.P.G.)	1	
5		—	—	—		1,076	4 (S.P.G.)	—	

TABLE ILLUSTRATING THE WORK OF THE

(1) The Field and Period	(2) Races ministered to, and their Religion	(3) Languages used by the Missionaries	(4) No. of Ordained Missionaries employed		(5) No. of Central Stations
			European & Colonial	Native	
NATAL 1849–92	Colonists (Christian)	English and Dutch	75	7	6
	Kaffirs (Heathen and Christian)	Zulu-Kaffir and Dutch			
	Basutos (Heathen and Christian)				
	Hindus (Heathen, Mahommedans and Christian)	Tamil			
ZULULAND 1859–92	Zulu-Kaffirs (Heathen and Christian)	Zulu-Kaffir	9	—	7
	Colonists (Christian)	English			
	Basutos (Heathen and Christian)				
SWAZILAND 1871–92	Amaswazis (Heathen and Christian)	Swazi	2	—	1
	Colonists (Christian and non-Christian)	English and Dutch			
TONGALAND, 1881–92.. ..	Amatonga (Heathen)	Zulu-Kaffir	—	—	—
DELAGOA BAY	(*Work not yet begun. See* p. 346.)		—	—	—
ORANGE FREE STATE .. 1850–4, 1858, 1863–92	Colonists (Christian)..	English Dutch and English	16	1	5
	Barolongs (Bechuanas) (Heathen and Christian)	Serolong			
	Fingoes (Heathen and Christian)	Dutch			
	Kaffirs (Heathen and Christian)	Dutch			
	Hottentots (Heathen and Christian)	Dutch			
	Griquas (Half-castes) (Christian)	Dutch			
TRANSVAAL 1864–92	Colonists (Christian)..	English Dutch	31	—	24
	Kaffirs (Heathen and Christian)	Kaffir and Dutch			
	Basutos, &c. (Heathen and Christian) ..				
BECHUANALAND 1873–92	Bechuanas (Heathen and Christian)	Sechuana	4	—	4
	Colonists (Christian)	English			
MATABELELAND	(*Missions not yet begun. See* p. 362.)		—	—	—
MASHONALAND 1890–92	Colonists (Christian)	English	6	—	4
	Mashona (Heathen)	Chizwina			
GAZALAND	(*Missions not yet begun. See* p. 367.)		—	—	—
CENTRAL AFRICA 1879–81	Swahili (Heathen and Christian)	Swahili	1	1	1
MAURITIUS AND THE SEYCHELLES 1832–92	Creoles (of various races) (Heathen & Christian)	French & French Creole	10	9	10
	Colonists (Christian)..	English			
	Malagasy (Heathen and Christian)	French Creole			
	East Africans (Heathen and Christian)				
	Hindus (Tamils, Telugus, &c. Heathen, Mahommedan, and Christian)	Tamil Telugu			
	Chinese (Heathen and Christian)	Creole			
MADAGASCAR 1864–92	Hovas (Heathen and Christian)	Malagasy	21	25	20
	Betsimisaraka (Heathen and Christian)	"			
	Sakalava (Betsiriry, &c.)	"			
	Creoles (French) (Christian and non-Christian)	French			
	Colonists (Christian and non-Christian) ..	English and French			
NORTHERN AFRICA 1861–6, 1887–92	Colonists (Christian)	English	4	—	3
TOTAL § (for pp. 382–5)	4 European Colonial races, 27 African families, many varieties of mixed coloured races, also Hindus and Chinese.	17	404§	65§	271

§ After allowing for repetitions and transfers.

(5) No. of Central Stations	(6) Society's Expenditure	(7) Comparative Statement of the Anglican Church generally							
		1701				1892			
		Church Members	Clergy	Dioceses	Local Missionary effort	Church Members	Clergy	Dioceses	Local Missionary effort
6	£679,394 (includes p. 383.)	—	—	—		*7,000	32 (23 S.P.G.)	1	Domestic Missions to African and mixed coloured races, and work among the Coolies in Natal, Mauritius, and Madagascar.
7		—	—	—		*1,000	13 (2 S.P.G.)	1	
1		—	—	—		200	1 (S.P.G.)	—	
—		—	—	—		—	—	—	
—		—	—	—		—	—	1	
5		—	—	—		*2,000	19 (5 S.P.G.)	1	
24		—	—	—		9,000	21 (9 S.P.G.)	1	
4		—	—	—		900	2 (S.P.G.)	—	
—		—	—	—		—	—	—	
4		—	—	—		?	5 (S.P.G.)	1	
—		—	—	—		—	—	—	
1		—	—	—		1,754	22	2	
10		—	—	—		9,500	22 (7 S.P.G.)	1	
20		—	—	—		10,000	27 (S.P.G.)	1	
8		—	—	—		?400	5	—	
271	£679,394	? Only a few Europeans	*1 or 2 Chaplains	—		*205,248	429 (159 S.P.G.)	†16	

* Approximate.

† *See* pp. 764–5.

CHAPTER LIX.

AUSTRALASIA—(INTRODUCTION).

THE Society's connection with this field began in 1793 by the employment of schoolmasters in Australia. Extensions were made to Norfolk Island in 1796; Tasmania, 1835; New Zealand, 1840; Melanesia, 1849; Pitcairn Island, 1853; Hawaiian Islands, 1862; Fiji, 1880; and New Guinea, 1890.

Australia was discovered by the Portuguese and Dutch in the 17th century, but its settlement (which dates from 1788) has been entirely due to the British, under whom the continent has been divided into the Colonies of New South Wales (1788), Victoria (separated from New South Wales in 1851), Queensland (separated from New South Wales in 1859), West Australia (1829), and South Australia (1836). In each of these districts, and in Tasmania and New Zealand, the Society planted Churches, which are now for the most part self-supporting, as the several notices which follow will show.

CHAPTER LX.

NEW SOUTH WALES (WITH NORFOLK ISLAND).*

THE coast of New South Wales, the south-east division of Australia, was explored by Captain Cook in 1770; and Botany Bay received its name from Sir Joseph Banks, the naturalist of the expedition. No attempt at settlement was made until 1787, when Botany Bay was selected as a field for locating British criminals in place of the lost American Colonies. The first body of convicts—consisting of 565 men and 192 women—left England on May 13, 1787, under a guard of 200 soldiers. Just two days before the departure, the philanthropist William Wilberforce† discovered that no care had been taken for their souls. Moved by his representation the Bishop of London interceded with the Government, and the Rev. R. Johnson, having offered his services, was appointed chaplain. The voyage occupied over eight months, and on January 26, 1788, a settlement was formed on the banks of Sydney Cove. Botany Bay having proved unsuitable for the purpose. The early history of the colony was marked by sickness, famine, and crime. Desertions were frequent, and often ended in miserable deaths among the natives, who had been turned into enemies instead of friends. So general was the discontent that in 1788 some of the worst of the convicts were transferred to Norfolk Island. About 1791 Mr. Johnson sought them out and ministered to them, although he could ill spare the time from Sydney, where for the most part of seven years he was left to labour single-handed among both the bondmen and free, and without any church until 1793, when a rude construction of wattles and plaster, with a thatched roof, was erected—at his own expense.

IN January 1790 the Society (having in the previous month received books from the S.P.C.K. "for the use of the Corps about to embark

* Norfolk Island is further noticed in Chapter LXIX., pp. 454–6.

† *See* Address of Bishop Nixon of Tasmania to the S.P.G. Association at Leeds, November 28, 1842, p. 5.

for New South Wales"), complied with an "application made by the said corps to allow £40 a year for four Schoolmasters" [1].

The Journal for March 15, 1798, records a letter

"from Mr. Johnson, Chaplain at Port Jackson &c. March 21st 1792 in which he excuses himself for not having written before, that for a considerable time after their arrival, they were in so confused a state that no Schools could be established for the instruction of children. That Mr. Bain, Chaplain to the New South Wales Corps, who is now at New York left with him 2 letters which he had received from the Secretary of the Society. That some time ago the Governor had told him he expected two Schoolmasters from England; but none have arrived. He therefore proposed to the Governor to have a person appointed at different places to instruct the children in reading, to which he acceded, and Mr. Johnson was to superintend them. They have now one School at Sydney and another at Panamatto [? Paramatta], a School-Mistress to each, and they teach the children of the convicts gratis, the military officers making them some little acknowledgment for their trouble. He had also been for 3 weeks in the summer at Norfolk [Island], where are a number of children. There he met with a man convict, who came out in the Fleet in the summer, who had taught School for a series of years in London, and from several conversations he had with him he thought him a suitable person and the Governor has accordingly appointed him a Schoolmaster at Norfolk [Island]. That thro' the favour of the Society for Promoting Christian Knowledge, he had been enabled to furnish these Schools with books and he hopes the success will, in time, be answerable to their wishes and of our Society. That the day of the date of his letter he put the Secretary's letter to Mr. Bain into the hands of the Governor, offering, if he thought proper, to answer it. And the Governor authorizes him to say that should any of those four mentioned in that letter, or any other free person come out under the denomination of a Schoolmaster, he would in addition to the Society's kind offer of £10 a year, give them an allotment of ground, and some assistance to cultivate it. Or should the Society think it right to adopt the present three (and he will in the meantime look out and appoint a fourth) and allow them the said salary, the Governor will continue them. And further that if the Society will take the trouble of laying out the £40 a year in articles the most useful, as wearing apparel, a little soap, tea sugar &c. and direct them to him, or the Principal Commanding Officer, he will see that it be properly distributed among the School teachers. The names of the present persons employed are two women, Richardson and Johnson and a man of the name of McQueen now at Norfolk [Island].

"That he has long wished that some method could be hit upon for such of the convicts as wished and wanted to be instructed in reading; as great numbers, both men and women, know not a letter in the alphabet.

"He thinks that Sunday Schools, upon a similar plan with those in England, would tend much to the reformation of those unhappy wretches, and bring some of them to a better way of thinking. . . .

"That a number of the Natives, both men and women and especially children, are now every day in the camp, and he has two Native girls under his own roof. He hopes in time that these ignorant and benighted heathens will be capable of receiving instruction, but that this must be a work of time and much labour. It would be advisable and is much to be wished, that some suitable Missionary (two would be better) was sent out for that purpose."

It was decided by the Society to "give an annual allowance of £10 each to any number of school masters and mistresses not exceeding four, as signified to Major Grose, who very humanely made the first application to the Society"; but as it might be "difficult to find persons here fit to send out for that employment," they relied upon the Governor "to appoint such from time to time" as he might "judge to be most proper" [2].

Accordingly four were selected by the local authorities, two for Sydney and two for Norfolk Island. In the case of Sydney (with Paramatta from 1797), the actual payments by the Society for school

teachers extended from 1793 to 1834, and in the case of Norfolk Island from 1796 to 1824. The names of the first two, as certified by the Rev. R. JOHNSON and the Rev. Mr. BAINS in December 1794, were William Richardson and William Webster, but the latter, having "turned out an infamous character" and treated his scholars "too severely," was soon superseded [3].

One of the schools established by Governor King in Norfolk Island was "for the protection and education of such female children" as were "deserted by their parents." In supporting the Governor's appeal for assistance for the same, the Rev. SAMUEL MARSDEN [the *third* clergyman to visit Australia—having been appointed Assistant Chaplain to New South Wales in 1794] wrote from Paramatta on January 2, 1796, "that he conceived the highest opinion of Governor King and of his goodness and humanity from the apparent order and regularity among the inhabitants of that island. His whole attention seems occupied in promoting the real interest of those he has the honour to command" [4].

The first teachers in Norfolk Island to receive aid from the Society were Thomas Macqueen and Susannah Hunt [5]. Both "appeared to be well qualified" for the work; the former had been a schoolmaster in England, and his "good conduct" as a prisoner was duly rewarded, as the following letter (addressed to Mr. Johnson) will show:—

"Sydney, Norfolk Island, 21 Oct. 1796.

"REV. SIR,—I have taken it upon me to write you a few lines and hope you will excuse the liberty. I have been in the capacity of Schoolmaster for upwards of 3 years on this Island. I flatter myself my assiduity and labour in that respect has merited the approbation of Lt.-Govr. King, otherwise, he would not have situated me in so comfortable a manner. I am to be allowed one guinea a year for each child. I have a small lot of ground and a man to work it. My term of transportation will expire on the 13th of January. I have agreed to reside on the island for 12 months. I should have no objection to remain on the Colony for a few years for the good of the rising generation, provided I could meet with due encouragement. I am greatly at a loss for want of books to instruct the children in the first elements of the English tongue. I sincerely request you if possible to favour me with a few books and I trust always to merit your countenance and favour. If I could obtain the favour of a few lines from you it would be conferring upon me a singular mark of your friendship.

"I am Rev. Sir, your most obedient servant,

"THOS. MACQUEEN" [6].

The desertion of their children by the convicts was one of the best things that could happen—for the children. "The miserable wretches" sent from England were "lost to all sense of virtue and religion," and as long as their offspring continued with them Mr. Johnson feared "every means used for their instruction" would "be ineffectual" [7]. "The only hope" he had was "from the rising generation." An attempt was made in 1799 "to unite several small schools into one" at Sydney, for the instruction of the children of the soldiers and settlers as well as of the prisoners. "About 150 scholars were collected, and the church appropriated on week-days for that purpose. But the scheme was very soon frustrated by some evil-minded person or persons setting fire to the building." In consequence of this, Governor Hunter "lent the Court House but by the frequency of holding courts" the arrangement proved so inconvenient that recourse was had to "a building used

for a church," which, being "an old storehouse . . . very damp and cold," the teachers laboured here also under "great disadvantages." They were however "assiduous in their duty," and deserving of and grateful for the Society's allowance [8].

On Governor King's transfer to Sydney in 1800 he and Mr. Johnson "discoursed relative to the humane attention of the Society to the schools established in that country," and Mr. Johnson brought with him on his return to England in that year a letter from the Governor to the Society (Sept. 15, 1800). In it he stated that there was "a church nearly finished at Paramatta,"* and the foundations of one had "been laid at Sydney but being in a bad situation on account of the ground, another must be fixed," and he hoped "to see one completed in eighteen months." An Orphan School had also been established there, and was "under the direction of a Committee for the education of the children about 400 in number between the ages of 5 and 16 who must be ruined without it." The Orphan School at Norfolk Island was "going on very well," those who had the charge of it having "acquitted themselves much to his satisfaction" [9].

While at Norfolk Island Governor King appealed to the Society for a clergyman, engaging that he should "have £78 from the salary of the Rev. Mr. Marsden, and such advantages arising from the education of youth" as would "make his situation equal to Mr. Marsden's full pay of £146 exclusive of ground and other advantages" [10].

Accordingly the Rev. Cookson Haddock of Bury St. Edmunds was appointed in October 1798, with an allowance of £50 per annum from the Society [11]. The appearance of his name in the S.P.G. Reports for two years [12] has been accepted as proof that he went there; but the fact is that after waiting more than two years the Society struck his name off the list of Missionaries because he had "failed in his engagement . . . and omitted several opportunities of going to New South Wales contrary to his own promise" [13].

It was not till 1841 that Norfolk Island received a *clergyman* from the Society. [*See* p. 394.] In Australia itself the expenditure of the Society up to 1835 was limited to the support of schools, and to the occasional supply of books [14].

The good accomplished by these schools may never be fully known; but it has been shown that they contributed much to the reformation of the colony in which the criminal classes were so largely represented [15].

For seven years (1801–7) after Mr. Johnson's departure Mr. Marsden was mainly responsible for the spiritual oversight of the ever-increasing colony. No special provision for the Roman Catholic convicts was made until 1803, when from among their number a priest (the Rev. James Dixon) was set free in order that he might "exercise his clerical functions." It does not appear what became of him or how long he officiated; but for one period of two years the sole consolation afforded them according to their own mode of worship was a consecrated wafer left in the house of a Roman Catholic at Sydney.

In 1808 the Rev. William Cowper arrived as Assistant Chaplain to Mr. Marsden. Nine years later the number of Chaplains had risen to

* A stone building to supersede a temporary chapel erected in 1796 [9*a*].

five, but the population had increased to 17,000, of whom 7,000 were convicts [16].

About 1823 some efforts appear to have been made to instruct the natives, for in April the Society signified to the Rev. Mr. Hill, a Chaplain at Sydney, its willingness "to assist the establishment for the instruction of the Aboriginal Natives of New South Wales" provided the nature and objects of the Institution were conformable to the Society's principles [17].

In 1824 the Archdeaconry of New South Wales (embracing the whole of Australia and Van Diemen's Land) was constituted and added to the See of Calcutta [18].

Obviously, connection with Calcutta could be merely nominal; but the appointment of the Rev. WILLIAM BROUGHTON to the office of Archdeacon in 1829 led to important results. It was mainly by his representations, based on five years' experience, and those of Mr. Justice Burton, of the Supreme Court of New South Wales, that the enormous moral evils which threatened the ruin of the colony were mitigated. Addressing the grand jury in November 1835 the latter drew attention to the fact that in the three years 1833–4–5 the number of criminals *capitally convicted* in the colony had been 399, and the number of actual executions 223. "It would seem," he said, "as if the main business of all the community were the commission of crime and the punishment of it—as if the whole colony were continually in motion towards the several courts of justice. And the most painful reflection of all is that so many capital sentences and the execution of them, have not had the effect of preventing crime by way of example." "One grand cause of such a state of things" was "an overwhelming defect of religious principle in the community." There was not sufficient religious teachers "to admit of any being spared for the penal settlements." "At the end of 1833 the number of free males in the colony above twelve years of age was 17,578, while that of *convict* males was 21,845." Moreover, the ranks of the former were largely recruited from the latter, and this passing daily from one class to another without moral improvement tended to "the total corruption of all." Still worse was the state of Norfolk Island, where "evil men with men more evil, rotting and festering together, a seething mass of corruption . . . helped each other to make a hell of that which else might be a heaven." Visiting the island in 1834, he found 130 prisoners charged with conspiring to disarm and if necessary murder their guard in order to escape. The picture presented to his mind upon that occasion was that of "a cage of unclean birds, full of crimes against God and Man, of Murders, Blasphemies, and all Uncleanness." One of the prisoners represented the place to be "a Hell upon Earth," adding: "Let a man's heart be what it will, when he comes here, his man's heart is taken from him and there is given to him the heart of a Beast." Another said: "I do not want to be spared, on condition of remaining here. Life is not worth having on such terms." A third, a Roman Catholic, passionately entreated that he might "not die without the benefit of confession," and when removed to his cell "he employed his time in embracing and beating himself upon a rude wooden figure of the Cross, which a fellow prisoner had made for him." By another the Judge was thus addressed: "What is done your

honour, to make us better? Once a week we are drawn up in the square, opposite the Military Barracks, and the soldiers are drawn up in front of us with loaded muskets and fixed bayonets; and a young officer then comes to the fence and reads part of the Service . . . about a quarter of an hour, and that is all the Religion we see."

Thirty of the prisoners were sentenced to death, but moved by their appeals the Judge went beyond his powers and suspended execution in order to lay their case before the Colonial Government and at least obtain for the condemned the consolations of religion. As a result of his action only eleven were executed, and two clergymen—one a Roman Catholic—were sent from Sydney to minister to them in their last hours [19].

Already, in 1821, the Society had endeavoured to move the Government to reserve lands for Church purposes in New South Wales, where the growing population required the "care of an ecclesiastical establishment," and offered, if this were done, "to extend the same superintendence to those distant settlements" which had "been found productive of such essential benefits to the colonies in North America" [20].

The policy of retrenchment rather than extension was, however, favoured by those in authority, and it was reserved for the Society to do much of what should have been done by the Government. The "condition and wants of the Church of England in the Australian Colonies, and more particularly in New South Wales," led Archdeacon BROUGHTON to visit England in 1834, "in the hope of being able by . . . personal exertions to assist in bringing about a happier state of things." In an appeal to the Society at the end of the year he stated that since the establishment of the Colony of New South Wales (1788) more than 100,000 convicts had been transported, of whom it was estimated 25,000 were now resident in the colony. In the last three years (1832–4) the numbers transported to New South Wales had been about 2,500 annually, and to Van Diemen's Land 2,100, in all 13,700. "During the earlier stages of the colony . . . considerable expense was incurred by the British Government in providing the means of religious worship and instruction for these banished offenders. But since the middle of 1826 the entire charge of such provision" had been "thrown upon the colonies." At the conclusion of the administration of General Macquarie, in 1821, there were in use in New South Wales "six substantial churches,* chiefly the work of that Governor." Subsequently two other churches had been erected, "by the labour of the convicts at Newcastle, and at Port Macquarie, while those stations were occupied as penal settlements." With these exceptions "no addition, worthy of notice," had been made to the number of places of worship belonging to the Established Churches. In the interior there were a few buildings, provided at the expense of the colony, in which Divine service was performed. They were "mostly of a temporary description, generally used as schoolrooms during the week, and some as police offices, military barracks, or even as places of confinement for criminals." Others, though of less objectionable character, were "small, inconvenient, and mean . . . some . . . unfurnished with doors and windows." And universally the buildings were "so deficient in all that is requisite for the decent celebration of the worship of God

* At Sydney 2, Paramatta 1, Liverpool 1, Campbelltown 1, Windsor 1.

as to excite in the clergy who officiate a sense of shame and degradation, and any impressions but those of devotion in the congregations who assemble in them." The county of Cumberland was "the only part . . . in anything like a sufficient degree furnished with the necessary buildings devoted to religion and education. The remaining eighteen counties" were "almost entirely destitute of churches, parsonages, and school houses."

In the opinion of the Archdeacon,

"as surely and undeniably as we are under an obligation to supply food and light to prisoners in a state of confinement by land or sea, we are also bound, as far as we are able, to furnish them with the bread of life, and with the light of the Gospel in that foreign country to which for our security, they are banished." "This" (said he) "is not done . . . no effort whatever is made on their behalf . . . so far as the inhabitants of this country [the United Kingdom] are concerned, the thousands of convicts who are annually transported and cast forth upon the shores of those colonies, without any precaution being taken, or effort made, to prevent their instantly becoming pagans and heathens. Such, in reality, without some immediate interposition to establish a better system, the greater number of them will and must become; . . . the question . . . which the people of this nation have to consider, is, whether they are prepared to lay the foundation of a vast community of infidels; and whether, collectively or individually, they can answer to Almighty God for conniving at such an execution of the transportation laws as will infallibly lead on to this result. [L., London, Dec. 9, 1834 [21].]

In relying on the Society "to exert all the resources in their power for the removal of the great and threatening evils . . . described," Archdeacon Broughton was not disappointed. From January 1835 commenced a series of bounties sufficient to meet the more pressing wants, and this aid was not withdrawn until the Church had taken root in the land and could stand alone. The object first promoted was the erection of churches,* but in 1837 the Society began to send out clergymen, and within little more than a year 30 had been provided for New South Wales and Van Diemen's Land† [22].

In the meantime (in 1836) Australia‡ had been formed into a diocese, and Archdeacon BROUGHTON, consecrated its first Bishop, was warmly welcomed as such "by the colonists in general" in the summer§ of that year [23].

"Compared with what prevailed" when he left for England in 1834 the Bishop found in his diocese "a very improved disposition" to provide "the essentials of public worship." This was due in a great measure to the liberality shown by the S.P.G. and the S.P.C.K. in providing for the spiritual wants of the colony, which was "hailed by all classes . . . as affording most gratifying proof" of the interest

* Of a sum of £1,000 voted in January 1835, £600 was thus applied in New South Wales, to which was added £1,100 in 1840. The first building assisted was St. Andrew's, Sydney (£300), which has been extended into the present cathedral. The inhabitants of Bathurst, Bungonia, and Cornelia were mentioned by the Archdeacon in 1834 as being "most creditably distinguished by their zeal in contributing to the erection of Churches" [22*a*].

† The first seven appointed to New South Wales were the Revs. G. N. Woodd (Sydney), J. K. Walpole (Bathurst), W. Sowerby (Goulburn), T. Steele (Cook's River), W. Stack (West Maitland), E. Rogers (Brisbane Water), and T. C. Makinson (Mulgoa), all in the year 1837.

‡ As constituted by Letters Patent, January 18, 1836, the Diocese of "Australia" comprehended "the territories and Islands comprised within or dependent upon New South Wales, Van Dieman's Land, and Western Australia" [23*a*].

§ The Bishop arrived at Sydney on June 2, 1836, and was installed in St. James' Church on Sunday, June 5.

taken in their welfare by the mother Church. The colonists readily united in forming a joint Diocesan Committee of the two Societies. Within 12 months local contributions of over £3,000 were raised by this Committee [24].

To the S.P.G. the Bishop wrote in 1838: "The truest gratification I have experienced during many years has been in the arrival of the additional clergymen engaged by the Society. . . . The first four have arrived in safety and each of them may, I think, have the effect of adding a year to my life, or of preventing its being shortened by that interval through overwhelming anxiety and distractions" [25].

An insight into some of those anxieties is afforded by a Report of the House of Commons on Transportation, in 1838, which showed that in 1836

"Sydney contained about 20,000 inhabitants, of whom 3,500 were convicts, mostly assigned servants, and about 7,000 had been prisoners of the Crown. These together with their associates among the free population, were persons of violent and uncontrollable passions, incorrigibly bad characters, preferring a life of idleness and debauchery, by means of plunder, to one of honest industry. More immorality prevailed in Sydney than in any other town of the same size in the British dominions. There the vice of drunkenness had attained its highest pitch. . . . Ever. throughout the whole of N.S. Wales the annual average, for every human being in the colony, had reached four gallons."

In the year that this report was made (1838) some 28 natives of Australia—men, women, children, babes hanging at their mothers' breasts—"poor, defenceless human beings" were murdered in cold blood by a gang of convicts and ex-convicts. In passing sentence of death on seven of the criminals Judge Burton said:—

"I cannot but look at you with commiseration. You were all transported to this colony, although some of you have since become free. You were taken out of a Christian country and placed in a dangerous and tempting situation. You were entirely removed from the benefit of the ordinances of religion. I cannot but deplore that you should have been placed in such a situation—that such circumstances should have existed, and above all that you should have committed such a crime" [26].

The "transportation of felons" to New South Wales was discontinued about 1839 [27], but in 1840 Mr. Justice Burton called the attention of the Society "to the religious wants of the settlers in the more remote parts of the Province of New South Wales and to the deplorable state of spiritual destitution among the prisoners and iron-gangs in that country"; and acting on his advice the Society promptly made provision for two travelling Missionaries, and towards the establishment of a College at Sydney* for the training of Clergy, and advanced £3,000 to the Bishop and the trustees of St. Andrew's Church in that city. It also prayed the Imperial Government to provide "from the public funds of the mother country for the maintenance of clergymen appointed to minister" to the prisoners "as chaplains to the gaols and Ironed-gangs"† [28]. Renewed application

* *See* p. 397.

† In describing a visit to one of these chain-gangs for the purpose of ministering to them on a Sunday, a witness before the Transportation Committee said: "When I came to the place I found there a series of boxes, and when the men were turned out I was astonished to see the number that came out from each of those boxes. I could not have supposed it possible that they could have held such a number. I found that they were locked up there usually during the whole of Sunday—likewise during the whole of the time from sunset to sunrise. On looking in to one of those boxes I saw there was a ledge on each side and that the men were piled upon the ledges while others lay below upon the floor" [28*a*].

was made to Government in 1841, the Society at the same time offering allowances for eight additional clergymen, as well as contributing to the maintenance of a Chaplain (the Rev. T. B. Naylor) at Norfolk Island, where a great proportion of the transported convicts were being sent direct from the mother country.

The provision for Norfolk Island was not continued beyond 1843 as it was a duty which properly belonged to Government, who were frequently awakened to a sense of their responsibilities by the action of the Society [29].

During a suspension of grants for Church purposes from the Colonial Treasury the Bishop stated his conviction that to the Society's exertions "we shall under God, be principally indebted for the maintenance of a sense of religion in a very considerable portion of this territory, and the preservation of the inhabitants from a state of almost total darkness." Aid from the Society's funds had been recently advanced or promised to forty places towards the erection of church or parsonage buildings. The need of this form of help will be seen from what one clergyman wrote to the Bishop in 1840:—

"I see around me on every side infidelity, drunkenness, and the grossest profanation of the Lord's Day. I have no means of checking the spread of these crimes; for there is no place whither I can direct men to go, and pray to God to pardon them. . . . Whenever a family wish me to officiate, I readily comply, and have often urged it. But many Sundays I have celebrated the Service of the Church at home with no other persons present but the members of my own family. The Sacrament of the Lord's Supper has never been administered. The lower orders were struck with some dread by the address delivered by your Lordship . . . but in a few weeks their conscience was again lulled. I was told they knew the warnings against drunkenness were in the 'Book' because the Bishop said so; but they say the Clergy have put into the 'Book' what was not there, to serve their own purposes. . . . There is not money now perhaps sufficient to complete the building; and many are boasting that there will never be another stone laid upon the foundation."

"Perhaps my expression may be strong" (added the Bishop), "but in my reply I have said that if every stone in his church were to cost a pound, I feel perfect confidence in the disposition of the Society and of its supporters to pay the charge rather than that an undertaking so called for should be interrupted or abandoned" [30].

It was of course only necessary for the Society to provide a small portion of the cost of each building. Continuous assistance in this form was rendered up to 1847* [31]. These seven years (1840–7) wit-

* In several instances the plans for the churches in the country were furnished by Bishop Broughton. Thus at "Coomer" [? Cooma] in 1845 he "drew out a rough sketch of a small church, in the Early English style of architecture, which although a mere plagiarism and compilation from other examples, would have sufficient character about it to form a striking and respectable object in the wild and little-frequented neighbourhood." He then "entered into an engagement with a stonemason to build the walls of rubble-work, with . . . granite"; and two days later (February 17) the foundation stone was laid "in the presence of so large an assemblage that it appeared incredible so many persons could have been collected in a country . . . so thinly inhabited." Among those present was a Presbyterian who had been brought up "in the belief that all the observances of the Church of England were flagrant relics of popery. Convinced by what he had seen and heard on this occasion, of the utter injustice of the charge," he requested permission to have the Bishop's address printed in order "that by circulating it among his friends in Scotland he might satisfy them . . . how far we were from any approach to the errors with which we are so commonly charged." The design for the church building at Muswell Brook in 1843 was taken from an engraving of Codrington Chapel, Barbados, which appeared in one of the S.P.G. publications [31*a*].

nessed a remarkable growth of the material and spiritual fabric of the Church in Australasia by the formation of five new Bishoprics: New Zealand, 1841; Tasmania, 1842; Newcastle, Melbourne, and Adelaide, 1847.

The erection of the "city of Sydney," within "the already existing Diocese" into an Episcopal See by the Roman Catholic Church appeared to Bishop Broughton in 1843 to amount "to a denial that there is a lawful bishop of Australia according to the canons and usages of the Church." These were consequences which he "could not witness in silence," hence the following protest issued in March "against the establishment of any archiepiscopal see within this diocese, except it be with the consent first obtained of the Church of England at large in Convocation assembled":—

"In the name of God. Amen. We William Grant by Divine permission Bishop and Pastor of Australia, do Protest publicly and explicitly, on behalf of ourselves and our successors Bishops of Australia, and on behalf of the Clergy and all the faithful of the same Church and Diocese, and also on behalf of William by Divine providence Lord Archbishop of Canterbury, Primate of All England and Metropolitan, and his successors, that the Bishop of Rome has not any right or authority according to the laws of God, and the canonical order of the Church, to institute any Episcopal or archiepiscopal See or Sees within the limits of the Diocese of Australia and Province of Canterbury aforesaid. And We do hereby publicly, explicitly and deliberately protest against, dissent from, and contradict, any and every act of episcopal or metropolitan authority done, or to be done, at any time, or by any person whatever, by virtue of any right or title derived from any assumed jurisdiction, power, superiority, pre-eminence or authority of the said Bishop of Rome enabling him to institute any episcopal See or Sees within the Diocese and Province hereinbefore named" [32].

"In the necessity and far seeing wisdom" of this action the Society entirely concurred, and although this opinion was not formally expressed until some years later [33], the meeting at which the protest was first read strengthened the hands of Bishop Broughton by a vote of £1,000* [34].

Owing to losses and privations of the settlers in the previous year (1842) "it would have been necessary to put a stop to every operation" of the Church but for the "continued benevolence of the Society . . . the most effective human agent in supplying the means of grace to a country in which, not many years" before, "they threatened entirely to fail."

At this period the population of the colony was over 120,000, of which number from 70,000 to 75,000 belonged to the Church of England, 30,000 were Roman Catholics, about 11,000 Presbyterians; the remainder being Dissenters, Jews, Mahommedans, and pagans.

There appeared to be "not a single district of the Colony in which the Church of England" did not "take the lead of every other persuasion," and in some instances its adherents outnumbered "the members of all

* The views of the Society on the subject generally may be gathered from a Memorial to the Queen in 1850. Sydney, Hobart Town, Adelaide (with Newfoundland and Nova Scotia), are therein cited as particular instances of intrusion by the Bishop of Rome into sees "occupied by rightful Bishops of the Church of England"; "regret and indignation" are expressed at "the last wanton and insolent aggression," viz. the pretending to parcel out England into dioceses, and to force upon the people "a spurious and schismatical hierarchy"; and Her Majesty is prayed to discountenance by every constitutional means the claims and usurpations of the Church of Rome, by which religious divisions are fostered and the progress of the Gospel impeded" [34*a*].

other religious denominations combined." Every year the Church was "strengthening and extending her influence, and . . . by the most legitimate of means . . . through the blameless lives, active zeal, and incorrupt teaching of her Clergy . . . who in point of private worth, professional ability and correct principle would maintain the credit of any Church upon earth" [L., Bishop Broughton, June 16, 1842, and Feb. 8, 1843 [35].]

If such could be said of the Clergy, more could be said of their Bishop, who not only pointed but led the way. During the sickness of the Priest in charge of St. Philip's, Sydney, in 1842, Bishop Broughton undertook his duty to prevent the closing of the Church, and in this parish, containing over 5,000 Church members, he read prayers, preached, administered the Sacraments, "without any assistance whatever." Although this prevented his attending to duties more properly within the province of a Bishop, "the impression produced by the existence of such necessity" was "of a good tendency" [36].

Similarly in 1848 he took charge of St. Andrew's, Sydney. The vacancy on this occasion was caused by the secession of two clergymen to the Church of Rome, for which act the Bishop, "after careful consultation for two successive days" with the other Clergy, deposed the offenders "from the orders of Deacon and Priest to which they had been admitted." Of the two—the Revs. T. C. MAKINSON and R. K. SCONCE—only the first had been sent out by the Society, which had "the consolation of reflecting" that this was "*the only case of the kind* which *during a century and a half*" it had been "called upon to record" * [37].

Visiting the Hunter's River and Bathurst districts in 1843 the Bishop reported that in five counties, forming a fourth part of the area of New South Wales, there were but one church and two clergymen [38].

An emigrant from a Sussex village, who had settled on the Clarence River, wrote home in 1842:—

"I am here in a barren land, void of all good, but full of all manner of evil; no worship to go to; no friend to converse with. . . . The most of this people are belonging to Government, and are assigned out to masters, so that Sunday is all the time they get to themselves, and then they either go to work or to the public house and get drunk, and then from place to place, revelling about till night" [39].

All that the Bishop could do for such places at this time was to send a clergyman occasionally to visit the people. Thus in 1843 the Rev. W. LISLE made a Missionary tour in the districts along the River Murray, between the central and southern divisions of the colony, where the people "appeared to be in a state of perfect ungodliness." To another remote district, Maneroo, the Rev. E. G. PRYCE was sent, literally to "search out the people amidst their flocks and herds" [40].

In 1844 the Bishop enumerated eighteen districts, comprising together "immense tracts of country" and a population of 14,000,

* On the other hand the Society could reckon on its list in various parts of the world during this period not a few ex-Roman Catholic clergymen, as well as a large number of Dissenters, who had joined the Anglican Church [*see* p. 847].

which "but for the exertions of the Society would be altogether destitute of the very name and offices of religion," except that the Roman Catholics or Presbyterians might "occasionally traverse some portions of them." "It is impossible to estimate too highly" (he added) "the services which our Clergy are here placed in a position to confer; inasmuch as they may in reality be said, so far as their restricted efforts can accomplish it, to be resisting the establishment of the dominion of Atheism" [41].

As the result of fifteen years' labours in Australia the Bishop was persuaded that, although the Church of England would "have severe trials to undergo in establishing itself in the land," it was unquestionably, whether numbers or intelligence be reckoned, "the Church of the people's preference. Where it is duly administered" he knew of "no instance of its failing." But unless more clergymen were provided the ground could not be maintained [42].

By the liberality of several active and generous members of the Church at home—in particular the Rev. E. Coleridge—the Society was enabled in 1844 to place between £3,000 and £4,000 additional funds at the Bishop's disposal, which was chiefly applied to the increase of church buildings [43]. In 1846 St. James' College, for the training of candidates for Holy Orders, was opened at Sydney, to which the Society in 1847 appropriated over £1,000 from a bequest of the Rev. Dr. Warneford [44]. The bequest was in 1871 [45] transferred for the benefit of Moore College, a superior Theological Training Institution, founded in 1856 by the munificence of Mr. Moore, who bequeathed to the Diocese "about £20,000 in money and a considerable extent of land . . . the latter to endow a college, to be built on the site of his house and garden at Liverpool, to be called "Moore College" [*see* p. 788]. The money, also to be invested in land, was divided into four equal parts—one "to augment clergymen's stipends," another "to maintain their widows and orphans," a third "to the Diocesan Committee," and the fourth "to make provision for a certain number of alms-men and women, poor and old and members of the Church of England." The Bishop took his last leave of Mr. Moore a few days before his death on Christmas Eve 1840, at which time he was "tranquil and happy, and evidently viewing with satisfaction the disposal he had made of his property." Referring to the will the Bishop added: "It really is a noble document, worthy of better times; and shows how much good sense and sound principles may be manifested under circumstances apparently the least likely to encourage or draw them forth: for he was bred, and came originally to this colony, as a carpenter of a ship." [L., Jan. 9, 1841] [46].

The formation of three new sees in 1847 relieved Bishop Broughton of a diocesan jurisdiction of 880,000 square miles—viz. Newcastle 500,000; Melbourne, 80,000; Adelaide, 300,000. But for the surrender of one fourth of his income the first two Bishoprics could not have been endowed at the time, and the Society recorded "its high sense of the noble sacrifice" [47]. As the remaining 100,000 square miles could not be properly entitled Diocese of "Australia," Bishop Broughton's charge was reconstituted (by Letters Patent June 25, 1847) and designated "Sydney." Induction to this Metropolitical See took place on January 25, 1848, the sixtieth anniversary of the foundation of the

colony [48]. In October 1850 Bishop Broughton, with the several Suffragan Bishops of his Province, held a memorable conference at Sydney, and published their decisions and opinions on various doctrinal and ecclesiastical matters, laid the foundation of Synods, and organised

"an Australasian Board of Missions, to be supported by voluntary contributions from the six dioceses of Sydney, New Zealand, Tasmania, Adelaide, Melbourne, and Newcastle; and having for its object the Propagation of the Gospel among the heathen races, in the province of Australasia, New Caledonia, the Loyalty Islands, the New Hebrides, the Solomon Islands, New Hanover, New Britain, and the other Islands in the Western Pacific."

With reference to the aborigines of Australia the Metropolitan stated that in 1829 he had put before the Clergy in his Archdeaconry the "appalling consideration that after an intercourse of nearly half a century with a Christian people, these hapless human beings continue . . . in their original benighted and degraded state," and his fears that European settlement in their country had "deteriorated a condition of existence than which before . . . nothing more miserable could easily be conceived." Since that period (1829) "the time which had elapsed had not passed without effort in the holy cause, but it had passed without fruit," although he believed that their exertions were now to be rewarded [49].

(The actual work which has been undertaken by the Australasian Board of Missions (which must be regarded as an off-shoot of the Society) comprises the support of Missions to the natives of Australia, Melanesia, China (immigrants), and New Guinea [50].

The disfavour with which the Chinese are regarded by the colonists has in some parts of Australia been a great stumbling-block to their conversion, but in Sydney a special Mission Church exists with an ordained Chinese clergyman and catechists. In New South Wales the Missions to the heathen have been carried on without assistance from the Society, whose resources were strained to the utmost to preserve Christianity among the colonists.)

In 1850 Bishop Broughton reported that, after passing the boundaries of the more settled districts, upon which his exertions, "upheld by the Society's munificence," had been employed since his return in 1836, the state and prospects of everything connected with religion were such as to fill him "with alarm, if not with dismay." "Wherever I go," he said, "it is but to witness a scanty population, scattered over tracts of country hundreds of miles in extent, without churches, or ordinances, . . . clergy or instructors of any kind, and without any means of Christian education for their children" [51]. To meet these wants the Bishop made a large sacrifice of his own income, and the Society provided funds for several additional clergymen [52].

On the gold discoveries the Society anticipated the Bishop's wishes by sending out more Missionaries to minister to the multitudes engaged in the search for earthly treasure [53]. During the gold-fever the schools in some parts of New South Wales were deserted by the teachers, and "the Clergy . . . took upon themselves the whole burden of teaching" [54]. The contributions of the colonists for Church purposes showed that they were not altogether unmindful of those who had sown unto them spiritual things—the offerings in the Diocese of Sydney in 1853 amounting to £17,000 [55].

In this year (February 1853) Bishop Broughton died while in England on a visit. To quote the words of Sir Alfred Stephen, Chief Justice of New South Wales, "no man ever went down to his grave full of years and honours carrying with him more deservedly the respect and veneration of his fellow colonists. . . . I believe that by all classes and by all sects no man in the colony was more universally respected than Bishop Broughton" [56].

His successor, the Rev. FREDERIC BARKER, found the diocese already to a great extent independent of foreign aid. In the year of his consecration the Rev. W. H. WALSH (since 1838 one of the most meritorious of the Sydney clergy) wrote: "I wish to give notice of my intention of not drawing for the Society's kind grant of £50 annually for the future. I will not say I do not need it, but I cannot reconcile it to my conscience to receive from England what ought to be provided by the colonists." [L., May 25, 1854 [57].]

For the outlying districts the Society's assistance was still indispensable. Writing after his first visit into the interior Bishop Barker said (November 6, 1855):—

"Everywhere beyond the Blue Mountains and beyond the settled districts, I find the same cry, 'Send us an active zealous Clergyman' and everywhere the same willingness expressed to maintain him. . . . The Society has for many years been the great and sole channel for diffusing the bounty of England through this dry and thirsty land. New South Wales owes you much; I trust . . . you will be still able to uphold us in our endeavour to overtake the daily increasing necessities of this immense country" [58].

By means of a grant of £300 per annum from the Society the Bishop was enabled to employ his chaplain, the Rev. E. SYNGE, as a travelling and organising Missionary "beyond the boundaries." During his first journey, made in 1855 and covering 3,500 miles, Mr. Synge took with him no horse, but only as much luggage as he could carry in his hand, and for the rest trusted to the resources of the country, which were abundant. Remaining a week or so in a district, he held "services everywhere and generally twice a day." A meeting of the principal residents was then held, a committee formed, and subscriptions were raised. In this way guarantees of over £1,000 a year were obtained from four districts alone for the maintenance of as many clergymen.

A companion on one of his tours wrote in 1860: "I know of no man to whom the Church in New South Wales is more indebted than Mr. Synge, for he has ably vindicated her claim to be the most zealous and persevering communion in supplying the spiritual needs of this colony" [59]. Mr. Synge's work in this capacity, which continued up to 1865, was carried on entirely in that part of the colony now included in the Diocese of Goulburn, which was formed in 1863. Writing soon after that event the Bishop of Sydney said:—

"Most of that which has been done is due to the efforts of Mr. Synge, who by his unwearied patience and zeal has planted, and by his prayerful and repeated visits has watered, the seed of Divine life in every part of that vast region, which from the Darling to the coast, requires the traveller to pass over upwards of 1,000 miles. The Society, by the continuance of its grants to Mr. Synge, has conferred a great and lasting benefit on the colony, in addition to the many others received from the same source for many years" [60].

Included in these benefits was a grant of £1,000 from the Jubilee

Fund (in 1858), the first encouragement given to the proposal to found the new diocese. The raising of the remainder of the endowment, about £12,000, in the colony marked an important advance in the history of the Church in Australia [61]. Since then, mainly by local efforts, three new sees have been founded in New South Wales: Grafton and Armidale, 1867; Bathurst, 1869; and Riverina, 1884 [62]. In these districts the Society had long laboured, and their organisation into distinct dioceses showed the fruit of its work. Armidale was visited by Bishop Broughton in 1845. It then consisted of "twelve or fourteen scattered cottages, principally composed of timber and roofs of bark," also a court house, and the inhabitants numbered only 76. Of these 46 were members of the Church of England. During a stay of ten days the Bishop twice officiated in the court house (Sundays, October 12 and 19), performing the offices of matrimony, baptism, Churching of women, and Confirmation, and made preparations for the erection of a church, to be named St. Peter's, and in the following March he arranged to place a clergyman there (the Rev. J. TINGCOMB) "to follow up the good work" he himself "had begun" [63].

Bathurst was one of the places for which Archdeacon Broughton appealed for aid in church building in 1834, the inhabitants having been "most creditably distinguished by their zeal in contributing." They had been accustomed to assemble for public worship "in the barn of the parsonage," but in 1833 they subscribed £500, the Colonial Government gave a like sum, the first stone of the church was laid by the Archdeacon in February 1834, and a grant of £100 from the Society in the following year enabled the building to be completed [64].

When the first Bishop of Bathurst, a grandson of the Rev. Samuel Marsden [*see* p. 388], took charge of his diocese, he was "appalled by the magnitude of the work" before him. The city of Bathurst contained 6,500 inhabitants, but so scattered were the remaining population that some clergymen had to travel 8,000 miles a year in the exercise of their ministry [65]. The foundation of the See of Riverina (1884) was a welcome measure of relief to the Bishop of Bathurst, and still more so to the Bishop of Goulburn, whose clergy as recently as 1878 were burdened with parishes averaging in size 1,000 square miles [66].

The story of the Society's work in the districts comprising the four last-mentioned dioceses is mainly comprehended in the preceding notices of the parent See of Australia or Sydney, and in that of Newcastle which follows. At the time of its formation in 1847 the Diocese of Newcastle contained some 40,000 settlers, scattered over one-fourth of its surface—that fourth equalling in extent the whole of Great Britain and Ireland. For this vast area there were only seventeen clergymen, and many districts were "entirely destitute of religious instruction and religious ordinances" [67]. Through the instrumentality of the Society provision was at once forthcoming for the employment of additional clergymen [68], and writing in 1851 Dr. TYRELL, the first Bishop, thus described the condition of the diocese as he found it and the progress that had been made:—

"The state of universal bankruptcy; the heavy debt hanging over every finished Church; the number of Churches just begun, and then, in anger or despair, left a monument of past folly; the vast districts of my diocese left without the ministrations of the Church, or the sound of the Gospel; and the confirmed

habit in the members of our Church of depending for everything they want, on the Government or the Bishop, after the Government fund had been long appropriated and exhausted, and the resources of the Bishop had almost entirely failed: these things were indeed sufficient to fill the most resolute mind with anxiety and alarm. My first work was to find out the extent of existing evils, and probe them to the bottom. For this purpose I have visited every part of my extensive diocese, journied and preached where no minister of the Gospel has ever been heard or seen before: and my visitation rides on horseback have been very frequently 200, 300, and 500 miles; once 1,000, at another time 1,200. . . . Having thus gained an accurate knowledge of the existing evils, and the most pressing wants, I began to act on the principle which, both as Presbyter and Bishop, I have ever laid down for my guidance in ministerial duties, the aiming at real and sound and lasting, though distant good, however unnoticed my labours might be. Thus in three years, instead of building a College, or commencing a Cathedral, I have by encouragement and assistance freed every church from debt. I have turned feelings of disappointment and anger into delight and gratitude by the completion of works which had been given up in despair and above all throughout the whole peopled portion of my diocese extending about 500 miles in length and from 200 to 300 miles in breadth, the Gospel is now preached and the Sacraments administered" [69].

During three weeks spent in the New England district in 1848 the Bishop persuaded "almost every settler, or squatter, (1) to "have family prayers in the evening," "(2) to have service on the Sunday, and read a Sermon out of a book" approved and provided by the Bishop, "(3) to superintend a Lending Library for all the men and shepherds on his station," and "(4) to unite with all the other settlers in this vast district for some common Church purpose, which this year is to be for the definite object of building a nice Church in the township of the district, Armidale" [70]. Relying on the aid of the Society, the Bishop was "enabled to provide a most earnest, efficient body of Clergy"—ready to "do anything or go anywhere" that he desired—and to secure the hearty co-operation of the laity in building up the Church [71]. The unwearied labours of the Bishop attracted the notice of a section of the Presbyterians, who in their Synod resolved that inasmuch as the visitations of the Bishop of Newcastle were evidently attended with the most beneficial results to his own Communion, some similar mode of visitation should as soon as possible be carried out in their own body [72].

On assuming charge of the diocese he "found that the Church owed its existence and its progress, mainly, under the Lord's blessing," to the Society; and from the first he aimed at using its aid "really for the propagation of the Gospel, *i.e.* for supporting Missionaries in new districts, which were destitute of all means of grace' [73]. The Report for 1852 stated that "it would not be possible to name any portion of the Colonial Church in which the Society's grants appear to be more effectually or more economically applied," and it was Bishop Tyrell's opinion that no grant of the Society had "produced more real good" than that to his diocese [74].

In 1859 he was relieved of the care of Moreton Bay* district (Diocese of Brisbane [*see* p. 412]), and in 1867 of that of Grafton and Armidale [75].

From an early period of his episcopate he strove to secure the stability of the Church by providing an endowment fund. His efforts

* The southern division of Queensland.

were warmly supported by the laity, but he himself in temporal as well as spiritual things has been the greatest benefactor to the diocese [76]. Living a frugal and self-denying life, he was enabled to acquire sixteen valuable stations in New South Wales and Queensland, and in 1878 he bequeathed the whole of this property to the diocese. The bequest—then *estimated* as worth a quarter of a million sterling—was designed to provide an endowment for all the main diocesan institutions [77]; but as yet the estimate has not been realised.

For some time previous to 1882 the Society's aid to New South Wales had been gradually diminishing, and in that year it wholly ceased, excepting some slight payments of the nature of pensions to certain covenanted clergymen in the Diocese of Sydney [78]. The good effected by this aid will be best realised by taking the case of a single district. One of the first Missionaries sent to the colony by the Society was the Rev. W. Stack, who in 1867 thus recorded the progress which he had witnessed :—

"I went to the colony of New South Wales thirty years ago in company with two other clergymen, all three Missionaries of the S.P.G. On our arrival we were separated far apart, at distances varying from above a hundred to above two hundred miles, and were placed in the three most important inland settlements of the colony, Goulburn, Bathurst, and Maitland. I took charge of West Maitland, then already a large, populous, and rapidly increasing town, and of a tract of country which extended a hundred miles beyond. In all that vast district I was at that time the only clergyman of our Church.

"New South Wales was then almost a prison, although we had already a few free emigrants. Our population was in a great measure composed of the felony of Great Britain, and was in a state of the grossest demoralization. Throughout my district drunkenness and every vileness prevailed. Crimes of violence and even murder were of fearful frequency. I can remember as many as four attempts to rob my house at night, in two of which the plunderers were actually in the house. The Government of the colony had become alive to the necessity of making some provision for the spiritual instruction of the scattered population; and to aid in this goodwork the S.P.G. had placed large sums at the disposal of the Bishop.

"The Colonial Government offered assistance on condition of fixed sums being raised to meet their grants. The effort to raise the required sum among the colonists would have been hopeless, as but a small minority had any fear of God or any love of truth. But I had in every case the Bishop's sanction for promising large and liberal aid from the funds of the Society. The result is that in that large district where I was once the only clergyman, and a clergyman without a church, there are now at least ten clergymen, and for every clergyman a church and house, and, I think, a school or schools; and those clergymen are for the most part now maintained by the voluntary contributions of their people. And for,—yes, hundreds, if not thousands of miles beyond—to the north and west, our Church is now labouring to spread forth and send her ministers into the remotest pasture-land, and mountains, and forests, and wherever there is a soul to receive their ministrations; although the aid granted by the Colonial Government has been withdrawn, and although but little, if any, assistance is now given to that district by the S.P.G. That Society helped us well over our first and greatest difficulties; and now, through God's blessing, the seed she there sowed has increased a hundred-fold while she is engaged in doing her Master's work elsewhere" [79].

In carrying on its work in other parts the Society has at times received substantial assistance from New South Wales. Bishop Tyrell in 1860 "undertook to head a list of subscriptions for the general purposes" of the Society, "to be remitted . . . at the close of each year; so that many of our clergy, and I trust of our laity also, may thus show the gratitude which I know they feel towards the Society

which has conferred such inestimable benefits on the Church in this Colony" [80]. The example has been followed to a certain extent in other quarters, but in this respect Newcastle stands foremost among all the dioceses of Australia.*

STATISTICS.—In New South Wales (area, 310,700 sq. miles), where the Society (1793–1892) assisted in maintaining 112 Missionaries and planting 94 Central Stations (as detailed on pp. 900–2), there are now 1,132,283 inhabitants, of whom 502,983 are Church Members, under the care of 319 Clergymen and 6 Bishops. [*See* pp. 765–6; *see also* the Table on p. 466.]

References (Chapter LX.)—[1] Jo., V. 25, pp. 234, 246. [2] Jo., V. 26, pp. 124–8. [3] Jo., V. 26, pp. 387–8; Jo., V. 27, pp. 300–1, 440–1; R. 1795, p. 57. [4] Jo., V. 27, pp. 252–4. [5] Jo., V. 27, p. 274. [6] Jo., V. 27, pp. 253, 300–1. [7] Jo., V. 27, pp. 300–1. [8] Jo., V. 28, pp. 67–70, 159. [9] Jo., V. 28, pp. 158–9, 168–9. [9*a*] M.R. 1852, p. 164. [10] Jo., June 20, 1798, V. 27, pp. 321–2. [11] Jo., V. 27, pp. 342, 354. [12] R. 1798, p. 42; R. 1799, p. 30. [13] Jo., V. 28, pp. 34, 49, 105, 133. [14] *See* Jo., V. 29, p. 341. [15] *See* R. 1795, p. 57. [16] M.R. 1852, pp. 165–6. [17] Jo., V. 34, p. 79. [18] Account of the S.P.G. Conference in London in 1888, p. 22. [19] M.R. 1852, pp. 169–71, 182–7. [20] Jo., V. 33, p. 59. [21] **M** MSS., V. 4, pp. 1–13; R. 1834–5, pp. 196–8. [22] Jo., V. 43, pp. 437–8; Jo., V. 44, pp. 28–9, 63, 111, 144–5, 229, 240, 254, 312; Jo., V. 45, p. 150; R. 1884–5, pp. 196–8; R. 1836, pp. 45–6; R. 1837, pp. 57–8; R. 1838, p. 28; R. 1840, pp. 50–1; R. 1841, p. 59. [22*a*] Jo., V. 43, pp. 437–8; Jo., V. 44, pp. 28–9; R. 1834–5 pp. 192, 196–8; R. 1836, p. 58; Q.P., January 1848, pp. 1–4. [23] R. 1837, p. 52; **M** MSS., V. 4, p. 21. [23*a*] R. 1847, p. 137. [24] Jo., V. 44, p. 111; R. 1837, pp. 53–4. [25] **M** MSS., V. 4, p. 111; R. 1838, pp. 28, 106. [26] M.R. 1852, pp. 173–6. [27] Bishop Broughton's Journal, 1845, p. 7. [28] Jo., V. 44, pp. 321–2. [28*a*] M.R. 1852, pp. 179–80. [29] Jo., V. 44, pp. 335–6, 389–90, 400–1, 415–16; Jo., V. 45, pp. 15, 80–1, 179; R. 1840, p. 52; R. 1841, pp. 49, 52–3, 57–8, 64; R. 1842, pp. lvi, 29; R. 1843, p. xxiii. [30] R. 1841, pp. 50–2; **M** MSS., V. 4, pp. 162, 167, 235–40; App. Jo. C, pp. 81–3. [31] Jo., V. 45, pp. 340–1, 351–2. [31*a*] Bishop Broughton's Journal, 1843, p. 18; do., 1845, pp. 12, 18–20, 38. [32] **M** MSS., V. 5, p. 219: *see also* **M** MSS., V. 6, pp. 160–2; R. 1843, pp. 60–4. [33] Jo., V. 46, p. 341. [34] Jo., V. 45, pp. 83–4. [34*a*] Jo., V. 46, pp. 140–2. [35] **M** MSS., V. 5, p. 202; R. 1842, p. 54; R. 1843, pp. 55, 105. [36] **M** MSS., V. 4, pp. 87–8; R. 1842, p. 55. [37] **M** MSS., V. 5, pp. 93–6; R. 1848, pp. 125–8. [38] R. 1844, pp. 91–2; **M** MSS., V. 5, pp. 240–1. [39] Q.P., July 1843, p. 6. [40] R. 1844, pp. 92–3. [41] **M** MSS., V. 5, pp. 280–1; Bishop Broughton's Visitation Journal, 1843, Appendix, pp. 47–8; R. 1844, p. 93. [42] R. 1844, p. 95: *see also* R. 1845, p. 94, and R. 1846, p. 95. [43] R. 1844, p. 95; R. 1845, p. 95; R. 1846, pp. 93–4; Bishop Broughton's Visitation Journal, 1845, pp. 3, 4, 51–4. [44] Jo., V. 45, pp. 326, 338; R. 1846, p. 93; R. 1847, pp. 103–4; *see also* Jo., V. 46, pp. 216–18, 309–10. [45] Jo., V. 51, p. 61. [46] Q.P., 1841, pp. 12–13. [47] Jo., V. 45, p. 251: *see also* Jo., V. 46, pp. 340–1; R. 1847, pp. 118–29, 137–8; Colonial Church Atlas, 1850, p. 13. [48] R. 1847, p. 137; R. 1849, p. 141. [49] Account of Formation of Australasian Board of Missions, published for S.P.G. by Bell, 1851. [50] **M** MSS., V. 7, p. 142. [51] R. 1851, p. 77. [52] Jo., V. 46, pp. 177–80; R. 1851, p. 77. [53] R. 1852, pp. 110–11. [54] R. 1853, p. 78. [55] R. 1855, p. 130. [56] R. 1853, p. 71; **M** MSS., V. 6, p. 215. [57] R. 1854, p. 102. [58] **M** MSS., V. 6, pp. 218, 221. [59] R. 1856, pp. 130–1; R. 1859, p. 125; R. 1860, p. 165; Jo., V. 48, p. 8. [60] M.F. 1863, p. 175. [61] Jo., V. 47, p. 302; R. 1860, p. 162; R. 1862, pp. 176–7; R. 1863, p. 109. [62] R. 1862, p. 179; R. 1863, pp. 109–11; R. 1881, p. 87. [63] Bishop Broughton's Visitation Journal, 1845, pp. 36–40. [64] R. 1834–5, pp. 192, 197. [65] M.F., 1877, pp. 158–61. [66] R. 1878, p. 66. [67] R. 1847, p. 124. [68] Jo., V. 45, p. 314; R. 1847, pp. 35–6, 118–19, 123–6. [69] **M** MSS., V. 13, pp. 17–18. [70] R. 1849, pp. 146–7. [71] R. 1851, p. 80; R. 1857, p. 118; R. 1860, p. 167. [72] R. 1857, p. 119. [73] R. 1852, p. 116; R. 1860, p. 165. [74] R. 1852, p. 117; R. 1860, p. 167: *see also* Applications Committee Report, 1870, p. 8. [75] R. 1860, p. 165; R. 1866, p. 157. [76] R. 1856, pp. 129–30; R. 1857, pp. 118–20; M.F. 1860, p. 92; R. 1860, pp. 166–7; R. 1876, pp. 74–5. [77] R. 1876, p. 74; R. 1878, p. 66. [78] R. 1881, p. 86; Applications Committee Report, 1881, p. 115. [79] M.F. 1867, pp. 490–2. [80] **M** MSS., V. 13, pp. 80–1. [80*a*] R. 1852, p. 66.

* Excepting on one occasion, viz. at the Society's last Jubilee, when a remittance of £900 was received from the Diocese of Sydney [80*a*].

CHAPTER LXI.

VICTORIA.

VICTORIA, the south-eastern corner of Australia, was discovered by Captain C 1770; and between 1798 and 1802 its shores were explored by Bass, Flinders, Grai.., and Murray. Unsuccessful attempts were made to found penal settlements in 1803 (at Port Phillip) and 1826 (at Western Port). The first permanent and free settlement was formed in 1834 at Portland Bay by the Henty family, which had arrived in Van Diemen's Land shortly before, from England. Other adventurers followed in 1835 from Van Diemen's Land and from Sydney. Regular government, subordinate to that of Sydney, was established in 1836; and in 1851 the district—which from 1839 had borne the name of "Port Phillip"—was separated from New South Wales and created the distinct Colony of "Victoria."

IN April 1838 Bishop BROUGHTON of Australia visited Port Phillip. From "its favourable position and the good quality of the surrounding country" the settlement bade fair "to become very speedily an opulent and important scene of business and consequently to advance a correspondingly strong claim upon our attention to its religious interests." The "town of Melbourne," established on the river *Yarra Yarra*, already contained "600 resident inhabitants." They had "no church as yet erected; but morning and evening prayers, with prir sermons" were "read every Sunday in a small wooden building (also as a school-house) by Mr. James Smith, a worthy and r respected settler." On Easter Day the Bishop "officiated twice . . . and administered the Holy Sacrament of the Lord's Supper for the first time in that part of the territory." The weather was "most unfavourable." Yet "the building was completely filled by the congregations and the number of communicants exceeded twenty." An address signed by Captain Lonsdale (the police magistrate) and by "a very considerable proportion of the principal settlers" was presented to the Bishop "expressive of their confirmed and zealous attachment to the Church of England, and of their anxious desire to enjoy again the administration of its ordinances by a resident Clergyman." During his week's stay the Bishop "concerted" with the District Committees of the S.P.G. and S.P.C.K. which had been established there, "the means of erecting a church, and also consecrated a burial ground." £100 "from the Societies' joint bounty" was promised towards the building of the church and parsonage; and to this "ample and . . . promising field" was appointed a few months later the Rev. J. C. GRYLLS. [L., Bishop Broughton, May 22, 1838 [1].]

Mr. Grylls' health "sank under the burden of duty" at Melbourne, and he was replaced by the Rev. J. Y. WILSON (1841 &c.), and other clergymen* were soon stationed in the Port Phillip district at the express desire of many of the people [2].

This desire could not always be gratified, and hence during a later

* Revs. R. Allwood, R. Forest (1840), R. Styles, W. G. Nott, F. Vidal (1841), Port Phillip; A. C. Thompson (1841), Melbourne. Transferred:—J. C. Grylls (1842) and J. Y. Wilson (1844), to Portland.

visit Bishop Broughton himself remained at Geelong in 1843 to minister to the settlers. Service was held in the Court House daily, morning and evening: the attendance was "very good . . . and it was continued throughout by the parishioners with unabated seriousness and regularity." Confirmation candidates also came every day for instruction, "and thus engaged" the Bishop "passed a fortnight quietly and happily in the oversight of the flock of God committed to" his "charge." The foundation-stone of a church was also laid, help being promised from the Society. The principal settlers had previously "made an arrangement among themselves to attend public worship every Sunday, one of their number reading the service, and another an approved discourse by some divine of our Church." To this the episcopal sanction was given, and the District Surgeon, Mr. Clarke, was also "requested to . . . read the burial Service over the dead." After leaving Geelong the Bishop proceeded to Melbourne, where for two months he regularly assisted Mr. THOMPSON, the only clergyman in the County of Bourke. Melbourne, which in 1838 "contained but three houses deserving the name," and only "a few hundred souls," was "now a large metropolis . . . with a population approaching to 8,000, more than one half of whom" were "members of our Church." "The wooden building" had been superseded by "St. James's Church . . . a large structure, substantially built of a dark coloured stone." To this church the Society had also contributed, but it was still incomplete. In it eighty-seven persons were confirmed on October 27, and the Bishop ended his work by officiating twice on Sunday, December 10, in a store at "William's Town . . . the port of Melbourne, six miles down the River Yarra." Here "the attendance was very numerous and very respectable."

The Bishop left the colony with "a profound impression of the difficulties" under which he laboured "in providing the means of grace" where needed, but still persuaded that the Church of England, whether reckoned "according to numbers or intelligence," was "the Church of the people's preference" [3].

The District Committee of Port Phillip seconded the efforts of their Bishop by representing to the Society (in 1843) the neglected state of the population in the interior. Of at least 9,000 of these they could say: "Their condition holds out to the Society . . . such a scene of spiritual destitution as called that noble institution into existence when thousands of our Christian brethren were similarly situated in the North American Colonies, nearly a century and a half ago. Worse, . . . than *they were then* in the plantations, *are our bush population at the present day* in this wide tract of country without the observance of the Lord's Day . . . the celebration of public worship," or "even the occasional visits of a Clergyman, either to counsel or comfort, rebuke or exhort." To add to "the evils," there were living amongst them "1,300 of the most degraded heathen" and nearly 8,000 more at no great distance. There being no "prospect of a better state of things" arising out of the efforts of the bush population itself, the Committee turned "to the Venerable Society," which had "already done so much to supply the religious wants of this country."

This representation was signed by the Administrator* of the

* Mr. C. J. Latrobe, then designated Superintendent, afterwards Lieut.-Governor.

Province, but little more could be done at that time than to endeavour to enlist the support of the Imperial Government and Churchmen at home [4].

In 1847 the colony was erected into the Bishopric of Melbourne, and the Society provided funds for sending out several additional clergymen [5].

The new Bishop, Dr. PERRY, was consecrated in Westminster Abbey on St. Peter's Day (June 29) 1847, and on his arrival in January 1848 there were in the diocese only three clergymen (one each at Melbourne, Geelong, and Portland), four churches (two unfinished), three schoolrooms, and two parsonages [6].

In some places much had been done by the faithful laity to keep alive a sense of religion and a spirit of devotion. Thus at Portland the Messrs. Henty in 1841 had been accustomed to assemble the people every Sunday to read to them Morning Prayers and occasionally a sermon [7]. At Belfast the Bishop found Dr. BRAIM performing a similar office, and although the people comprised "a great variety of religious denominations," there was "no bitterness of feeling amongst them"; "a neat little weather-board church" had been erected "by the united contributions of all the Protestant inhabitants," and all attended the service. At their request Dr. Braim was ordained as their pastor. Everywhere the Bishop was well received, "especially among the Presbyterians"; and in many instances the people "willingly came forward to contribute to the support of an Episcopalian Clergyman among them." At Gippsland, chiefly Presbyterian, where there had never been a resident minister of any denomination, all appeared "ready to unite, without regard to their differences, in order to obtain in some way or other the ministry of the Word" [8].

The Bishop was appalled by "the total indifference manifested to the spiritual welfare of those . . . sent out to this country from the British islands." Emigrants and exiles were continually arriving, unaccompanied by a single minister of any denomination. The greater number of them were "practically excommunicated; deprived of participation in any of the ordinances of Christianity." The "exiles" were convicts who, after punishment for a certain period in England were transported with a full pardon subject to the one condition that they did not return. Their introduction led to such evils that the Bishop, though at first disposed to favour the system, had soon to confess that he "should regard the arrival of a ship with convicts as even less mischievous than that of one with pardoned exiles." Another class largely imported, and which proved prejudicial to the young colony, consisted of "expirees"—that is, convicts whose term of transportation had expired. These came chiefly from Van Diemen's Land, and the injury done to Victoria thereby had much to do in stopping the transportation to the former country. [*See* p. 432.] Unless the ministry of the Gospel were "effectually supplied within the next few years," either "Popery" would become "predominant or the truths of Christianity . . . be almost altogether forgotten, and the land . . . overspread with infidelity" [9].

By means of its Emigrants' Spiritual Aid Fund the Society at once secured the services of religious instructors for emigrants on the voyage [10]. "The liberal and effective aid" rendered by the

Society "in diffusing the great blessings of the Gospel through the Diocese," drew forth due expressions of gratitude from the Church there [11].

Within three months of the constitution of the Colony of "Victoria," began "the discovery of the most extensive and most abundant gold fields hitherto known in the history of the world," producing "a complete revolution in the state of Society, bringing . . . a large proportion of the labouring population of the neighbouring Colonies, and at the same time raising the price of labour to an exorbitant amount, making the common workman . . . a rich man," and reducing those who possessed fixed incomes to "a comparative state of poverty." More than a million sterling was "produced by digging within a few months" [12].

The first goldfield, that of Ballarat, was discovered in September 1851; that of Mount Alexander a few weeks later. Bendigo and others soon followed.

The excitement produced by these discoveries extended throughout and beyond the colony. The bulk of the male population were eager to obtain a share of the treasure. Every kind of ordinary business was abandoned, good appointments and situations were given up, and household property was sold for a mere trifle to provide the necessary equipment. For a short time the towns were so deserted by the men that on one occasion there was scarcely a man to be seen in Melbourne who was not engaged in preparing for the conveyance of himself or others to the goldfields, and on the last night of the year the police had only two agents left in the city. During the three years 1851–4 the population of the colony increased from about 77,000 to over 232,000 [13].

To meet the religious wants of the people the Society came forward in 1852 with increased aid [14], and in 1853 the local Legislature passed an Act appropriating £30,000 a year to the general maintenance of religion in the colony. This sum was divided among all the existing Christian denominations, according to numbers, rather more than one half falling to the share of the Church of England. In addition to this £30,000, provision was made from the same source for chaplains to the gaol and penal establishments, and for ministers on the goldfields [15]. To the Bishop "the time of the gold discovery, both in respect to the Colony and to the Church, seemed particularly to indicate a gracious providence," coming as it did after the colony had been provided with a resident responsible head, and after the Church had become to a certain sense established in the land, and a representative body of the laity had distinctly recognised the duty of maintaining religion among the people. Added to this was the advantage of having for ruler "at the first formation of the Colony and during . . . many years, a man not only of the strictest integrity and purest morals, but of sound religious principles," which were manifested on all occasions both in his public and private life. "It is impossible to estimate too highly the benefit conferred upon Victoria by the personal character of Mr. La Trobe, whose influence and example were uniformly upon the side of religion and virtue." The laity generally appeared to have "a much stronger sense of their responsibility towards the Church than their brethren in England" [16].

In 1851 the laity joined with the Clergy in conference in acknowledging

"that while it is lawful for the Church of England in this Colony to receive aid from the State, as well as contributions from friends of the Church in Great Britain, it is nevertheless the duty of all Christian communities to provide for the promulgation of the Gospel and for the maintenance of their Ministers, if they possess the necessary means; and also that by God's blessing on the Colony, the members of the Church in this diocese do possess such means."

From 1853 the provision derived from all local sources—amounting to £81,500 in the year 1869—proved sufficient for the main support of the Church in Victoria [17]. The State aid to it, which gradually increased to about £21,000 a year, was withdrawn in 1875, and from that date the main dependence has been on the voluntary contributions of the people, which were stimulated by a gift of £1,000 from the Society in 1876 towards the endowment of the clergy [18].

During the fifteen years 1848–63 the clergy in the diocese increased from 3 to 90, the churches from 4 to 77, and the schools from 3 to 196 [19]. But while the progress of the Church had "perhaps been more rapid, the spiritual destitution" in 1863 was still "greater than in almost any other English colony," and for such places as could not be provided for otherwise the Society's aid was continued as long as needed.

"The assistance thus afforded . . . has been of the greatest benefit in promoting the progress of the Church." "The benefit arising from your grant" (continued the Bishop) "is very much greater than could be inferred from its actual amount* . . . it is to be estimated by comparison, not with the aggregate amounts of the stipends of the Clergy, but with the amounts dispensable by the Church for the supply of the most urgent wants of the Diocese in the year—of this it contributes a very large proportion" [20].

The progress of the Church in Victoria and the openings before her had called for a second Bishop as early as 1866, and on the withdrawal of State aid the Melbourne Diocesan Assembly were enabled (from capitalised savings) to set aside £8,000 towards the endowment of a new diocese, which was formed in 1875 under the name of Ballarat [21].

On the arrival of the first Bishop, Dr. THORNTON, there were 88 clergy, assisted by lay helpers, at work in a country half the size of England, among a scattered population of 250,000. Within six years the number of clergy was raised to 50, and that of the readers doubled. Reviewing the progress made, the Bishop stated, in 1881, that the "considerate, generous, and judicious support" of the Society had been of the "greatest assistance . . . in organising and developing the Church in face of singular and unexpected difficulties." The support consisted of an annual grant towards the maintenance of Missions, and £1,000 (in 1875) towards clergy endowment; the latter sum elicited £4,000 from other sources [22].

The work of the Church in Victoria has been mainly among the European Colonists, who form the chief part of the population. Although much has not been accomplished among the aborigines and the Chinese, those races have not been wholly neglected.

* [At that time £650 per annum. In 1865 "nineteen large and important districts were being assisted from a grant of £600 [20*a*].]

In regard to the former Bishop Perry reported in 1849 that he could not see "any opening for a Mission among them." Almost every attempt which had been made for their instruction and conversion had been abandoned. One, which had been carried on by the Wesleyans for a time with some hopes of success, had just been "given up in despair," and the remnant of the various surviving tribes were "as ignorant of the one living and true God as any generation of their forefathers." "It is a melancholy thought" (he added) "that such should be the result of our occupation of their country; but if those who were born and brought up in Christian England are suffered to fall into a state of ignorance and ungodliness scarcely better than heathenism, how can we wonder that the native heathen should continue still in their former darkness?" [23]. In the following year was constituted the Australasian Board of Missions, and at the meeting for the purpose in Sydney [*see* p. 398] Bishop Perry stated that he could not discover that more than three natives had ever been Christianised in the colony which he represented. Encouraged, however, by what had been accomplished in South and West Australia, he promoted the formation of a Mission on the Murray River, undertaken by the Moravian Brethren in 1850, and which was "supported in a great measure by members of the Church of England" [24].

At a later date the Church engaged directly in work among the Natives, and from the Portland district the Society's Missionary (Rev. C. P. ALLNUTT) in 1873 and 1875 reported good progress in the Lake Gudah Aborigines Mission, which had been under his superintendence [25].

Among the Chinese immigrants in the Colony a Mission was begun about 1856. It was then "maintained by the combined exertions of all the several Protestant branches of the Church," and was progressing favourably [26].

With the exception of the employment of a Chinese catechist in the Yackandandah district in 1860 [27] little more is recorded on this subject until 1869, when the Rev. J. B. STAIR of St. Arnaud reported that two Chinese had been baptized by him. One of these, James Lee Wah, was in the same year confirmed and placed at Sandhurst as a teacher, and in a few months he brought four of his countrymen to confirmation. Several other Chinese catechists were the result of Mr. Stair's work, which by 1874 had extended to New Bendigo, Daylesford, and Blackwood [28].

In the St. Arnaud district the Mission "proceeded steadily and with many tokens of blessing on it." Mr. Stair in 1875 had 17 candidates for baptism, and there was abundant proof that the Gospel was "quietly spreading amongst the Chinese" [29].

Referring to the "long, diligent, self-denying services" of Mr. Stair, the Bishop of Melbourne said in this year "We are indebted to him for the re-establishment of our Chinese Missions, he having been the instrument in God's hand of converting the first Chinaman, whom we were able after an interval of several years to employ as a Missionary to his fellow countrymen" [30].

In 1881 the Society withdrew its aid to the Church in Victoria, leaving this and other good works to be carried on by local effort [31].

STATISTICS.—In Victoria (area, 87,884 sq. miles), where (1838–81) the Society assisted in maintaining 115 Missionaries and planting 84 Central Stations (as detailed on pp. 902–3), there are now 1,140,405 inhabitants, of whom 401,604 are Church Members, under the care of 225 Clergymen and 2 Bishops. [*See* pp. 765–6 ; *see also* the Table on p. 466.]

References (Chapter LXI.)—[1] **M** MSS., V. 4, pp. 93–5 ; R. 1838, pp. 99–100. [2] R. 1841, p. 55 ; R. 1842, p. 51. [3] Bishop Broughton's Visitation Journal, 1843, pp. 27–40. [4] Jo., V. 45, pp. 80–1, 112–13, 123 ; R. 1843, pp. 53, 68 ; **M** MSS., V. 5, pp. 208–9. [5] Jo., V. 45, pp. 314–15 ; R. 1847, pp. 35–6, 118–23. [6] Q.P., July 1847, p. 16 ; R. 1849, p. 149 ; L., Bishop Perry, September 1, 1854. [7] Q.P., October 1842, pp. 13, 14. [8] R. 1849, pp. 171–3. [9] L. of Bishop Perry, Church in the Colonies, No. 24, pp. 120–1 ; R. 1849, pp. 173, 176 ; R. 1853, pp. 73–4. [10] R. 1849, p. 176. [11] R. 1851, p. 80 ; R. 1852, p. 67. [12] R. 1852, pp. 112–13. [13] Church in the Colonies, No. 33, pp. 19, 20. [14] Jo., V. 46, pp. 303–4, 362–3 ; R. 1852, p. 112. [15] R. 1853, p. 72 ; R. 1854, p. 103 ; Church in the Colonies, No. 33, pp. 27–9. [16] Church in the Colonies, No. 33, pp. 21–2, 52–3. [17] Applications Committee Report, 1870, p. 8 ; R. 1861, p. 185. [18] R. 1875, pp. 77–8 ; Jo., V. 52, pp. 301–2, 389–90 ; Applications Committee Report, 1874, p. 7 ; do., 1876, p. 27. [19] R. 1863, p. 113. [20] L., Bishop Perry, R. 1861, p. 185, and R. 1863–4, pp. 130–1. [20*a*] R. 1865, p. 148. [21] R. 1866, p. 161 ; R. 1872, p. 91 ; R. 1875, p. 78. [22] R. 1881, p. 94 ; Jo., V. 52, pp. 340–1. [23] R. 1849, pp. 175–6. [24] Report of Australasian Board of Missions, 1850, pp. 36–40 ; Church in the Colonies, No. 33, pp. 8, 9. [25] R. 1873, pp. 98–9 ; R. 1875, p. 81. [26] Church in the Colonies, No. 36, pp. 18, 19. [27] R. 1860, p. 170. [28] R. 1869, p. 140 ; R. 1872, pp. 90–1 ; R. 1874, p. 85. [29] R. 1875, pp. 81–2. [30] **M** MSS., V. 11, pp. 237 (10). [31] Jo. V. 54, p. 12 ; Applications Committee Report, 1881, p. 15.

CHAPTER LXII.

QUEENSLAND.

QUEENSLAND forms the north-eastern division of Australia. The Gulf of Carpentaria was visited by the Dutch in 1606, and the eastern coast by Cook in 1770; but it was not until 1823 that the River Brisbane was discovered. In the next year began the first settlement—Moreton Bay, which was a penal one formed from the more incorrigible of the convicts in New South Wales. The rich pasturage of Darling Downs attracted squatters in 1828; but the country was not thrown open to colonisation before 1842, nor was it separated from New South Wales until 1859, when it became a distinct colony under the name of Queensland. The progress of Queensland was marvellous. In two years it rose to be tenth in point of revenue and importance among the 48 British Colonies of 1862.

Two years before the opening of the colony to free immigration a Missionary of the Society, the Rev. J. MORSE, was placed at Brisbane, and in 1843 his successor, the Rev. J. GREGOR, extended his labours to distant parts of the Moreton Bay district. The need of the restraining influences of religion was all the more urgent here because the treatment of the natives by the earlier settlers (mostly convicts) had led to frequent conflicts between the two races, in which the white man may be said to have justly earned the title of savage.

In his first tour Mr. Gregor "saw a number of the aborigines." They were "all armed with shields, spears, waddies, and boomerangs," and were "very vociferous in their calls of 'Name you,'" but did not molest him. From the squatters the Missionary met with a reception which "could not well be surpassed in point of courtesy and kindness." Everyone was anxious to afford him "every facility in meeting with the servants on the stations (shepherds &c.) for the purposes of devotion and religious instruction," all set a good example to those under them by attending prayers &c., and promises of substantial help for the maintenance of religion were forthcoming. Scotch Presbyterians "united with pleasure and interest in the service of the Church of England," and generally his ministrations were acceptable to servant and master alike. Many who had "not heard the sound of the glad tidings of great joy for years, were visibly and deeply affected with what was spoken to them; and not a few expressed their gratitude . . . for the exertions . . . made . . . to preach to them in the wilderness the Gospel of Jesus Christ." Some exceptions there were, and one man whom Mr. Gregor sought to influence was "the most hardened creature in iniquity" that had ever come under his observation, being "totally insensible to every . . . good impression"; "he stated that he had quite made up his mind to go to hell provided he could accomplish his desires of this world's grossest pleasures' [1].

While Moreton Bay remained a part of New South Wales the Society's connection with it was limited to the support of two Missionaries (Rev. J. GREGOR 1843–50 and Rev. H. O. IRWIN 1851–9). Of the state of the Church Missions there during this period few particulars exist except what may be gathered from the reports of the Bishops of Australia and Newcastle already quoted. [*See* pp. 394–402.] Simultaneously

with the formation of the Colony of Queensland (1859) Moreton Bay in the southern district, which in 1847 had been included in the See of Newcastle, became the Diocese of Brisbane, Northern Queensland still remaining under the jurisdiction of the Bishop of Sydney. The Society contributed £1,000 towards the endowment of the new bishopric and the provision of additional Missionaries, and within three years of the consecration of Dr. TUFNELL (its first Bishop) the number of clergymen had risen from 8 to 16, and the local contributions had increased five-fold [2].

The work of the Clergy was exceedingly trying and laborious, for not only were "many of the people careless of religion" but frequently the Missions were as extensive as the largest of our English counties. Had it not been for the Society's aid numbers of the settlers must have been left "as ignorant as the natives around them, as far as religion is concerned" [3]. As late as 1880 one of the Missionaries wrote of "a young man of ordinary intelligence," attending Divine Service for the first time in his life:—"he thought the Service would not have been over till midnight (commencing at 7 P.M.) and must have had the idea that it would be something like a ball or theatrical performance" [4].

Under the administration of Bishop HALE, who succeeded to the diocese in 1875, a great advance was made towards supplying the religious wants of the Colonists, from local voluntary contributions.

Writing in 1878 he said "I hope that before long . . . we shall be able to devote the S.P.G. money entirely to . . . work among the Islanders, Chinese and Aborigines" [5]. [The aborigines in Queensland are estimated at from 50,000 to 70,000; that is, a greater number than in any other part of Australia]. The "Islanders" are Polynesians, and like the Chinese have been imported to labour on the plantations; at one time the supply was a forced one, and it became necessary for the Legislature to prohibit what was little removed from a slave trade and to allow of voluntary immigration only. Bishop Hale has ever proved a sturdy champion of the native races. His labours in South and Western Australia in evangelising the aborigines are well known. In Queensland he succeeded in doing much in the face of great discouragement and opposition. As the outcome of the Day of Intercession of 1876 he baptized at Maryborough in 1877, twenty-three Polynesians who had been instructed through the medium of the English language by the clergyman (Mr. Holme) and a lay volunteer (Mr. McConkey) [6].

This Mission has met with much encouragement; many of the islanders have carried back to their homes grateful recollections of what has been done for them, and the work has won the commendation of the Bishop of Melanesia [7].

The feelings of hostility and hatred prevailing in the colony against the Chinese made it a matter of more difficulty to attempt anything on their behalf. Nevertheless about 1879 a Mission was set on foot for these despised people [8].

The Society's aid to Southern Queensland was withdrawn in 1881 [9], but owing to the continuance of the prejudice against the Chinese it was deemed advisable in 1888 to renew assistance for the work among them in the city of Brisbane [10].

Similarly in 1891 the Society came forward to assist in establishing a Mission among the Kanakas (Melanesian islanders) employed in the plantations at Bundaberg [11]. The Society also (in 1890–1) contributed £1,000 towards the endowment of a new diocese (Rockhampton) formed out of the Diocese of Brisbane and embracing the central portion of Queensland [12]. To this See the Rt. Rev. N. Dawes (Assistant Bishop of Brisbane) was transferred in 1892 [12*a*].

During his Governorship of Queensland Sir G. Bowen pressed upon the Society the importance of establishing a Missionary Industrial School with a view to the education of the children of the aborigines, a work which could not well be undertaken by the Government itself, but "the Colonial Government and Legislature would . . . grant assistance to it, in both land and money, if it were undertaken zealously by one of the great Societies." Owing to the greater warmth and healthiness of the climate and better facility in procuring edible plants, fish, and game, there were, he estimated, "probably more natives in this Colony* than in all the rest of Australia put together." The only systematic attempt hitherto to Christianise them had been made by the Berlin Society, but "from some cause or other" it had not succeeded [13]. The Society signified its willingness to co-operate as soon as local provision had been made at some defined spot; and this having been done at Somerset, a new settlement at the extreme north of Australia, the Rev. F. C. JAGG and Mr. KENNET were sent there by the Society in 1866 [14]. Soon after their arrival in 1867 Mr. Jagg left the Mission and the Government withdrew the European soldiers and police which had been stationed there. This led to a suspension of the Mission, but Mr. Kennet, the schoolmaster and catechist, remained at his post till March 1869, exhibiting the Christian spirit to a degree which won the confidence of the natives, and proving that if properly treated they were capable of much more good than was generally thought possible [15].

While the attempt to establish a Mission at Somerset was being made the Bishop of Sydney drew the Society's attention to the state of "the northern part of Queensland," then "almost entirely destitute of clergymen" and needing also a Bishop [16]. Thereupon the Society appointed the Rev. J. K. BLACK to Bowen, from which centre he itinerated far and wide. In one of his earlier tours (1869) he stayed at seven hotels, the proprietors of which "in many cases bemoaned the few visits they had from clergymen"; most of them said he was the first one they had seen in the district, "and all, as if by common consent," furthered him on his journey "free of expense." At Clermont and Copperfield, containing together about 1,500 people, many parents "had kept their children unbaptized," and others desired re-baptism for those who had been admitted by dissenting ministers. The bulk of the population of this district were Church people, but so completely had they been neglected that "the Roman priest, the Primitive Methodist and Wesleyan, the Congregationalists and the Scotch ministers" had all in turn been supported, and it was the boast of the Roman priest at Clermont "that he could not have built his

* ["10,000 to 15,000"; but this was considerably under the mark.] [*See* p. 412.]

chapel but for the assistance of the Protestants." There was "a craving for religion . . . rarely met with in these districts, which for want of guidance had gone into a wrong channel and taken an unhealthy tone."

While ministering in the wilderness in this year (1869) reports were circulated that Mr. Black had been "murdered by the aborigines." Had they done so it would have been in ignorance, Mr. Black being one of their best friends. A short time before he had exposed (in the *Port Denison Times*) "the abominable atrocities" perpetrated upon the natives of North Queensland. The evils pointed out were acknowledged and deplored, and "great good resulted from these articles" [17]. The work of planting the Church in North Queensland was carried on by the Rev. J. K. BLACK and the Rev. E. TANNER, and other faithful men, and, in 1878, the Rev. G. H. STANTON was consecrated first Bishop of North Queensland. Before leaving England he was enabled to send out twenty fellow-labourers [18]. On his arrival in 1879 he described the colony as bristling "with splendid opportunities." The people, "intelligent, large-hearted, and responsive," had "done wonders." Instead of "log-huts and wigwams" he found "well-built houses and large towns." Where he expected "only rough irreligion and even insult" he was "received with enthusiasm and warmest welcome" [19]. Nothing, however, existed worthy of Church organisation—seven isolated congregations with clergy, under the direction of the Bishop of Sydney, 1,500 miles away. The churches were unsightly structures—"something between a barn and a log-house." Under the resident Bishop, who for five years was supported by the Society, a wonderful improvement and development was effected. One of his objects was to "anticipate the advance of population by erecting some Mission Church wherever people began to settle," and before twelve years had elapsed endowments had been provided, and both Bishop and Clergy were independent of the Society's aid.

The laity "acted very nobly" in contributing to the endowment of the bishopric—"scarcely any troublesome collecting" being experienced [20].

The Diocesan Synod ascribed "much of the local liberality shown . . . to the inducements offered by the Society's conditional offers of help," and the Bishop himself stated in 1884 that the diocese owes "its existence" to the Society's provision and protection [21]. The grant for the Bishop ceased in 1882, and that for the Clergy (to an Endowment Fund for whom the Society also gave £500) in 1889 [22]; but fresh needs having arisen which local effort could not fully supply, the Society came forward again in 1892 to assist for a limited time in the support of two travelling clergymen. This aid (£200 a year) with that for the Missions to the Chinese in Brisbane and the Kanakas at Bundaberg (£50 a year in each case) now represents the whole of the Society's expenditure in the Colony of Queensland [23].

The latter Mission has been a "wonderful success." In 1891 over 10,000 men were brought under instruction, and as they came from fifty different islands the teaching must influence a yet larger number of people [24].

The growth of the Church in Queensland is remarkable. Out of the nine Christian bodies represented in the Colony the Anglican Church has increased in the five years 1888–91 1·18 per cent., the Primitive Methodists ·85 per cent., and the Salvation Army 1 per cent., while the other six show a decrease [25].

In 1891 Bishop Stanton was translated to the See of Newcastle and was succeeded by the Rev. G. Barlow [26].

STATISTICS.—In Queensland (area, 668,497 sq. miles), where (1840–92) the Society assisted in maintaining 57 Missionaries and planting 43 Central Stations (as detailed on pp. 903–4), there are now 393,718 inhabitants, of whom 142,555 are Church Members, under the care of 77 Clergymen and 3 Bishops. [*See* pp. 765–6; *see also* the Table on p. 466.]

References (Chapter LXII.)—[1] Church in the Colonies, No. 6, Part 2, pp. 15–44. [2] Jo., V. 47, p. 302; R. 1847, p. 137; R. 1860, pp. 165, 168; R. 1861, p. 185; R. 1862, pp. 180–1. [3] R. 1869, p. 135; R. 1870, pp. 107–8. [4] R. 1880, pp. 72–3. [5] R. 1878, p. 67. [6] R. 1877, p. 61. [7] R. 1879, p. 75; R. 1880, p. 78. [8] R. 1878, pp. 68–9; R. 1879, pp. 75–6. [9] Jo., V. 54, p. 12; Applications Committee Report, 1881, p. 15. [10] R. 1888, p. 104. [11] Standing Committee Book, V. 46, pp. 246, 260. [12] Do., V. 45, p. 387; do., V. 46, p. 261. [12*a*] M.F. 1892, p. 439. [13] R. 1862, p. 180; Jo., V. 48, pp. 232–3; M.F. 1862, pp. 94–5. [14] Jo., V. 49, pp. 22, 158–9; M.F. 1864, p. 235; R. 1863, p. 112; R. 1866, p. 154. [15] R. 1867, p. 133; R. 1868, p. 102; **M** MSS., V. 13, p. 216; do., V. 14, p. 70. [16] R. 1867, p. 133. [17] M.F. 1870, pp. 131–8. [18] R. 1878, p. 69. [19] R. 1879, p. 76. [20] R. 1882, p. 70; R. 1883, p. 73; *see also* M.F. 1888, p. 320. [21] R. 1884, p. 95; *see also* M.F. 1888, p. 320. [22] R. 1881, p. 25; R. 1882, pp. 18 and vii; Jo., V. 54, p. 89; Applications Committee Report, 1882, pp. 13, 14, 18 and vii; R. 1889, p. 11. [23] **M** MSS., V. 7, pp. 174, 178; Standing Committee Book, V. 47, p. 158. [24] **M** MSS., V. 13, p. 353. [25] R. 1891, p. 125. [26] Do., p. 123.

CHAPTER LXIII.

SOUTH AUSTRALIA.

THE northern coast of this, the central division of Australia, was seen by the Portuguese and Dutch between 1600 and 1606; and a portion of the south-west coast was named Cape Leeuwin by a Dutchman in 1622. Like other parts of the island, however, its colonisation was left to the British; and viewed from this point (although the south coast was surveyed by Flinders in 1802) its real discoverer was Sturt, in 1829. As a result of his discoveries a Colonisation Company was formed in England, and founded settlements at Kangaroo Island and Adelaide in 1836. It was expected that by selling instead of granting land to emigrants, the colony would be self-supporting from the first; but so far from this, insolvency resulted, and numbers would have perished from want but for the energetic measures of a new Governor, Captain (afterwards Sir George) Grey, appointed in 1841. Originally the colony was confined within the 132nd and 141st degrees of east longitude and the 26th of south latitude. By the annexation of "No Man's Land" (in 1861) and the "Northern Territory" (in 1863) it was extended 80,000 square miles to the west, and to the Indian Ocean on the north.

IF the founders of the colony were lacking in worldly wisdom, they were truly wise in regard to heavenly things. Their first experiment in settling religion was made in connection with the Society, and proved anything but a failure. In November 1834 a letter was received from Mr. John Taylor stating that "a portion of the settlers about to embark for Southern Australia" were

"desirous of forming a District Committee of the S.P.G. for that Colony under

the Presidency of the Archdeacon of New South Wales, that the first object of the Committee would be to collect subscriptions towards . . . erecting a Church, and taking out a Clergyman, the appointment of such Clergyman being sanctioned by the Bishop of London, and the Ecclesiastical authority existing in the other Australian Colonies being recognised as extending to Southern Australia."

The Society approved the formation of the proposed Committee, and granted £200 towards the erection of a church and the temporary maintenance of the clergyman [1].

A like sum having been contributed by the S.P.C.K. and £300 by individuals, "with this money the framework of a Church capable of containing 750 souls" was purchased and sent out "in one of the first vessels which sailed for the Colony," and the Rev. C. B. HOWARD was "appointed to the Chaplaincy by Lord Glenelg" and received a salary from "the Commissioners of Colonization" [2].

Mr. Howard laboured with his own hands in erecting the church, which was named Trinity, and opened in January 1838. The arrival of the Rev. J. FARRELL (S.P.G.) on February 6, 1840, was a welcome relief to him, and the two divided their time between Adelaide and the neighbouring villages until July 1843, when Mr. Howard "entered into his rest . . . at the early age of thirty-three" [3].

Mr. FARRELL was in turn left to labour single-handed for nearly three years. By his exertions, supported by Colonel Gawler and the Society, Trinity Church was "substantially rebuilt," and a new one, St. John's, partly erected [4].

In the meantime the "South Australian Church Committee" in England having "transferred the whole of their funds and engagements to the Society," arrangements were made for erecting other churches and supplying additional clergymen. The arrival of the Revs. W. J. WOODCOCK, J. POLLITT, and W. H. COOMBS* in 1846 infused "a new and active spirit . . . into the members of our Church," money was "liberally subscribed," and churches were "erected in a most gratifying way" [5].

The new Missionaries were "highly acceptable and prized," and Mr. Woodcock (St. John's, Adelaide) felt convinced that the Church of England was "the Church of the deliberate choice, at least, of a large majority of the colonists."

"Indeed," said he (in 1847), "a great door is opened unto us, if we could only avail ourselves of the opportunity presented, but two Clergymen are quite unequal to the duties even of this town. The members of our Church seem suddenly to have awakened to the consciousness of their need of the ordinances of religion; and, as far at least as the buildings are concerned, they are disposed to make some efforts to secure them. By contributing, as you now are, to establish our Church here upon a broad and solid basis, and thereby preserving this important Colony from ignorance, superstition, irreligion, infidelity, and *multiform* dissent, you will materially aid in promoting the other great object of your Society, the conversion of the heathen" [6].

From Mr. COOMBS' Journal (1846–7) we gain an insight into Mr. FARRELL'S work, as to which he himself had said little:—

"The congregation here" (Trinity, Adelaide) "is large and important, between 500 and 600 in number, amongst them the Governor, the Judge, and principal persons of the colony. Mr. Farrell read prayers; I took the Communion Service,

* A fourth clergyman was added to the Society's list in 1846, viz. Rev. G. C. Newenham, son of the Sheriff of the Colony. His salary was wholly provided locally [5*a*].

and preached. I observed with much interest, sitting round the Communion rails—clinging as it were, to the horns of the altar—a group of native boys and girls from the Aboriginal School. The boys wear a bright red bush shirt, and the girls a sort of grey dress, made in the European fashion. Their sparkling eyes were fixed on me as a stranger; and their attentive demeanour showed that they were well instructed in the elementary knowledge of Christianity . . . their appearance forcibly reminded me that I was in a strange land; and as I looked upon these poor simple children of the wild, it was with a silent prayer that they may be brought to know Him whom to know is life eternal. . . . I visited the Sunday School . . . on entering I was reminded of some of the best Sabbath Schools I had visited in England. There was, however, one feature essentially different—the presence, at the end of the room, of many of the Natives from the Aboriginal School. . . . I addressed the children. I next went to the School of the Aborigines. . . . Governor Robe takes a deep and most praiseworthy interest in endeavouring to improve the condition of the native youth of both sexes. I met Mr. Moorhouse, the worthy protector of the aborigines, a gentleman who has for years made the natives his study, so to speak; he has again and again boldly thrown himself among the wildest tribes, and adapted himself to their habits, that he might acquire a knowledge of their language and manners."

At Gawler, where Mr. Coombs was stationed, the only building at first available for service was a mill, but a suitable structure was soon provided, and he laboured with good effect for eight years among a people who, from long abode in the bush, had "almost forgotten the Church of their fathers"; their children in very many cases were unbaptized, and their dead were buried with the "burial of an ass" [7].

In 1840 the Society accepted from W. Leigh, Esq., of Little Aston Hall, Lichfield, an offer of some land in South Australia and £2,000 in trust for the support of churches and clergymen in that province; and at his request in 1842 it was decided to appropriate the proceeds of two acres in Adelaide to the endowment of a Bishopric or Bishoprics in South Australia. Eighty acres of land were also conveyed to the Society for this purpose by T. Wilson, Esq. Some part of Mr. Leigh's offer appears to have been subsequently withdrawn; but the two town lots, which he purchased for £150, in time became so valuable as to furnish the "chief source of revenue" of the Church in the colony, although the Episcopate has derived no direct benefit from it. Through Miss Burdett-Coutts' munificence an episcopal endowment was provided, and in 1847 the Rev. A. Short was consecrated the first Bishop of Adelaide.* Special provision for additional Missionaries was made by the Society, and, accompanied from England by Archdeacon Hale and two other clergymen, the Bishop landed in his diocese on December 28, 1847, the eleventh anniversary of the foundation of the colony [8].

The character of his reception was "so thoroughly that of an English country town on occasion of some local festival" that he "could hardly realise" that he was at "the antipodes of England." "The progress of the Colony is perfectly wonderful" (he added); "to find so large and refined a society in a spot where eleven years ago a few naked savages hutted themselves under the open forest is a startling proof of the energy of our countrymen, and of the success . . . given to their labours." On December 30 a public thanksgiving service was held in Trinity Church, Adelaide. "To those who had

* As constituted by Letters Patent June 25, 1847, the Diocese of Adelaide, formed out of that of Australia, comprised South Australia and Western Australia [8a].

seen the 'day of small things,' when one single Clergyman of our Church struggled against the flood of evil, which breaks out in the first planting of a Colony, it was a sight of deep interest to witness a Bishop communicating with nine* Clergymen at the Altar Table. The number of Lay Communicants also was unexpectedly great." [L., Bishop Short, Dec. 81, 1847 [9].]

In 1848 State aid was granted to the ministers of every denomination in the Colony, but after three years this provision ceased, and the support of the ministry became dependent on voluntary effort, supplemented, in the case of the Church of England, by aid from the Society [10].

In the city of Adelaide progress towards self-support was from the first encouraging, and the influence acquired by the Church was such that in 1849 the local races, which had been inadvertently fixed for Passion Week, "were postponed . . . immediately the circumstance was pointed out." The inhabitants had become "more zealous and liberal, more regular in attendance on the services"—the congregations in Lent and at Easter being "very full." On Good Friday the shops were "almost universally shut and little work done," and the day was "far better observed" than in some parts of England [11].

As a contrast to Adelaide, the Port Lincoln† settlement, which had been left unsupplied with religious ordinances for the first twelve years of its existence, had become the scene of lawlessness and crime.

Visiting the district in 1849 the Bishop saw the remains of five natives—a mother and an infant, a man and two boys—who had died from the effects of arsenic mixed with flour, which they had stolen from a shepherd's hut. The evidence showed that the mixing had been done by the settlers with the object of destroying the natives, who had been troublesome to them.

"Those who know that the native Australian has been looked upon in the early days of every settlement in Australasia as little better than *vermin to be destroyed*, and who can estimate the force of fear and revenge and cruelty upon the untamed heart of 'the natural man' will not marvel" (said the Bishop) "if security has been obtained in New South Wales, or the Tattiara country, or other districts, by the means here alluded to, or others equally unscrupulous. I mention these things only with the view of impressing upon the minds of Christian Englishmen the need there is of *helping to supply the ordinances of religion in the early stages of a Colony*. . . . This year has seen the settlement there . . . of a Catechist, and I have now personally ministered to this portion of the flock."

During the Bishop's visit to Port Lincoln an investigation took place into charges of murder against some natives. Eventually four of them were condemned to death, while two whites—"gentlemen by birth and education"—who were "undoubtedly guilty" of the most *deliberate* cold blooded murder" of a native in the York Peninsula, were acquitted owing to a "technical flaw in the natives' evidence." The "atrocities . . . committed by some of the Bush settlers upon the natives exceed belief"; and with a view to bringing under the notice of the Government and public how little had been done towards the religious instruction of the aborigines, the Bishop, with several of the

* That being the whole number then employed in the diocese.

† 200 miles west of Adelaide, by sea. European population in 1849 about 300, spread over a large district.

Clergy and members of the Bar, petitioned for a commutation of the sentence on the four men, and two were reprieved. In the course of these proceedings the capacity of the natives to receive instruction was demonstrated by the marriage of a native couple who had been Christianised in the school at Adelaide. The ceremony was performed at Port Lincoln by the Bishop in the presence of the Governor, the court house being "filled on the occasion, and the behaviour of the pair was thoughtful and proper" [12].

In the next year (1850) a training institution for young natives was established at Port Lincoln by Archdeacon HALE, with the assistance of Government and the Society. The object was to withdraw the natives from the savage and demoralising practices of their tribes and to give them a thoroughly Christian education and training.

"The settlement" (wrote the Bishop on Sept. 7, 1850) "will form a sort of industrial school for the young half-trained married natives. They will garden, do farm work, fish, &c., and I see no reason why a Christian village may not grow out of the institution, managed as I believe it will be, with wisdom, kindness, zeal, and a humble prayerful dependence upon God. It starts under better circumstances than any Mission to the natives yet undertaken."

The spot first selected was Boston Island, but as fresh water could not be found there the Mission was removed to Poonindie on the mainland in, or about, 1851.

In 1858 Bishop Short reported that Archdeacon Hale's labours had been

"blessed with a considerable degree of success. Many young adult natives, who would have belonged to the most degraded portion of the human family, are now clothed and in their right minds, sitting at the feet of Jesus, and intelligently worshipping, through Him, their heavenly Father. The Mission now consists of fifty-four natives comprising eleven married couples, the rest children, . . . thirteen being from the Port Lincoln district. The married couples had each their little hut built of the trunks of the Shea-oak . . . the other children in small divisions occupy the remaining ones. They have their meals in common in the general kitchen. . . . Narrung one of the elder young men, assisted by two mates, is steward, butcher and cook. At half past six in the morning, and after sundown, all assemble at the Archdeacon's cottage, for the reading of Scripture and prayer. The schoolmaster, Mr. Huslop, leads the singing of a single hymn, and the low soft voices of the natives make pleasing melody. A plain exposition follows. After breakfast they go to their several employments: the cowherds milk, &c.; some were engaged in putting up posts and rails for a stock yard; the shepherds were with the flocks; two assisted the bricklayer, one preparing mortar, the other laying bricks. At the proper season they plow, reap, shear, make bricks, burn charcoal; do, in fact, under the direction of the overseer, the usual work of a station. Six hours are the limits of the working day; they are unequal to more. Shepherds and first-class labourers receive 8*s*. per week and rations; second-class 5*s*., third 3*s*. 6*d*., fourth 2*s*. 6*d*. The younger children attend school; the married women wash, and learn sewing clothes, making and mending. Such is an outline of the occupation, education, and religious training adopted at Poonindie, which begun with very limited means, and with no previous instance of success to encourage hope, has nevertheless, through a blessing upon the Archdeacon's patient, untiring, quiet zeal, reached a very promising state of maturity. Thus far the Institution is an exception to the list of Australian Missionary failures."

During his visit the Bishop b[illegible]ized ten native men and one woman.

Under Archdeacon Hale the institution continued to prosper in material and spiritual things. The lives of its inmates often put to

shame those of some of the colonists. In no instance did it happen that any of the former sent into the town on business gave way to drunkenness. With the white labourers the reverse was the case, and on one occasion a Poonindie driver, who had loaded his own dray, was found rendering a similar service to a settler who lay intoxicated on the beach. The reverence and devotion seen in the daily and Sunday services at Poonindie were such as to impress visitors with the sincerity of the worship and the piety of those representatives of the once despised race. "The singing was led by three . . . men playing on flutes, while the low, gentle voices of the others made their 'psalms and hymns and spiritual songs' a delight to themselves and all who heard them."

The removal of Archdeacon Hale to Western Australia as Bishop of the new Diocese of Perth in 1857 proved a gain to the natives there, but the loss to Poonindie was great.

A period of sickness (1856–8), in which twenty-one deaths occurred, was followed by financial troubles, and though health and worldly prosperity returned, the Missionary character of the institution was not restored for some years. By 1863 two of the natives were "able to conduct the Sunday morning service." Under a new system, introduced in 1868, each day was begun and ended by service in the chapel. In their various occupations the natives were now enabled to earn from 10*s.* to £1 a week at farm work; for shearing they were paid at the same rate as the whites—sometimes £14 in a month. When, after sixteen years' absence, Bishop Hale revisited Poonindie, he saw the realisation of his idea—"A Christian village of South Australian natives, reclaimed from barbarism, trained to the duties of social Christian life, and walking in the fear of God, through knowledge and faith in the love of Christ their Saviour, and the power of His Spirit.'

For what had been done for them they were not unmindful. Their former benefactor was presented with a tea service, and their sympathy for those who were even as they had been was shown by an annual contribution of equal value—£10—to the Melanesian Mission.

During his visit Bishop Hale took the Sunday morning service. The first lesson began with the words "Cast thy bread upon the waters: and thou shalt find it after many days." On this subject he preached, and we learn that "there was scarcely a dry eye in the assembly. The natives and half-castes were deeply impressed with the signal fulfilment of this promise to their founder and benefactor, while he himself could not but thankfully recognise the hand of God in all that has been accomplished." Many of the white neighbours were present and joined in the service. In concluding his account of the day's proceedings Bishop Short wrote (in 1872):—

"It may suffice to lower the pride of the white-skinned race to know that the half-caste children between the high Caucasian Englishman and the (supposed) *degraded* Australian type of humanity are a fine powerful, healthy, good looking race—both men and women, not darker than the natives of Southern Europe, and capable in all respects of taking their place even in the first generation beside the Briton or Teuton; driving the plough, or wielding the axe with *equal* precision, or shearing with *greater* care and skill—from 75 to 100 sheep a day—than their *white* competitors. It is well known in the Port Lincoln district that the Poonindie shearers do their work most satisfactorily and that Tom Adams is considered the

best shearer in the whole district. Let prejudice then give way before the inexorable logic of facts, and let the 'caviller' if he can, point out a hamlet of equal numbers, composed of natives from different districts of Great Britain and Ireland, so dwelling together in peace and harmony, and equally free from moral offences, or so attentive to their religious duties, as are the natives and half-castes now living in the Institution at Poonindie, enjoying consequently much happiness and walking in the fear of God. To Him be all the glory through Jesus Christ our Lord"* [13].

While the natives were thus being cared for there was much real Mission work being done among the colonists also. In 1856–7 there were 24 clergymen in the diocese, "but without the aid of the Society," said the Bishop, "we could not have planted nor could we maintain even this number." The Society's grant "I have invariably kept for strictly Missionary purposes" [14].

Here is a specimen of the work done among the emigrants in the Bush. Before the Rev. E. P. STRICKLAND was sent to the Kapunda district in 1856 the neighbourhood was "notoriously bad. The settlers disregarded Sunday until they at last lost the day." Some would contend that it was Saturday; others, Monday. Mr. Strickland began by visiting every house and tent that he could hear of. Many had not heard a clergyman's voice since their arrival in the colony. In some instances Mr. Strickland "spent hours in teaching the adult members of a family to write." On one occasion he sought out a fever-stricken family whom no one else but the doctor would go near. In a miserable hut lay a father, mother, and six children—one of them dead. The husband was too ill to talk, but the wife in an ecstasy of joy clasped her hands and sitting up in bed cried out . . . "Look, look, my children! . . . that is one of the Clergymen I have told you about that live in dear Old England—who could have thought that one of them would have sought us out in this wilderness?" All the children hid themselves under the bedclothes, never having before seen a man dressed all in black clothes. So valued and blessed were Mr. Strickland's ministrations that the settlers set to work to build three churches, and in 1858 two were consecrated—at Kapunda and Riverton—confirmations were held in each, the congregations were overflowing, and the collections amounted to £65. "This," said the Bishop, "illustrates the effect of the Society's . . . grant . . . in opening new Missions" [15].

Another Missionary of the Society was once stopped in the street by a gold digger, who said: "Can you tell me where I can find the Bishop? or perhaps, if you are a clergyman, you can do for me what I want. I promised, if God prospered me at the diggings, to do something for the Church." So saying he placed £20 in Mr. Woodcock's hand under a promise that his name should not be disclosed. [L., Rev. J. W. Woodcock, 1853 [16].]

Wherever the Bishop went he found the services of the Church "heartily welcomed," and generally the people were liberal in contributing to their support—in Adelaide in 1861 more than £2,000 a year was being raised for Church purposes [17]. A clergyman landing in that city in 1862 was surprised to see fine churches—"in which the

* It should be added that natives of Poonindie were on several occasions received as guests at the Bishop's house, Adelaide.

singing and chanting were equal to any in England"—also large Day Schools and Sunday Schools [18].

By means of a Diocesan Endowment and Additional Clergy Fund started in 1860 and built up with the Society's assistance, sufficient provision was made for the poorer districts to enable the Society to discontinue its aid to the colony in 1865, and Adelaide thus afforded the first example on the continent of Australia of a diocese complete in its organisation and independent of any State aid or external support of its clergy [19].

In advocating the substitution for annual grants of "one sufficient endowment in land for the future extension of the Church," Bishop Short said in 1856: "Had this been done ten years ago, the Church in this Colony would have been entirely self-supporting, independent alike of the State or contributions of the mother country" [20].

For the southern part it has not been necessary to renew help, but the "Northern Territory" has since claimed and received assistance. Long before its incorporation into "South Australia" the Society's attention had been drawn to this quarter. In 1824 an English settlement was formed at Melville Island. Three years later it was transferred to Raffles Bay, and in 1829 abandoned. In 1838 Bishop BROUGHTON of Australia informed the Society that an expedition was "on the point of sailing from Sydney to establish a colony at Port Essington . . . within a few miles of Raffles Bay . . . under the command of Sir Gordon Bremer who conducted the first establishment." As the settlement from the outset was to contain a great number of persons, including the crews of two ships of war, the Bishop learned with regret that "no provision whatever had been made for the appointment of any Clergyman . . . but that it was intended to proceed with as little attention to secure the administration of the offices of religion as if the settlement had been undertaken by a heathen and not by a Christian nation." The desire of the Bishop to "provide the blessing of a Christian establishment" was increased on learning that in the islands of Wetta, Kissa, &c., to the north of Timor, there existed a native Christian community with whom the British would soon be in frequent intercourse. As the power of the Dutch (to whom these natives owed their conversion) was then declining in that quarter, there appeared to be an opening for extending "an acquaintance with the Gospel over the numerous islands . . . between Timor and the Phillipines." But if a favourable impression was to be made, "we must show them" (said the Bishop) "that we are Christians no less than themselves; and when they visit our settlement they must not be allowed to remark so obvious an inferiority in us as that while they have churches for the public worship of God we have none." The Bishop therefore placed at Sir G. Bremer's disposal £800, £200 being from the funds of the S.P.G. and S.P.C.K., for the erection of a church at Port Essington, promising also to provide a clergyman at the "earliest opportunity" [21].

As no further communication on the subject can be found in the Society's records, it must be assumed that this expedition also failed before either church or clergyman could be provided.

A fresh opportunity occurred in 1872 in connection with the occupation of Port Darwin and the establishment of telegraph stations

from Port Essington to Adelaide. Until the completion of the telegraph the English population in the Northern Territory did not exceed 300 souls; but the discovery of goldfields about that time seemed likely to "create a rush and turn the place into a new California." By the aid of the Society the Rev. C. W. HAWKINS was sent to Port Darwin in January 1874, but being unable to endure the trying climate he returned to Adelaide in the following July. At that time the settlement was unprosperous, the congregations were small, and little help was forthcoming from them for his support or for church building. The prospects of the colony were so uncertain that it was not deemed advisable to renew the Mission until 1884, by which time 700 Europeans and some 3,000 Chinese had become established there. In 1885 the Rev. J. FRENCH of Adelaide visited the district. The majority of the Europeans were well affected to the Church, and desired her ministrations. He "was welcomed everywhere and men seemed glad to think that their spiritual wants were not quite forgotten." The Rev. T. WARD, who volunteered for the Mission in 1886, was also welcomed, but he soon "found the work very unsatisfactory and discouraging," the English being indisposed to attend service after being "left churchless so long." Worse than this, his efforts to instruct the Chinese were opposed. It was objected that he was "enabling the Chinese to displace Europeans in stores and other places," and some of the masters said that if the Chinese boys learned English they would dismiss them. Their teaching had therefore to be abandoned, and Mr. Ward resigned in 1888. A successor has not yet been forthcoming, though the need of one has been forcibly demonstrated by the above circumstances and by the conclusion of Mr. Ward's report:—

"One great question, and one of surpassing difficulty, is, how can the Gospel of our Lord be taught to the thousands upon thousands of North Territory aboriginals? Their very low type of humanity, their utter want of morality, which places their outward life lower than that of the beasts which perish, the fact that they are always roving about and appear incapable of settled life,—these and other characteristics render the solution of the question very hard. I have reported respecting this to the Bishop of Adelaide" [22].

With the example of Poonindie before us, it ought not to be impossible to solve the question.

There are few colonies in which the Church has been planted and become self-supporting in thirty years. With the exception of the Northern Territory, this has been the case with South Australia. Gratitude for what has been accomplished has not been wanting. As early as 1857 an annual collection for the Foreign Missions of the Society was begun in every church, and £65 was received towards the re-establishment of the Delhi Mission after the Indian Mutiny. In addition to the direct contributions to the Society's funds, Missions to the surrounding heathen both in Australia and in Melanesia are supported [23].

STATISTICS.—In South Australia (area, 903,690 square miles), where (1836–65, 1874–5, 1886–8) the Society assisted in maintaining 84 Missionaries and planting 27 Central Stations (as detailed on pp. 904–5), there are now 320,431 inhabitants, of whom 89,271 are Church Members, under the care of 68 Clergymen and a Bishop. [*See* p. 765; *see also* the Table, p. 466.]

References (Chapter LXIII.)—[1] Jo., V. 43, pp. 427–8; R. 1834–5, p. 47. [2] R. 1836, p. 45. [3] **M** MSS., V. 4, pp. 268–9; R. 1840, p. 52; R. 1841, p. 63; Q.P., Oct. 1848, pp. 9–10; M.R. 1855, pp. 149–50; **M** MSS., V. 1, p. 3. [4] Jo., V. 44, pp. 390, 421; Jo., V. 45, p. 180; **M** MSS., V. 1, p. 3; Q.P., 1848, p. 9. [5] Jo., V. 44, pp. 387, 390; Jo., V. 45, pp. 83, 180–1, 193–4, 226, 271, 330; **M** MSS., V. 1, pp. 1–3, 15, 18; R. 1840, p. 52; R. 1841, p. 64; R. 1846, p. 95; R. 1847, p. 109; Q.P., July 1841, p. 15; Q.P., October 1848, pp. 7, 8. [5*a*] **M** MSS., V. 1, pp. 3, 4, 19, 24. [6] **M** MSS., V. 1, pp. 5, 11, 12, 18, 23; R. 1847, p. 110; Q.P., October 1848, pp. 3, 46. [7] **M** MSS., V. 1, p. 48; Q.P., October 1848, pp. 6, 10, 15, 16. [8] Jo., V. 44, pp. 327, 420–1; App. Jo. C, pp. 42–4; Jo., V. 45, pp. 3, 314–15; R. 1847, pp. 35–6, 118–9, 136–9; R. 1860, p. 28; M.R. 1855, p. 151; R. 1881, pp. 89–91; Q.P., July 1848, p. 8. [8*a*] R. 1847, pp. 136–7. [9] **M** MSS., V. 1, pp. 54–6. [10] **M** MSS., V. 1, pp. 60, 73, 258, 269, 288, 293–5; R. 1881, p. 90. [11] R. 1849, p. 183; **M** MSS., V. 1, pp. 151–3. [12] R. 1850, pp. 101–6; **M** MSS., V. 1, pp. 161–8, 185–6, 203. [13] Jo., V. 46, pp. 247, 320–1, 361; Letters of Bishop Short, 1850–2, 1856–63; **M** MSS., V. 1, pp. 252–3, 258, 276, 306, 384, 388, 392, 395–6, 401, 408, 422, 424, 437–8, 441, 443, 464, 484, 492, 494; **M** MSS., V. 2, pp. 37, 42, 61, 67–8; R. 1851, p. 81; R. 1857, pp. 122–3; R. 1858, pp. 129–30; R. 1859, p. 131; M.F. 1860, pp. 97–101; R. 1861, p. 187; R. 1862, pp. 182–4; R. 1863, p. 116; R. 1863–4, p. 132; Bishop Hale's Account of Poonindie: "The Aborigines of Australia" (S.P.C.K.) [14] R. 1856, p. 132; R. 1857, p. 121. [15] R. 1857, pp. 123–4; R. 1858, pp. 128–32. [16] R. 1853, p. 74. [17] R. 1861, p. 186. [18] R. 1862, pp. 183–4. [19] Jo., V. 48, p. 77; **M** MSS., V. 3, pp. 87, 89; R. 1863–4, p. 132; R. 1865, p. 148; R. 1881, p. 91; Applications Committee Report, 1865, p. 10. [20] **M** MSS., V. 1, p. 403. [21] **M** MSS., V. 4, pp. 122–35; R. 1839, pp. 124–8; Jo., V. 44, p. 254. [22] R. 1873, p. 100; R. 1874, p. 86; R. 1883, p. 74; R. 1884, p. 77; R. 1885, pp. 75–7; R. 1887, pp. 90–1; **M** MSS., V. 2, pp. 140, 144, 192–6, 209. [23] **M** MSS., V. 1, p. 461; R. 1858, p. 128; R. 1859, p. 129; R. 1881, p. 92.

CHAPTER LXIV.

WESTERN AUSTRALIA.

THE early Portuguese and Dutch navigators were the first Europeans to visit Western Australia, and the Swan River is said to have received its name from William Vlaming, a Dutchman, in 1695. No attempt at settlement was made until 1826, when a party of convicts with a military guard was sent to King George's Sound by the Government of New South Wales. In 1829 the colony was formally proclaimed, the towns of Perth and Freemantle were founded under Governor Stirling, and immigrants began to arrive. Great difficulties and losses were encountered at the outset; but the earlier settlers contained such a proportion of good men and women that up to 1838 there had not been "occasion to execute sentence of death on a single individual," and only "a small number of offences had been committed and these chiefly by immigrants from the neighbouring penal settlements." [Report of Governor Stirling, 1838.] As free immigration did not continue on a scale sufficient to develop the country, the settlers in 1850 petitioned the Imperial Government to make the colony a penal settlement. Nearly 10,000 convicts were introduced during the next 18 years, at the end of which (*i.e.* in 1868) transportation to Western Australia ceased. Most of the original settlers being members of the Church of England, the Rev. J. R. Wittenoom was appointed chaplain on the proclamation of the colony, and for many years he was the only clergyman in it. He was stationed at Perth.

IN January 1834 "the Australian Company" stated that they were prepared to partly support a clergyman who might officiate in a church which had been recently built by Sir E. Parry on their estate in West Australia, provided the Society would "recommend a proper person

for the situation and . . . make some addition to his salary." The offer met with a ready response and a vote of £50 per annum, but as the Company were "not prepared to waive their right of removing at their pleasure the clergyman," the Society declined to appoint to the church [1]. This was one of the first churches erected in the colony, possibly *the* first, for the chief towns seem to have been unprovided with such buildings until some years later, when with the aid of the Society (first voted in 1836) churches were erected at Freemantle (opened August 1843), and Perth* (opened January 22, 1846). In each instance the assistance (£200 to Perth and £100 to Freemantle) was granted in answer to applications made by Major Irvine, Commandant of the Forces in Western Australia [2].

The need of additional clergymen for the colony was brought to the Society's notice by the "Rev. Dr. ELVINGTON" in 1840 and the Rev. J. B. WITTENOOM in 1841, and in the latter year the Rev. G. KING was sent out by the Society and stationed at Freemantle [3]. There for eight years he ministered to both settlers and natives. For the latter a school was opened (with Government aid) in 1842, consisting of children collected from the bush—the girls had all been betrothed to native men, but as their future husbands were already possessed of a wife or two, Mr. King easily purchased their freedom. In December 1842 ten of the children were baptized in Freemantle Church. "This gathering of the first-fruits of the Church of God was an unspeakably interesting occasion; and the solemn attention" of the "crowded congregation bespoke more concern than curiosity" [4]. The advancement of the native children "towards civilization and evangelical knowledge" was "uniformly progressive"; "in moral sentiment, as well as in the attainment of ordinary humble tuition" they were "not one degree inferior to the common average of European children," and quite as "reverential and attentive." [Rev. G. King, Jan. 1, 1846 [5].]

The total white population of the colony in 1846 was about 4,000. As these people were widely scattered, thirteen churches or chapels had been built for them, and "the Church of England" being "the Church of the people," there was not "a dissenting body in the territory" except in the town of Perth, where the Wesleyans and Romanists had secured an entrance. Within three years of the completion of their church the Freemantle congregation sent the Society an offering nearly equal in amount to one-fifth of its grant towards the erection of the building [6].

The stations for 50 miles to the south and 20 miles to the east of Freemantle were also served by Mr. King, whose visits were so arranged "that every settler within the circuit of his work" might "have divine service brought to his door, or to his neighbour's house, once in the month." One early result was the erection of churches by the settlers at Pinjarrah and Mandurah in 1842, and the gift of 500 acres of land from Mr. Thomas Peel as an endowment for the former [7].

In 1848 the Bishop of Adelaide made his first visit to Western

* "The foundation of a good sized church at Perth" was laid by Governor Hutt on Jan. 1, 1841, in which year he also reported "We have three additional churches built on the banks of the Swan" [2a].

Australia, which was then under his charge. The colony was in a very depressed state as to trade and commerce. The population numbered 4,600, of whom above 2,700 claimed membership with the Church of England. "A Bishop, several Priests with lay brothers and four Sisters of Mercy" had been "sent out to take care of the little flock" of Roman Catholics (806 in number) "and the heathen." Some of these clergy withdrew "on finding their services less needed than supposed." Two who were at King George's Sound left "after trying for a few months to instruct the natives in the bush." For the thirteen English churches there were only five clergymen. The first episcopal act of Bishop Short was the consecration of a newly erected church at Albany in King George's Sound. Confirmation was administered to 10 men and 14 women (all but one of whom remained to communicate), and the Bishop also baptized two half-caste children, "brought up in the nurture of the Lord by the disinterested kindness of persons unconnected with them except by the tie of Christian love." It was "wonderful and consolatory" to find in a place where for 18 years there was no resident minister, so earnest a desire for the ordinances of Divine service." "All Sectarian feeling was thrown aside and within the walls of Zion were seen sitting together, Episcopalian, Presbyterian, Wesleyan, Roman Catholic, English, Scotch, Irish, American, worshipping together with brotherly love,"—in all a congregation of 100.

On leaving, the Bishop was presented with "an affectionate address," signed by everybody who could write; and men, women and children followed him to the shore.

At Freemantle, Mr. King's Native School was inspected. "It consisted of 15 children of both sexes, mostly taken in infancy from the bush, as being orphans or otherwise unbefriended." The natives of Western Australia were "superior to the Adelaide tribe, physically and in point of civilisation." But "the faith and love . . . which led . . . Mr. King to treat them as he would an orphan *white child*" was rare. The natives generally being "counted an inferior class" and "sometimes defrauded," naturally preferred their native associations "to being despised and wronged as a Pariah caste among whites, many of whom" were "below themselves in honesty, trustfulness, and self-respect." "The work may be one of time" (continued the Bishop), "but wise and Christian management would reclaim some firstfruits of this neglected race . . . as yet they have not received that management except in isolated instances."

Four native couples* were married by the Bishop. Three of the girls when rescued seven years before were "the most debased in habits and the least happy of all the creatures which the forest sustains." Unfortunately the charge of his extensive Mission impaired Mr. King's health, and in 1849 he had to leave the colony. His ministry had "been much blessed" [8].

In the first-fruits of the Freemantle Native School lay "the pledge of a rich and plentiful harvest" among the aborigines. Mr. King had endeavoured in 1844 to establish a training institution at the Murray, with a view to the evangelisation of the Murray tribe—"the fiercest and most warlike in the country," and that which gave battle to a

* The men were from the Wesleyan Institution at Wonnerco.

strong military party when Sir James Stirling went to mark out the town site of Pinjarrah. The Governor of the Colony confessed himself "deeply sensible of the justice" of Mr. King's representations, "and of the paramount duty incumbent on a Government to provide instruction for the inhabitants of a country," but the public funds at that time could not bear the charge [9].

With the appointment of the Rev. J. WOLLASTON to the newly-formed Archdeaconry of Albany in 1849 arose an opportunity of opening work among the aborigines in that neighbourhood, and the Society placed £50 per annum at his disposal for a Native Mission, in addition to an annual grant of £200 for encouraging the erection of churches and providing catechists for the settlers. Both grants proved of excellent service.

For the natives, a Training Institution was opened in 1852, a benevolent lady, Mrs. Camfield, undertaking the care and instruction of the children without remuneration [10].

By the aid of the Society, which contributed £3,000* in 1852 towards an endowment [11], Western Australia was in 1857 separated from Adelaide and formed into the Diocese of Perth. Its first Bishop, Dr. HALE, reported in 1862 that the Albany Native Institution, which "could scarcely have struggled into existence if it had not been fostered by the Society," was "now in a condition much more flourishing and hopeful than at any former period." People had been backward "in believing that anything can be done towards civilizing and Christianizing the Natives." But the Governor having recently visited and examined the Institution had become "so perfectly satisfied as to the reality, and the value" of the work, that instead of withdrawing support as had been anticipated, he increased it, and instructed the resident magistrates in the different colonies to endeavour to induce the natives to give up children for the purpose of instruction and education at Albany at the public expense [12].

With the exception of the Albany Institution, and the partial support of a few clergymen between 1857 and 1864,† Perth received little assistance from the Society during the first twenty years of its existence as a separate diocese, the Imperial and Colonial Legislatures having made provision for a staff of clergy. Since the disestablishment of the Church and the withdrawal of Government aid in 1876 &c. the Society has again contributed‡ to the maintenance and extension of the Church's ministrations in the colony [13]. A portion of this renewed help has long been available for a new Mission to the aborigines, and in 1885 the Rev. J. B. GRIBBLE endeavoured to establish a station among the natives in the Gascoyne district; but owing to the opposition of the colonists he removed (in 1887) to New South Wales, in which colony he had already (at Warangesda) done excellent work among the aborigines. The lack of a suitable successor prevented a renewed attempt until 1890. It is hoped that with the co-operation of

* Increased to £3,225 in 1882 [11*a*].

† Rev. W. D. Williams, Guildford, 1857–9; Rev. W. S. Meade, King George's Sound, 1860; Rev. H. B. Thornhill, Northam &c., 1860–2; Rev. G. J. Bostock, do., 1862–4; Rev. J. S. Price, Pinjarrah &c., 1862–4.

‡ By voting £1,000 towards a Sustentation and Endowment Fund, besides annual grants for Clergy [13*a*].

the Colonial Government a strong and successful Mission will now be permanently established among the natives [14].

STATISTICS.—In Western Australia (area, 1,060,000 sq. miles), where (1841–64, 1876–92) the Society has assisted in maintaining 34 Missionaries and planting 23 Central Stations (as detailed on p. 905), there are now 53,285 inhabitants, of whom 24,769 are Church Members, under the care of 25 Clergymen and a Bishop. [*See* p. 765; *see also* the Table on p. 466.]

References (Chapter LXIV.)—[1] Jo., V. 43, pp. 372, 391. [2] Jo., V. 44, pp. 99, 110; App. Jo. C, p. 77; R. 1844, p. 95; R. 1845, p. 97; Q.P., Jan. 1843, p. 10. [2*a*] App. Jo. C, p. 77. [3] Jo., V. 46, pp. 342, 379, 381, 416; R. 1840, p. 52: *see also* App. Jo. C, pp. 76–8. [4] Q.P., January 1843, pp. 8, 9; Q.P., October 1843, p. 7; M MSS., V. 5, pp. 117–20, 141–4, 227–8. [5] M MSS., V. 5, p. 429; R. 1846, p. 96: *see also* R. 1844, p. 95. [6] R. 1846, p. 96. [7] Q.P., January 1843, pp. 9, 10; Jo., V. 45, p. 115; M MSS., V. 5, p. 142; R. 1849, p. 189. [8] M MSS., V. 1, pp. 123–40, 145; R. 1849, pp. 184–9; Q.P., July 1849, pp. 13–15. [9] M MSS., V. 5, pp. 331–2; Q.P., April 1845, pp. 14, 15. [10] R. 1849, p. 184; R. 1853, pp. 77–8; R. 1855, pp. 136, 138; Jo., V. 46, p. 248; M MSS., V. 1, pp. 145, 207, 282–7; V. 3, pp. 41–4; G.M. 1854, pp. 65–71. [11] Jo., V. 46, pp. 331–3. [11*a*] Jo., V. 54, p. 89. [12] M MSS., V. 19, p. 27; Jo., V. 48, pp. 242–3; M.F. 1862, pp. 119–20; R. 1862, p. 186. [13] R. 1866, p. 164; R. 1877, p. 63. [13*a*] Jo., V. 52, p. 390; Jo., V. 54, p. 89; Applications Committee Report, 1882, pp. 12–13, viii; R. 1891, p. 125. [14] R. 1882, pp. 71–2; R. 1885, p. 78; R. 1886, p. 79; M MSS., V. 19, pp. 168, 170–5, 180–91, 204–7, 213, 216.

CHAPTER LXV.

TASMANIA.

TASMANIA—or Van Diemen's Land, as it was once called—was discovered in 1642 by the Dutch navigator, Abel Van Tasman; but it was reserved for Surgeon Bass in 1797 to demonstrate that it was an island. England formally took possession of it in 1803, and made it an auxiliary penal settlement to New South Wales. The first convicts were sent out in 1804, and Hobart Town was founded on the banks of the Derwent. Free emigrants were first introduced in 1816; and in the next year a church was begun at Hobart. Already the colony was paying the penalty of religious neglect. Within a year of the British occupation (1803–4) a collision took place between the colonists and the aborigines at Risdon, when many of the latter were slain. The efforts of several of the Governors to restore confidence and establish friendly relations were frustrated by outrages committed by European "bushrangers." In retaliating, the natives were unable to discriminate between friend and foe. "No white man's life was safe. . . . Men, women and children were speared alike." In 1830 Governor Arthur planned the removal of the natives to a separate island. Five thousand troops were sent out to effect the capture; but after two months' absence and an expenditure of £30,000 they brought back only two prisoners. What numbers failed to do, was accomplished by a builder in Hobart Town, named Robinson, who gained such an influence over the natives that, chiefly by persuasion, the whole of them were gathered together and transferred to Flinders Island, in Bass Straits, the last capture taking place in December 1842. Here, notwithstanding every reasonable attention paid to their comfort and improvement by Government, their number had dwindled to 54 when visited by Bishop Nixon in 1843. Four years later the survivors were removed to Oyster Cove, where in 1854 only 16

remained. [*See* Bishop Nixon's *Cruise of the 'Beacon,'* 1854.] The last of the race died in 1876. The bushrangers referred to were mostly runaway convicts, and their hand was frequently raised against every man, white and black. Under Governor Sorrell (1817–24) they were suppressed. Some of them were shot in the woods, or starved to death or hanged; others were killed and eaten by their comrades.

THE religious needs of Tasmania were brought to the Society's notice by Archdeacon BROUGHTON of New South Wales in December 1834 [*see* pp. 391–2], and out of the first £1,000 voted in answer to his appeal, £400 was appropriated to the erection of two churches, in Hobart Town* and Launceston†. For each of these places only one such building existed, and these were "far too small for the numbers wishing to attend," Hobart Town alone containing from 7,000 to 9,000 people, "almost exclusively Protestant." During the next seven years provision was made, with the Society's assistance,‡ for 14 additional churches and 8 parsonages in parts of the island where before little if any such accommodation was to be found. This was the beginning of the first "serious effort" made to provide instruction "either for settlers or convicts" [1].

Visiting Tasmania in 1838 after a lapse of five years, Bishop BROUGHTON noticed that "a gradual but certain improvement of the moral and religious condition of the inhabitants" was taking place. Of Tasmania as of New South Wales he could say that, "surrounded, it cannot be dissembled, by much that is base and disgusting, there is nevertheless an extensive, and in point of actual influence, a preponderating proportion of integrity and worth, from which if suitably supported and encouraged now, there may hereafter spring forth a wise and understanding people to occupy this land." Wherever he had gone an anxiety had been manifested "to possess the observances of religion and the guidance of their proper ministers," and in every district the inhabitants were fulfilling the conditions under which the aid of Government could be obtained in erecting churches and parsonages and maintaining clergymen. "On behalf of these truly exemplary and deserving people" he appealed to the Society to send out several clergymen at once [2]. This was done,§ and later on others were sent, specially for a class not exemplary, and therefore more in need of such attention. The formation of Tasmania into a diocese—a matter frequently urged by Bishop Broughton—was accomplished in 1842, on the representation of Governor Sir John Franklin, afterwards the famous Arctic explorer [3], and with the aid of a grant of £2,500 from the Society [3*a*].

The necessity of such a measure had been intensified by the fact that transportation to New South Wales had recently ceased (1841), and Tasmania, with Norfolk Island annexed, had become the only receptacle for convicts from the mother country. When Dr. NIXON, the first Bishop of Tasmania, took charge of his diocese he found "that out of a population of some 60,000, scattered over a country nearly as large as England, there were about 18,000 convicts." With the exception of a Wesleyan minister stationed by the Government in

* Trinity. † St. John's.

‡ The grants-in-aid from the Society varied in amount from £20 to £50. A sum of £200 was also given towards building a school at Launceston [1*a*].

§ The first S.P.G. Missionaries in Tasmania were Rev. G. Bateman (Oatlands and Jericho, 1838), Rev. H. P. Fry (Hobart Town, 1838), and Rev. J. Mayson (Hobart Town, 1838).

Tasman's Peninsula, there was "not . . . one chaplain appointed *exclusively* to the systematic instruction of the convicts." At the "road stations" provision had been made for the daily reading of the sacred Scriptures, but those readings had been performed generally if not always by some of the very worst of the convicts themselves." "For labour and for punishment" ample provision had been made. The most abandoned criminals were "shut up in wretched hovels" on a separate island during night-time, and in the day were sent to work on the opposite coast. Here, "borne down by toil and by the ever present sense of irremediable hopeless degradation," so "dreadful" was the punishment that "murder even" had "been committed, in order that the miserable criminal might be remanded to the gaol in Hobart Town, and thus be permitted to spend, in comparative comfort, that brief time . . . between the sentence of death and its execution." Here again were "no spiritual instructors"—"the possibility of reformation was taken from them, and they were doomed it would appear, to have even in this world, a foretaste of that hell which God had declared should be the dwelling place of the impenitent and the ungodly" [4]. It is only just to add that Government were becoming alive to the necessity of remedying these evils, and in the same year that the Bishop uttered his complaint Lord Stanley introduced the "probation system." Under this treatment convicts were to pass through the successive stages of detention,* probation gangs, probation-pass, ticket-of-leave, and pardon. Each probation gang was to have a clergyman or schoolmaster attached, and religious instruction was to be carefully given. The failure of this system was partly due to the lack of proper agents to administer it, and "the one thing needful" seems to have been sadly neglected. A letter of a convict will best illustrate this. He was one who on the voyage had shown a true desire "to lead a new life." How difficult that was in such a nursery of vice as the probation gang will appear from his words :—

"Thank God, I can now breathe a purer air, and can lift up my head (as far as a convict can) once more, being just escaped from the dreadful society of the probation gang. On Jan. 14, 1843, we arrived . . . and in a few days were separated and most of us sent into the interior to our appointed stations. Previously to our dispersion we had an opportunity of assembling for reading the Scriptures and Prayer, as we had been wont to do on board the ship . . . and earnest were the prayers, and deep the feeling on behalf of our kind friend and patron we were about to part with, and fervently too we sought Divine wisdom and grace, to guide and bless us in all our future steps. The time soon came for us to be marched off. Myself, and five more shipmates, with twenty old hands were yoked to carts, loaded . . . all we knew was that we were going to form a new station fifty miles up the country. . . . Journey on we must, up rugged hills beneath a scorching sun, and amidst the hellish oaths . . . of our new companions. My ears were unaccustomed to such wicked words as proceeded from their lips. . . . We arrived . . . and were put within the prison. . . . My friend and shipmate . . . desirous of doing good, proposed to read a chapter from God's Word, but oh! I shall never forget the dreadful cry they set up. 'You old hypocrite! there's no God in Van Dieman's Land, nor ever shall be!' Not till then did I find banishment such a heavy chastisement. . . . At —— we commenced our work. Then began the course of government and discipline to which I have been subjected. Gangs marched to the Station as it enlarged from . . . Second Sentence Stations. These men are supposed to have been reformed but . . . their conduct

* This at Norfolk Island, but only in extreme cases.

soon evinced that the treatment they had received was calculated to harden, rather than soften, their moral feelings. They soon broke out. Officers commenced their work. . . . I should have told you that for three or four months we were tolerably comfortable, owing to the influence of a pious visiting magistrate, who . . . during that brief period . . . paid great attention to our spiritual interests. . . . There was no flogging during his time: but he would come and talk with us as a tender father to his children, and encourage us, in every possible way. . . . After he had left us, the scene changed. Thirty boys, incorrigible, as their conduct afterwards proved, were sent to us, and . . . allowed to mix with the men, many of whom were depraved in the extreme. . . . Never did I feel myself so degraded, never were my feelings so hurt as now. . . . What my mind has suffered through the wickedness of my fellow men I will not attempt to tell. . . . With few exceptions no man cared for their souls. Our illegal conduct made us convicts and our rulers have placed us in such circumstances, as render the commission of crime easy. They put forth no counteracting influences, to bear against the evil spirit that is in man. Little instruction is afforded to the mind. . . . I hope something will be done speedily for the bondmen and bondwomen in this part . . . the present system is most ruinous both to soul and body. . . . They assemble in groups telling each other of the robberies and murders they have committed and at night . . . the scene is truly awful" [5].

A statement made by the Bishop of Tasmania in 1847 confirms this description. One-half of the whole population of 60,000 were now convicts, and under the existing system of prison discipline "a degree of wickedness" had "sprung up among the convict gangs, unexampled" (the Bishop believed) "in the annals of the Christian world." Few, if any, of the prisoners while in the gangs dared, though their hearts might be touched with remorse, "even speak of, much less act upon, their convictions" [6].

Through the recommendation of the Society the services of five candidates for Ordination were secured in January 1844 as religious instructors* to the convicts, for whom Government had determined to provide a large increase of clergy [7].

The Society also promoted the raising of a Special Fund for Tasmania, and between 1842 and 1849 over £23,000 was contributed by the Church in England to meet the spiritual wants of the diocese. Only part of this money passed through the Society's hands [8].

Already the Missionaries first sent out by the Society, although intended specially for the free settlers, had been able to do something for the outcast class.

From Oatlands the Rev. G. BATEMAN reported in 1843: "The hearts of few unfortunates here are really hardened, not one in a hundred; and they can generally be profitably turned to good paths by kindness and taking an interest in their welfare." Of another station he said: "The Vale of Jericho has been so supported, so comforted by a holy place of worship, that it is quite a contrast to the dreadful heathenish state of other villages and settlements here." [9].

By 1849 the number of Clergy in the diocese had increased to fifty, and a Theological College was at work training candidates for Holy Orders. [*See* p. 788.] The Clergy consisted of Colonial Chaplains, Missionary Chaplains, and religious instructors maintained by the Crown for services in gaols and convict stations. The Colonial Chaplains

* Their work began on the voyage from England. [*See* accounts of Messrs. W. R. Bennett and G. Eastman in 1844 [7*a*].]

were maintained by the local Legislature, and of the Missionaries, five were supported from Crown endowments and the rest by special contributions from England. In the previous ten years the population had greatly increased, and the colony was "honourably distinguished" by the liberality of its older residents "to promote the propagation of the Gospel in every practicable way, and to stem the tide of evil continually flowing in from the mother country" [10]. Chief among those evils was intemperance. The Society's Missionary at Hobart Town in 1855 estimated that £700,000 was annually spent on drink in Tasmania, and in Hobart Town alone the average was £12 a year for "every person" or £50 for "each house," and 279 coroners' inquests had been held in the year, on deaths "mostly caused by drink" [11].

The discovery of gold in California thinned the population in 1850, and among those who migrated were a gang of convicts. They effected their escape by seizing the Bishop's Missionary boat, the *Psyche*, in which it is supposed they went "from island to island for the sake of provisions until they reached the Sacramento." At this period the free settlers were renewing efforts, often made, to resist a further importation of convicts [12]. An "angry, restless and even rebellious feeling" had been excited among the colonists, but notwithstanding this the evil might have continued to grow but for the danger caused to the Colony of Victoria. On the representation of the Bishop of Melbourne the Society petitioned the two Houses of Imperial Parliament on the subject in 1853, and transportation to Van Diemen's Land, or Tasmania as it now became, was henceforth discontinued [13].

The moral degradation which Tasmania had been compelled to endure for fifty years might have furnished grounds for soliciting the alms of English Churchmen for a prolonged period: certain it is that many colonies with claims weak by comparison have continued to look for and to receive such support. The decision taken by Bishop NIXON was thus expressed:—

"We have been largely helped from home. Your own Society, the S.P.C.K., private bounty, all have proved to us how large is the debt of gratitude that we owe to the continued and lavish kindness of the mother country. Surely we can best show our thankfulness by quietly suffering these many streams of bounty to flow into other channels, and to impart to other and less flourishing communities some of those advantages which we have so liberally received ourselves." [L. to the S.P.G., June 5, 1854 [14].]

Four years later there was but a single clergyman in the diocese assisted by the Society, and in 1859 this aid was dispensed with. The Bishop's efforts were unremitting to rouse his flock "to a sense of their duty, as stewards of the good things with which Providence" had "entrusted them."

"I have" (he wrote) "distinctly warned them that I will be no party to any further appeals to your Society." . . . "I will not be instrumental in begging about [? alms] at the hands of England. Gifts that come spontaneously from loving hearts will never be rejected by me, but be received with all gratitude. My determination does not extend to such little matters as books and the like. But I am quite sure that we shall have means enough in the Colony to do without home grants. . . . We shall be sadly disgraced if there be not enough of the old British spirit within us to induce us to exercise a little of the self-denial which our forefathers practised so largely" [15].

STATISTICS.—In Tasmania (area, 26,215 sq. miles), where the Society (1835–59) assisted in maintaining 17 Missionaries and planting 17 Central Stations (as detailed on p. 906), there are now 154,619 inhabitants, of whom 76,800 are Church Members, under the care of 72 Clergymen and a Bishop. [*See* p. 765; *see also* the Table on p. 466.]

References (Chapter LXV.)—[1] R. 1834–5, pp. 190–1, 195, 198; R. 1837, p. 18; R. 1841, pp. 60–2; Jo., V. 43, pp. 437–8; Jo., V. 44, pp. 28–9, 312, 390. [1*a*] R. 1841, p. 60. [2] R. 1838, pp. 100–5. [3] Q.P., January 1842, p. 2; Q.P., July 1842, p. 13. [3*a*] Jo., V. 44, p. 394, Colonial Bishoprics' Council Journal, V. 1, pp. 16, 17. [4] Address of Bishop Nixon at the S.P.G. Meeting in Leeds, 1842. [5] M.R. 1852, pp. 198–203. [6] **M** MSS., V. 20, p. 114*a*; Printed Statement No. I., pp. 3–4. [7] Jo., V. 45, p. 100; Q.P., April 1844, p. 14. [7*a*] App. Jo. **D**, pp. 159–71. [8] **M** MSS., V. 20, p. 114*a*; Printed Statement No. II., pp. 13–14, and No. III., pp. 1–20. [9] Q.P., April 1844, pp. 15–16. [10] R. 1849, pp. 201–2. [11] R. 1855, pp. 141–2. [12] R. 1850, p. 114. [13] R. 1850, p. 114; Jo., V. 46, p. 371; R. 1853, p. 31. [14] **M** MSS., V. 20, p. 182. [15] R. 1858, p. 133; R. 1859, p. 133; **M** MSS., V. 20, p. 240; *see also* R. 1857, p. 124.

CHAPTER LXVI.

NEW ZEALAND.

NEW ZEALAND consists of three principal islands—known as the North, the Middle, and the South, or Stewart's Island—and several islets, most of the last being uninhabited. The honour of discovering the group is divided between Tasman (1642) and Captain Cook (1769–77). The former, who did not effect a landing, had four men killed by the natives. A similar fate befell 28 Frenchmen in 1772, ten of Captain Furneaux's expedition in the next year (who were eaten), and all but four of the crew and passengers of the *Boyd* in 1809. But Mr Wilson of the London Missionary Society, on his way to the Society Islands in 1800, spent a night on shore in New Zealand in safety; and it was reserved for another messenger of the Gospel of Peace to open the country so that colonisation became possible. Subsequently to Cook's visits the islands were resorted to by whalers and traders chiefly from Australia. Occasionally they were accompanied on their return by New Zealanders, some of whom, notably two chiefs named Tippahee and Duaterra or Ruatara, were sought out and made friends of by the Rev. Samuel Marsden, the senior Government Chaplain in New South Wales. [*See* p. 888.] By these means the way was prepared for a Mission to New Zealand; and on Mr. Marsden's appeal the Church Missionary Society sent from England in 1809 Messrs. Kendall (a schoolmaster), Hall (a carpenter), and King (a shoemaker), to work under his direction. In New South Wales they had to wait two years before a vessel could be found to take them to New Zealand, such was the terror inspired by the fate of the *Boyd*. A preliminary visit to the coast having been made by Messrs. Kendall and Hall, the Mission party, led by Mr. Marsden and accompanied by Duaterra and two other Maori Chiefs, sailed from Port Jackson for the North Island in November 1814. On December 19 they had friendly interviews with the natives at a small island near Wangaroa, and the next day they landed at Wangaroa itself. Here they were met by a crowd of warriors, and the leader in the destruction of the *Boyd* related the story of the outrage, which had been brought on by the cruel conduct of the captain. After this, all of Mr. Marsden's companions having returned to the vessel except a Mr. Nicholas, those two lay down to sleep in the midst of the natives, and

passed the night in safety. On December 22 the Mission party reached Rangihona (Bay of Islands), where they settled under the protection of Duaterra. Mr. Marsden returned to his duties in New South Wales in March 1815. In 1820 Mr. Kendall visited England with two native Chiefs; and with the help of Professor Lee of Cambridge the Maori language was reduced to writing and a grammar published. Two years later the first resident clergyman, the Rev. H. Williams, was appointed to New Zealand by the C.M.S. As yet the Missionaries could reckon no converts. The first was granted to them in 1825, but nearly five years more passed before any other baptisms took place. An industrial station was formed at the Waimate in 1830, and from that date the Mission made rapid progress. The year 1837 was marked by the seventh and final visit of Mr. Marsden, 1838 by his death, the printing of the New Testament and the Prayer Book in Maori, and the visit of Bishop Broughton of Australia.

In 1839 the New Zealand Land Company, formed in England, having bought large tracts of land from the native Chiefs, commenced the colonisation of the country by founding the town of Wellington. In 1840 the islands became a British colony, under the Treaty of Waitangi, by the terms of which the Chiefs acknowledged the supremacy of England, and were guaranteed the exclusive possession of their lands so long as they wished to retain them.

THE operations of the Church Missionary Society being limited to native races it became the duty of the S.P.G. to see that the colonisation which the labours of Marsden and his successors had made possible should not be of a godless character. In 1839, on the application of "the Rev. Dr. Hinds" for "a chaplain to the settlers about to proceed to New Zealand," the Society sent out the Rev. J. F. CHURTON in that capacity [1]. He accompanied some of the first emigrants, and reached Port Nicholson in April 1840. By September the colony numbered about 500, but most of the people were remaining at Petoni, the place originally fixed for the settlement, until the town, some seven miles distant, was finally allotted. At this town, then styled "Brittania," but afterwards Wellington, Mr. Churton began to hold service in a native "warrie"—a structure sufficiently large but otherwise inconvenient, for it was occupied by "the Surveyor's men" and used by them as a dwelling and lumber and cooking room, and their occupations were not "intermitted even during the hours of Divine Service." Consequently "respectable persons" were driven from attendance, and in the absence of a more fitting place the Holy Sacrament was administered at his own "warrie."

But while his white congregation was reduced to sixty or seventy persons, the natives were forward in coming to service and evinced an eagerness for instruction. On this point he wrote (September 9, 1840):—

"Be assured no illustration can be offered of 'fields white already to the harvest' more apt and immediate than the spiritual condition of New Zealand—no case which better deserves and needs a 'prayer to the Lord to send forth labourers, to a harvest, which is plenteous and ready.' Here in the midst of a fertile soil, a most balmy delicious climate, here are a people, intelligent, ingenious well affectioned, and eagerly ready to welcome us *because* we are *Christians*. It is not as a 'man' but as 'the Missionary' (the white man's Missionary) that I find in every one of them, a friend to myself and to all my family—and in despite of my ignorance (in fact) of their language—yet *through all that disadvantage* they will listen with an attention which was never exceeded towards any one at home, to my poor efforts to read to them in their own tongue, the wonderful works of God" [2].

Sufficient local support not being forthcoming at Wellington Mr. Churton, who waited there till he "became an impoverished man," removed to Auckland in January 1841 [3].

The settlers at Wellington were displeased by what they considered a "desertion of them," but before Mr. Churton left, Mr. R.

DAVY, B.A., was placed there as catechist by the Bishop of Australia, who directed him "to read prayers and preach, to visit the sick, to superintend schools for the young and to inter the dead" [4].

At Auckland, the capital, Mr. Churton did not lack for support. Up to August 1841, when a Roman Catholic priest landed, he was the sole minister of religion. The town then numbered 1,500 settlers [5]. Service was begun on the Sunday before January 19, 1841, "at the large public store." The attendance was "creditable and encouraging," and at the conclusion the congregation, "collecting together without the door, . . . declared their determination, now that a clergyman of the Church of England had come among them, forthwith to erect entirely at their own cost, a large, substantial and handsome Church," and it appeared that a contribution was "offered by every one" [6]. On July 28 the Governor laid the first stone of the "Metropolitan Church of St. Paul," designed to contain 600 sittings, one third free. Attendance at the jail and Sunday School left Mr. Churton little time for the natives, but he reported that they were well disposed to the English, that "muskets, guns, powder and balls" were not so much in demand among them as "clothing, boxes, sugar, tea," but above all things, what they wanted was "a copy of the Gospel" [7].

By the co-operation of the New Zealand Church Society, the New Zealand Land Company, and the Colonial Bishoprics Council, the islands were created a diocese in 1841 [8].

Before his consecration (October 17, 1841) as the first Bishop of "New Zealand" the Rev. GEORGE AUGUSTUS SELWYN asked the S.P.G. to entrust him with an annual grant for the purpose of endowment in preference to giving annual salaries for clergymen. "What I most of all deprecate" (said he) "is the continuance of annual salaries, which leave a church always in the same dependent state as at first, and lay upon the parent Society a continually increasing burden" [9]. [The force of this statement may be seen by a comparison of two parts of the Mission field. In New Zealand, where the Colonial Church has been founded mainly on the endowment system, no station has received a grant from the Society for more than twenty-three years. In North America, where the other system has prevailed, there are still Missions which 100 to 150 years' continuous assistance have not rendered self-supporting.] The funds placed at Bishop Selwyn's disposal by the Society enabled him to take with him from England four clergymen* (Revs. T. WHYTEHEAD, G. BUTT, R. COLE, and W. COTTON), three candidates for Holy Orders (Messrs. EVANS, NIHILL, and BUTT), and two school teachers, as well as to proceed at once to the purchase of land for endowment [10].

During the next ten years the Society's grants for endowment alone amounted to £7,000, the New Zealand Company also contributing large sums for the same purpose [11].

The Mission party sailed from Plymouth in the *Tomatin* on December 26, 1841, and at once began studying Maori and otherwise preparing for their future work. With the assistance of a New Zealand youth whom he had engaged from a school at Battersea, the Bishop was able on arriving to catechise in Maori [12].

Landing on May 30, 1842, at Auckland, and settling his family at

* The Rev. C. L. Reay of the C.M.S. also accompanied the party.

the Waimate, near the Bay of Islands, he set out in July to visit the diocese. His "chief object being to obtain a general acquaintance with the language and habits of the natives, and with the nature of the country," "very few specifically episcopal acts were performed," but "almost daily preaching and teaching" were involved. In his first tour he travelled nearly 2,300 miles—762 on foot—and towards the end "the only remaining article in his possession of the least value was his "bag of gown and cassock." At the Waimate on his return he held his "first confirmation, at which 325 natives were confirmed [13].

In "every part of the country" there was "great occasion for thankfulness and hope." The English settlers (numbering in 1842 about 9,000) showed "a very considerable willingness . . . to bear their part in the maintenance of ministers," and the Church being "foremost in the field" "few hindrances had grown up to prevent the establishment of a sound and efficient Church system," and the Bishop found himself placed in a position such as was never granted to any English Bishop before, with a power to mould the institutions of the Church from the beginning according to true principles" [14]. The natives and English were so interspersed that it was necessary to require every clergyman to acquire Maori and to be ready to minister to both races [15].

On May 7, 1843, St. Paul's Church, Auckland (though unfinished) was opened.* "The services began with a native congregation at nine, some of whom . . . paddled a distance of twelve miles by sea during the night, in order to be present." They took part in the service in a manner which contrasted strikingly "with that of the silent and unkneeling congregations of the English settlers." At eleven an English congregation assembled and the Holy Communion was administered "to a more numerous body of communicants" than the Bishop had ever met before in any English settlement. In the afternoon services were again held for the natives and the settlers [16].

Steps were being taken for the erection of churches at Wellington and Nelson. At the former place the Rev. R. COLE was stationed, having also under his charge "a large native congregation . . . sometimes . . . to the number of 300" and the out-settlement at Petoni. At the Waimate "a collegiate institution† for candidates for Holy Orders . . . upon the plan of King's College, London, and its tributary schools," had been founded. The college course included instruction in medicine and surgery by two medical practitioners "of good repute," Messrs. BUTT and C. DAVIES, the wants of the sick natives as well as those of the European staff being ministered to. A knowledge of medicine was found to be of "great assistance to a clergyman in this country." Two of the staff had however passed beyond medical skill‡ [17]. In rendering an account of his "stewardship" the Bishop wrote (1843):—

"The plan of the Society in furnishing me with the means of educating young men for the ministry, has given me the greatest comfort and hope during

* Consecrated March 17, 1844.

† *See* p. 788.

‡ The Rev. T. Whytehead and Mr. W. Evans. The former had declined any remuneration for his services; and by his will he repaid the outfit granted him by the Society, and left £681 8½ per Cents. to the Church in New Zealand [18].

the many losses which we have sustained. . . . In carrying into effect the various plans which I have felt to be necessary for the establishment of a sound Church system in this country I have been continually reminded of the confidence reposed in me by the Committee, which has enabled me to act with decision in many cases where delay would seriously have injured the future prospects of the Church. . . . If I had been fettered with strict rules and obliged to refer every question to England; or if every clergyman were at liberty to communicate directly with the Society instead of looking up to me as the director of his duties, and the source of his emoluments, I could never have met the changes which, even in one year, have completely altered many of the arrangements which I at first formed. Being entrusted with the charge of an undertaking altogether new and unexampled in our Church, and therefore experimental in character, I have deeply felt the benefit of that confidential latitude which was kindly given to me. . . . I cannot withhold my tribute of gratitude, confidence and esteem, from the Committee, to whose exertions I owe so much of the comfort and stability which I feel in my present position . . .: as the managers of a public fund having for its object the propagation of the Gospel according to the doctrines of the Church of England they have fulfilled the purposes for which they were incorporated, so far as regards my own diocese, in a manner, and to an extent, which, I doubt not, will produce, under God's blessing, a lasting effect upon the future character of this colony" [19].

In this year the Bishop was successful in pacifying two parties of natives whose quarrels threatened to involve a portion of the northern island in war [20].

In 1844 a serious affray occurred between the settlers and the natives (led by John Heké) at Kororareka. The English were defeated, but when the firing had ceased the Bishop and Mr. Williams went on shore to recover and bury the bodies of the dead. The natives were plundering the houses, but their behaviour to the Missionaries was "perfectly civil and inoffensive," and several guided them to the dead bodies which were "lying with their clothes and accoutrements untouched, no indignity of any kind having been attempted" [21].

A desultory and occasional warfare, in which many lives were sacrificed, was kept up until 1848, and probably would have been prolonged but for a wise change of policy on the part of the home authorities. Only a short time before the disturbances ceased it became necessary for the Bishop to protest against a violation of the Treaty of Waitangi [22]. In those days "the chief fault" imputed to the Missionaries was an "undue desire for peace." "Here comes that Bishop to prevent us from fighting the natives" was a well-known saying, but his influence and that of his clergy prevented a general rising of the natives, and in fact not one in thirty of the population rebelled [23].

"In all parts of the country and under all circumstances" the Bishop received from his native friends "the most disinterested kindness" and was "comforted under many sorrows by their unwearied fidelity." "It has become an axiom in my mind" (he wrote in 1848) "that if I treat a native as my own child I make him a friend for life" [24].

For the purpose of tracing the growth of the Society's work in New Zealand, Bishop Selwyn's letters and journals are for a long period almost the only sources of information available to the Society. On this subject he wrote in 1847: "I am conscious of a defect of regularity on my part in forwarding to you Reports of this Diocese, and in expressing my thanks for the unwearied kindness of the Society in still supplying us

with stated means of support in the midst of their pecuniary difficulties" [25]. One reason assigned (L., June 23, 1848) for the infrequency of his own reports was the fear of appearing to engross too much of the Society's interest and attention: "After the formation of so many new dioceses, I thought it due to them that we should not show so much anxiety as before, to create a feeling in favour of this country and so to absorb more than our proportionate share of public contributions. I cannot bear to think of our continuing to drain your resources one hour longer than the necessity of the case may require" [26].

Since 1842 the chief S.P.G. stations had spread from Wellington (1840) and Auckland (1841) to Nelson (1843), Tamaki (1847), Taranaki or New Plymouth (1847), Onehanga Harbour and several other places in the suburbs of Auckland (1847). St. John's College, after having been carried on two years at the Waimate, was removed in 1844 to a site then about four miles from Auckland. This institution was frequently declared by the Bishop to be "the key and pivot" of all his operations, and the only regular provision for its support was an annual grant of £300 from the Society. The general condition on which all students were admitted was that they should "employ a definite portion of their time in some useful occupation in aid of the purposes of the institution"—the "only real endowment" of which "was the industry and self-denial of all its members" [27]. As instances of their skill and industry, "persons going out of town in the morning, saw with great surprise on their return in the evening, a church, where in the morning there was nothing at all. Eight of these little chapels were erected withing a few miles of Auckland, by the operation of an industrial body, working by the spare time of its own scholars, which would otherwise have been spent in idleness, and perhaps in vice" [28].

The following "chapelries" were in 1847–8 under the charge of the clerical members of the collegiate body:—

St. Thomas', Tamaki, ½ mile N.E. of the College; St. Mark's, Remuera, 4 miles W.; St. Andrew's, Epsom, 5 miles S.W.; St. Peter's, Onehunga, 5 miles S.S.W.; St. James' (native chapel), Okahu, 3 miles N.W.; All Saints', Owairoa (Howick), 5 miles E.; and New Village of Pensioners, 3 miles S.

Not much could be said "in praise either of the beauty or congruity of the college buildings," which were of a temporary nature, chiefly of wood; but excellent work was done in the various branches, comprising the training of candidates for Holy Orders, catechists, and schoolmasters; elementary schools for the children of natives and British settlers; and an hospital. There was no difficulty in procuring a supply of promising native scholars. In order to civilise the Maories it was necessary not only to provide the means of education, but also "instruction in the most minute details of daily life and in every useful and industrious habit." They had "received the Gospel freely and with an unquestioning faith," but the unfavourable tendency of their habits was "every day dragging back many into the state of sin from which they seemed to have escaped." Their bane was "desultory work interrupted by total idleness." With them the belief was fast gaining ground "that work was incompatible with the character of a

gentleman." There was also a danger of the rising generation of the English sinking "to the same level of indolence and vice with the native youth." Hence the great attention paid to industrial training at St. John's College—the results of which were especially successful in farming, building, and printing operations—the latter including versions of the Scriptures in Maori.

The mild character of slavery among the Maories was seen at Onetea in 1848, where a native in the Bishop's employ was landed to redeem his mother. The Bishop gave the master—a baptized Chief—"the choice proposed by St. Paul to Philemon of giving . . . up freely in a spirit of Christian love, or of receiving payment." The master said that he was old and needed help, but when he was dead she should be free. The old woman after explaining that he would have no one to fetch him water, or to light his fire, or to boil his pot, ended by saying that she "loved her master" and would "not go out free."

At the conclusion of a voyage of 3,000 miles in 1848, including a visit to the Isle of Pines, the Bishop wrote:—

"How forcibly may you urge this upon your members, that every Colony may be a source of light to all its heathen neighbours; that those who contribute so coldly and sparingly to the funds of the Society . . . because they think that its work does not bear a Missionary character, are, in fact, hindering the surest method of preaching the Gospel to the heathen by starving the Colonial Churches, which might be the nursing mothers of every tribe within the circle of their influence. . . . The young men of the College [St. John's], before my last voyage . . . begged me to accept their assurance that if I should discover any opening where their services might be more required than in New Zealand, they held themselves in readiness to answer to the call" [29].

In 1848 a movement was set on foot in England with the object of forming a settlement in New Zealand "to be composed entirely of members of our Church, accompanied by an adequate supply of Clergy, with all the appliances requisite for carrying out her discipline and ordinances and with full provision for extending them in proportion to the increase of population." The settlement was to be "provided with a good College, good Schools, Churches, a Bishop, Clergy, all those moral necessaries, in short, which promiscuous emigration of all sects, though of one class, makes it utterly impossible to provide adequately." To carry out these intentions the Canterbury Association—as the projectors were known—made arrangements with the New Zealand Company for acquiring a territory of about 2,400,000 acres on the eastern coast of the middle island. The first settlers, 1,512 in number, sailed from England in eight ships from September 1850 to January 1851. Each ship was provided with a clergyman and a schoolmaster, and the new settlement took the name of "Canterbury." Owing to the embarrassments of the New Zealand Company, and other causes, the scheme was however only partially successful [30].

About £24,000 were invested in land by the Canterbury Association in 1851 for religious purposes, but some of the endowments were for a time "comparatively unproductive," and "but for the assistance of the Society the appointment" of a Bishop "might have been indefinitely postponed." Such was the opinion of the first occupant of the See of Christchurch, Dr. Harper, who found on his arrival in December 1856 a population of 5,000—70 per cent. being members of the Church—five

churches, and nine clergymen—four of whom were labouring gratuitously. For eighteen years (1862–79) the diocese received an annual grant from the Society, an addition to its resources which was "very helpful and encouraging, and must ever be gratefully remembered as an indication and substantial proof of the sympathy of the mother Church with her colonial offshoot in its efforts to fulfil the duties of its mission" [31].

Further relief came to Bishop Selwyn in 1858 by the formation of three new dioceses. Two of the new Bishops (of Wellington and Nelson) were consecrated in England, and one of their first episcopal acts on arrival in the colony was to assist in the consecration of the third, on which occasion Bishop Selwyn wrote:—

"We had a delightful day on Sunday, April 3, when the four Bishops of New Zealand, Christchurch, Wellington and Nelson consecrated the Bishop of Waiapu. We are most grateful to the Giver of all good; and among His agents and instruments not the least share of gratitude is due to the *Society for the Propagation of the Gospel*, to whose timely aid in 1841 this happy consummation is to be traced. I shall go back to Auckland light in heart, being now enabled to leave these rising provinces under the care of their own Bishops" [32].

Seven years later (1866) the Province of Otago became the Diocese of Dunedin, but as its first Bishop (Dr. Jenner) did not act, the Bishop of Christchurch continued to exercise episcopal authority over it until 1871.

The first five dioceses received continuous aid from the Society down to the end of 1879, and Dunedin occasional help to 1880 [33]. In addition to grants for Missions the Society contributed largely to the endowment of the Dioceses of Wellington and Nelson [34]. Though its work in New Zealand was mainly among the colonists, the natives were not neglected by the Society. In the Diocese of Christchurch it numbered among its Missionaries the Rev. G. P. MUTU—who twice refused a seat in the Colonial Legislature although "begged to accept it by the entire Maori population" of the island, preferring "to take Holy Orders and to devote himself to the spiritual welfare of his countrymen." While studying with the Rev. J. H. STACK he maintained himself at his own cost [35].

Writing within a year of his consecration (L., Aug. 15, 1859), the Bishop of Wellington stated that the course adopted by the Society had "succeeded well" in that district. In the first struggles of the colony, when all the means and energies of the settlers were expended in subduing the forest and eking out a bare existence, "all care for their spiritual wants would have been omitted, had it not been for the Society" [36]. A few years later he reported that the Society's grant had "worked a wonderful change" in the Upper Hutt district. The largest proprietor there, who gave a parsonage, said to him: "I do thank God when I consider the condition of this district compared with what it was three years ago. Then it was a den of thieves, now I leave it a Christian community. I am dying, and my family will remain here. Pray don't take away the Clergyman" [37].

The truth of Bishop Selwyn's remarks on pages 439, 445, as to the value of the colonial branch of the Society's work was further manifested in 1862, when the New Zealand Church through its General Synod formally avowed its "responsibility . . . to extend as far as in it

lies the knowledge of our blessed Lord and Saviour and the enjoyment of His means of grace, to every creature within the Ecclesiastical Province and to the heathen beyond" [38].

How the Gospel was carried to the "heathen beyond" is told under Melanesia. [*See* p. 444.] In New Zealand itself Christianity had already spread to all parts of the colony,* but ere it had become firmly rooted there arose false prophets, and many of the natives fell away from the faith. The relapse was the outcome of the second Maori War, which originated from the refusal of William King, the Chief of Waitara, to give up his own land which one Teira had professed to sell to the Colonial Governor, Colonel Gore Browne. For this refusal the New Zealand Government in 1860 "proclaimed martial law and ordered W. King to be attacked." In 1867 "the war was proved to be altogether unjust," on the evidence of Teira himself, taken before Judge Fenton in a regular Court in the colony. The Society was asked by the Bishop of Wellington to "put this on record," "out of justice to your own Clergy and those of the Church Missionary Society, who were all so reviled for declaring William King to be in the right" [40].

At the outbreak of the war (which lasted with but little intermission till 1870) a leading chief said to the Bishop of Wellington:—

"We believe that there is a deep-laid conspiracy to destroy us. The English people first send Clergy here to make us believe that you were all a pious God-fearing people—then by degrees the settlers followed—and now that they equal us in number, they instantly make a quarrel, and if it had not been for the fact that we see the newspapers abuse you Clergy as much as us, we should have condemned you all alike" [41].

In 1864, when the Maori cause seemed to be almost lost, the Pai Marīrē, or Hau Hau fanaticism, was set on foot, and soon "swept over the land like a pestilence, and carried off in its train the great mass of the people (natives) from Waikato to the Wairapa." Pai Marīrē means "Very good"—literally "good, smooth." Hau Hau (pronounced How How) is the war-cry of the Maories. The movement is said to have originated in this manner. An English officer (Captain Lloyd) and some of his men were killed by the Maories, who cut off their heads and drank their blood. Shortly afterwards it was said that the Angel Gabriel appeared to those who had partaken of the blood, and ordered Captain Lloyd's head to be exhumed, cured in their own way, and carried throughout the land, in order that it should be the medium of communication with Jehovah. Next it was announced that the head appointed a high priest (Te Ua) and two assistants or prophets (Hepania and Rangitauria), and communicated to them the tenets of a new religion, the followers of which were to be called Pai Marīrē, and to be protected by the Angel Gabriel and his legions—who were to aid them in exterminating, or driving out of the country, the Europeans and all natives who did not adopt the superstition. When this had been accomplished men were to be sent down from heaven to teach the Maories the European arts and sciences. The new religion contained strange contradictions. The abiding presence of the Virgin Mary was promised, and the religion of England as taught by Scripture

* In 1843–4 Bishop Selwyn wrote: "There is no part of New Zealand where the Gospel is unknown" [39].

was declared to be false and the Scriptures were to be burnt. Yet the creed and form of worship adopted included not only Romanism but articles from Wesleyanism, the English Prayer Book, and especially from Judaism and the Old Testament, to which were added a mixture of Mormonism, Mesmerism, Spiritualism, Ventriloquism, and some of the worst features of the old Maori usage and the days of cannibalism. The rites which accompanied these doctrines were "bloody, sensual, foul and devilish; the least reprehensible consisting in running round an upright pole, and howling" until catalepsy prostrated the worshippers.

During one of these fanatical outbreaks the Rev. C. S. VOLKNER, a Missionary of the C.M.S., suffered martyrdom while visiting his Mission at Opokiti in 1865 [42].

Yet amid the apostasy of two-thirds of their countrymen the native clergymen remained steadfast to a man, and among the faithful laity were to be found many who in spite of the distractions of the war continued to make provision for the permanent establishment of the Church in their midst. In the Canterbury settlement, the Chatham Islands, and the Northern Island gifts of land and money were forthcoming—in the latter instance nearly £2,000 had been raised by 1866 almost entirely by the Maories as a Native Pastors' Endowment Fund, which was supplemented by the Society [43]. In the first two districts the natives were comparatively few, and in the other, where they were numerous, the Maori Church was reported in 1876 to be "much better provided for than that of our own countrymen," the immigrants being unable to maintain clergymen for themselves [44].

In 1869 Bishop SELWYN was translated to Lichfield, and the title of the see which he vacated was altered from "New Zealand" to "Auckland." His successor, Bishop COWIE, for whom he had secured an endowment [45], reported after 10 years' experience that the Society's assistance to the Diocese had "been most valuable, not only as so much money, but also—and chiefly—as a constant encouragement to our people to help themselves. . . . We have fifty clergy at work . . . including twelve Maories, and . . . most of them are maintained, in whole or in part, by the weekly offerings of their congregations" [46]. Much more might be added to the same effect, but it will be sufficient to quote the following tribute from Bishop Selwyn :—

> "I claim for this Society the credit of having in a most patient, persevering, and God-fearing manner, in a time of spiritual deadness, with little encouragement indeed, worked its way to success. . . . I was once the sole Bishop in New Zealand; there are now six, and every one of them, if applied to, would bear testimony, that the institution of their sees and the support of their clergy are mainly owing to the timely aid given by the Society" * [47].

It should be added that each of those six dioceses has united in propagating the Gospel in foreign parts through the agency of the Melanesian Mission, and (in not a few instances) by means of the Society, whose connection with new Zealand has since 1880 been

* The part taken by Bishop Selwyn in building up the Church in New Zealand and planting it in Melanesia was formally recognised on his death in 1878, when the Society recorded "its gratitude to God for the precious example of a devout and unselfish life, and of a laborious and fruitful Episcopate" [48].

limited to the receipt of tokens of gratitude and of sympathy in its work.

STATISTICS.—In New Zealand (area, 104,450 sq. miles), where the Society (1840–80) assisted in maintaining 67 Missionaries and planting 50 Central Stations (as detailed on pp. 906–7), there are now 668,651 inhabitants (Maories, 41,993), of whom 253,331 are Church Members, under the care of 284 Clergymen and 6 Bishops. [*See* p. 766; *see also* the Table on p. 466.]

References (New Zealand).—[1] Jo., V. 44, pp. 290, 296–7. [2] **M** MSS., V. 4, pp. 179–93. [3] **M** MSS., V. 4, pp. 188–90; do. V. 15, pp. 5–7. [4] **M** MSS., V. 4, pp. 264–8, 307, 311–3. [5] **M** MSS., V. 15, pp. 5–7. [6] **M** MSS., V. 4, pp. 303–14. [7] **M** MSS., V. 15, pp. 11–17. [8] R. 1841, pp. 35–6; Preface to Bishop Selwyn's Journal, 1842–3. [9] **M** MSS., V. 15, pp. 1–2. [10] Jo., V. 44, pp. 411–2. [11] Jo., V. 44, pp. 394–5; do. V. 45, pp. 31, 82, 192, 273–4, 331, 432: *see also* Jo., V. 47, pp. 200–1; **M** MSS., V. 15, pp. 3–4, 21–2, 334–6; Q.P., July 1842, p. 2; and R. 1851, p. 57. [12] Preface to Bishop Selwyn's Visitation Journals, 1842–8, pp. 8–9; Annals of Diocese of New Zealand, 1847, pp. 30–1; Q.P., April 1842, p. 16. [13] Bishop Selwyn's Journal, 1842–3, pp. 37–162. [14] **M** MSS., V. 15, p. 23; R. 1843, p. 69. [15] Bishop Selwyn L., Nov. 3, 1842, **M** MSS., V. 15, pp. 31–9. [16] **M** MSS., V. 15, pp. 42–3; R. 1844, p. 98. [17] R. 1843, p. 72; R. 1844, pp. 98–101. [18] Jo., V. 44, p. 419; R. 1843, p. 74; R. 1844, pp. 101–2. [19] **M** MSS., V. 15, pp. 41, 58, 63–4, 66–7. [20] Bishop Selwyn's Visitation Journal, 1843, pp. 7–8. [21] **M** MSS., V. 15, pp. 69–108. [22] M.R. 1855, p. 133; **M** MSS., V. 15, p. 204. [23] L., Bishop Selwyn, Dec. 23, 1847, **M** MSS., V. 15, pp. 162–3. [24] **M** MSS., V. 15, p. 243. [25] **M** MSS., V. 15, p. 121. [26] Church in the Colonies, No. 20, p. 2. [27] R. 1846, p. 97; Bishop Selwyn's Visitation Journal, 1843–4, Part III., pp. 45–6. [28] M.R. 1855, pp. 121–5. [29] **M** MSS., V. 15, pp. 128–255. [30] M.R. 1855, pp. 139–44; R. 1850, pp. 23–4; "Canterbury Papers," 1850, in bound pamphlets; "New Zealand, 1860," No. 20. [31] **M** MSS., V. 18, pp. 79–88; R. 1881, pp. 99–100. [32] **M** MSS., V. 15, p. 305. [33] Applications Committee Report, 1879, p. 2; do. 1880, p. 9. [34] Jo. V. 47, pp. 200–1, 244–5; Jo. V. 49, pp. 363–4, 407–8; **M** MSS., V. 15, pp. 288–9, 299–301. [35] R. 1871, p. 132; R. 1872, p. 92. [36] L., Bishop of Wellington, August 15, 1859, M.F., 1859, p. 266. [37] R. 1864, p. 153. [38] R. 1862, p. 188; **M** MSS., V. 15, p. 368. [39] Bishop Selwyn's Journal, 1843–4, p. 26. [40] **M** MSS., V. 16, pp. 26–7. [41] **M** MSS., V. 15, pp. 337–8. [42] L., Bishop of Wellington, April 6 and July 12, 1865, **M** MSS., V. 15, pp. 437–40; Charge of do., 1865, M.F. 1866, pp. 31–2, 278–9, 295–9. [43] R. 1863–4, p. 133; R. 1866, p. 166; R. 1867, p. 139; R. 1868, p. 107; **M** MSS., V. 16, p. 338; Jo., V. 49, p. 364; Jo., V. 52, p. 159. [44] L., Bishop of Auckland, November 11, 1876, **M** MSS., V. 16, p. 342; R. 1877, p. 67. [45] R. 1867, p. 39; R. 1869, p. 141. [46] **M** MSS., V. 16, p. 387. [47] M.F. 1870, p. 158. [48] Jo., V. 53, pp. 148–50.

CHAPTER LXVII.

MELANESIA.

MELANESIA comprises the western islands of the South Pacific Ocean, more than 200 in number, the principal groups being the Solomon, the Santa Cruz, and the Banks Islands, the New Hebrides, and New Caledonia—bounded on the east by the Fijis and closed in to the westward by Australia and New Guinea. Generally they are of volcanic formation and are covered to the water's edge with luxuriant vegetation —the whole effect being enchanting. They are inhabited by people differing widely from the natives of the East Pacific, or Polynesia. The Polynesians are lighter in colour, and for the most part of larger stature, and are united by language, customs, and superstitions. "A native of any one Polynesian island would almost immediately recognise in the dialect spoken in any other Polynesian island a dialect similar to his own." It is very different in Melanesia, where, although the inhabitants with few exceptions belong to the Papuan race, "almost as a rule, the natives of one island, however small, have a language which is nowhere else understood"; and in the New Hebrides this diversity extends to the villages. Hence the people are broken up into hostile sections, the boundary of a rock or a brook dividing, within the confines of a small island, "languages mutually unintelligible and communities perpetually at war." The climate of the northern islands is no less unfriendly; in all but a few, "fever and ague afflict the natives and make a continual residence impossible to Europeans and even perilous to the Polynesians of the Eastern Pacific."

WHEN the See of New Zealand was founded in 1841 the jurisdiction of Bishop G. A. SELWYN was by a "clerical error" [1] extended to the 34th degree of *north*, instead of *south*, latitude. In addition to this he received a charge from Archbishop Howley, in the name of the mother Church, to consider New Zealand "as the central point of a system extending its influence in all directions, as a fountain diffusing the streams of salvation over the islands and coasts of the Pacific, as a luminary to which natives enslaved and debased by barbarous and bloody superstitions will look for light." At this time most of the islands to the eastward of Melanesia had already received the Gospel —the Society, Hervey and Navigator Islands being occupied by the London Missionary Society, and the Friendly and the Fiji groups by the Wesleyans. But so far as Bishop Selwyn was aware "in Melanesia . . . not . . . a single native Christian was to be found." For the first seven years of his episcopate Bishop Selwyn's time was fully occupied by his duties in New Zealand, but at the end of that time he was enabled (December 1847 – March 1848) to visit in H.M.S. *Dido* the Friendly and Navigator Islands, Rotuma, Anaiteum (Southern Hebrides), and the Isle of Pines (near New Caledonia). The Wesleyan and the London Society Missionaries were already in the field, and the Church of Rome too had borne witness; but the thing which impressed Bishop Selwyn most was his meeting in Samoa a Mission which had been dispatched to the Pacific by the Presbyterians of *Nova Scotia*. "A striking lesson for our New Zealand Church," said he, "for I believe this was the first instance of any Colonial body sending out its Mission to the heathen, without assistance from the mother country . . . how much more easy would be our work" [2].

Easy (comparatively) as regarded distance, but in other respects how difficult! Looking to the unhealthiness and extent of the field

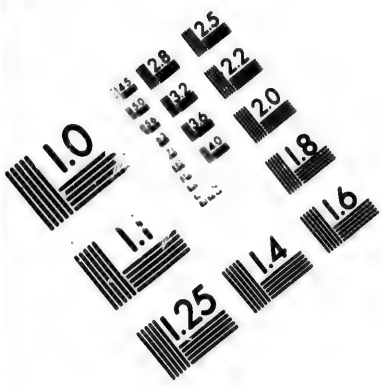
and the confusion of tongues that prevailed, it was evident that if Melanesia was to be evangelised it must be by the employment of native agency. Accordingly Bishop Selwyn formed the plan of gathering youths from the various islands and taking them to New Zealand for training as teachers of their countrymen [3]. Friends in England furnished the means of buying a small schooner, the *Undine*, in which in the autumn of 1849 he visited, in company with H.M.S. *Havannah*, Anaiteum, Tanna, Erromango, Fatè, Uea, Lifu, Nengone (or Mare), New Caledonia, and the Isle of Pines, and returned with five youths—three from Nengone, one from Lifu, and one from New Caledonia. In 1850 these scholars were taken back to their homes and others were brought away—from the Loyalty Islands, the Southern Hebrides, and the Solomon Islands. This voyage occupied from April 6 to June 8, the *Undine* being escorted by H.M.S. *Fly*. Later in the same year Bishop Selwyn took a prominent part in establishing the Australasian Board of Missions [*see* p. 398], one immediate result of which was the adoption of the Melanesian Mission by the Church in Australia and New Zealand, and the provision of a new vessel [4].

On the next voyage Bishop Selwyn was accompanied by the Bishop of Newcastle, and writing to the Society from the "schooner *Border Maid*," "At sea, September 17, 1851," he said:—

"I think that I cannot acknowledge the Society's Jubilee Letter from a more appropriate place than the bosom of the wide sea, over which, in its length and breadth, it has pleased God that the work of His Church should be extended. The vessel, on board of which I write, will also attest the blessing granted to the Society's labours; for it is the gift * of the Dioceses of Sydney and Newcastle, where the good seed has been sown and nurtured, under Divine protection, mainly by your efforts. It has pleased God in a remarkable manner to verify the words which I wrote in an early letter; that those who thought that our venerable Society was doing little for the conversion of the heathen, might well consider whether there could be any surer way of spreading the Gospel to the uttermost parts of the earth, than by building up the Colonial Churches as Missionary centres. The movement at Sydney last year . . . is a signal proof of the diffusive and fructifying character of your work. Your contributions to Australia and New Zealand have awakened a zeal, and established a precedent, by which the Gospel has now been carried over a range of 4,000 miles, to islands of which even the names are almost unknown in London. We have with us in the Mission vessel thirteen youths, from six different islands, besides two of our own New Zealanders [=15, speaking seven languages], who are going with us to St. John's (now recognised as the central Missionary College), for such instruction as we hope will qualify them, in due time to return as teachers to their own countrymen . . . we offer to you these treasures of our Mission field, as proofs that your efforts have not been unblessed, and that your prayers do not return to you void. . . . in our College, mainly promoted and encouraged by your support, you are educating the children of the most distant races of the earth. . . . And it is mainly owing to the efforts of the Society, under God's blessing, that I have been enabled, during the last nine months, to visit, with ease and comfort, inhabited countries stretching over thirty-three degrees of latitude, or, one eleventh part of the circumference of the globe . . . [5].

During this voyage, while Bishop Selwyn was on shore at Malicolo in the New Hebrides, procuring a supply of fresh water, the Mission vessel was surrounded for two hours by several canoes full of savage men armed with clubs and spears. An attempt was then made to cut off his retreat, but amid a shower of arrows he and his party reached the vessel without injury [6].

* [= £1,200.]



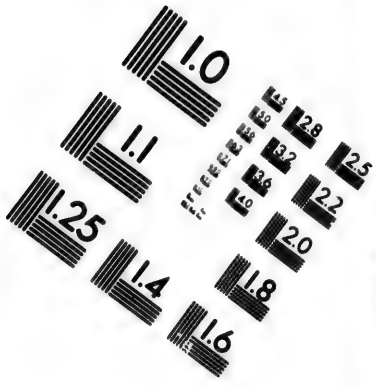
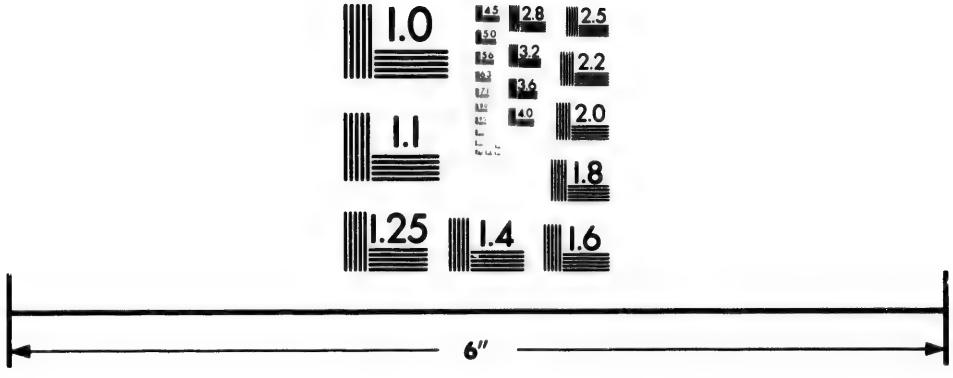


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At Nengone (Loyalty group) Bishop Selwyn in 1852 stationed the Rev. W. NIHILL and baptized 19 natives, one being a Chief of Lifu. The first convert of the Solomon Islands also received baptism, and 25 scholars were conveyed to New Zealand. At this time the Polynesian teachers of the L.M.S. had been mainly instrumental in bringing about 600 natives of Nengone to a profession of Christianity, but it was understood that the field was open to the Church of England, and Mr. Nihill laboured there "with extraordinary zeal and success" and had "entirely won the confidence of the people when in 1854 European teachers from the London Mission appeared." The "engagement" between that Society and Bishop Selwyn had been misunderstood on the one side or the other. The position of Mr. Nihill was trying; but "he did all he could to help the new comers with his knowledge of the language, gave them his translations, and in every way suppressed his own feelings for the good of the people." In 1855 he died. Nengone then "fell out of the sphere of the Melanesian Mission though for three years more scholars were taken from the island to New Zealand" [7].

In 1854 Bishop Selwyn visited England and secured a new schooner, and the services of the Rev. JOHN COLERIDGE PATTESON. In the first visitation made in the *Southern Cross* in 1857 landings were effected on 66 islands, and friendly relations established with the inhabitants, 33 scholars accompanying the Bishop to New Zealand. One of the young men, Chief of Lifu, brought his wife, wishing her to be partaker of the same education as himself [8].

For the first ten years of its existence the Anglican Mission was mainly engaged with the Loyalty Islands, but these, together with the southern New Hebrides and New Caledonia and the Isle of Pines, were relinquished by Bishop Selwyn since they had become occupied by other Missions.* From this comparatively healthy region attention was now diverted to the northern islands. Their general unhealthiness [*see* p. 444] made it difficult to find a basis of operations for the winter, but in 1860 Mota in the Banks Islands was selected, Mr. Patteson remaining there for some weeks. On the return voyage in this year the *Southern Cross* was lost on the coast of New Zealand, but the scholars were enabled to proceed to the new Melanesian College which had been established at Kohimarama, near Auckland. In 1861 Bishop Selwyn resigned the charge of the Mission to Mr. PATTESON, who was consecrated Missionary Bishop for Melanesia in Auckland on the Festival of St. Matthias. Friends in England provided a new *Southern Cross*, which arrived in 1863 [10].

In the previous year communication was opened with Santa Cruz. The Missionaries had never before effected a landing. On this occasion (1862) Bishop Patteson "went ashore in seven different places, large crowds of men thronging down to the water's edge" as he landed. They were exceedingly friendly, but no scholars could be gained [11].

* The four Loyalty Islands by the L.M.S., New Caledonia and the Isle of Pines by the Roman Catholics, and Anaiteum, Futuna, Erromango, Tana, Niua (in the Southern Hebrides) by the Presbyterians from Nova Scotia, through whose labours the inhabitants of Anaiteum (in number 4,000) were converted from heathenism to Christianity in nine years [9].

Two years later, as the Mission party were leaving this island, the natives shot poisoned arrows at them, and Edwin Nobbs and Fisher Young—both descendants of the Pitcairn Islanders (p. 455) died from the wounds received [12].

In approaching the Melanesian islands for the first time great caution was necessary. Generally the shore was occupied by a large band of armed men. If no women or children were among them, there was need for extra caution, and still more, if dark forms were observed hiding behind the trees. "As a general rule," Bishop Patteson "never hesitated going ashore," and it was "real safety to go alone" and "defenceless." Visitors with weapons created suspicion. The usual method of the Missionaries in landing was to leave the boat a good way off, and then go ashore either wading or swimming [13]. (For "a fair illustration of a first visit at an island where all goes well . . . everyone seems friendly and confidence is at once established," *see* M.F. 1863, pp. 101–2.)

On the Bishop's first visit to Mota the natives came to the conclusion that he "was one Porisris who had died at Mota," and having gone to New Zealand had "there passed through certain changes till he reappeared in his own land."

When the Missionaries had succeeded in obtaining pupils from any island, and had learned the language, they returned and wintered on the island, the result being that they won the goodwill of some of the people, and carried on continuously the teaching which the lads had received in New Zealand [14].

In 1867 the headquarters of the Mission, with its Central School, "the true nursery of Missionaries for the islands" (as Bishop Patteson called it [15]), was removed from New Zealand to Norfolk Island.* This step would have been taken twelve years before but for objections raised on account of the Pitcairn settlers† [17].

The new site of the Mission is on the western side of Norfolk Island, about three miles from the town; and as regards climate, fertility, and nearness to Melanesia, is far preferable to New Zealand. The Rev. J. PALMER prepared the way for the removal, and on the arrival of the Mission party Bishop Patteson was "astonished" to see what had been effected. In the place that he had "left only a few months before unenclosed and without a hut or shed of any kind upon it" he now found "a large wooden house," with dormitory, kitchen, and sheds attached. Several acres of land were fenced in, and had already yielded a fine crop of yams, sweet potatoes, &c. Other works were in progress. All this "had been mainly done" by Mr. Palmer "and his party of sixteen lads." Mr. Palmer was one of the Missionaries assisted from the Society's grants. Of another, the Rev. L. Pritt, whose health did not permit him to remove to Norfolk Island, Bishop Patteson wrote:—

"Before his time we taught a certain amount of reading and writing; we used to print too, and made some small attempts at teaching the lads to be useful in other ways. But he conceived and worked out the idea of making the school a

* Though a convenient centre, Norfolk Island is not within "Melanesia." [*See* p. 455.] The Government of Queensland offered a site in Curtis Island in 1864, but on examination it proved unsuitable [16].

† *See* p. 454.

thoroughly industrial working institution . . . the discipline, training and general organization of the whole school both with respect to Melanesians and to us English people also are in great measure owing to him. That we have now a *bonâ fide* working institution to some extent self-contained and self-supporting is his work. . . . Melanesians . . . acquired habits of honesty, attention, carefulness, industry. He taught them everything at first, by doing everything with his own hands. . . . Mrs. Pritt trained the girls and young women as he trained the boys and young men. . . . That he has so trained these scholars of ours as to render himself no longer absolutely necessary, for they can now do without him what they have so well learnt to do with him . . . this is indeed high praise to give to any man [18].

St. Barnabas was the name adopted for the new station, in consequence of the site having been chosen on the festival of that saint in 1866. The first ordination in Norfolk Island was held on St. Thomas' Day, 1867, when the Rev. J. PALMER was ordained Priest and Messrs. G. BROOKE and J. ATKIN Deacons [19]. On December 21, 1868, the first Melanesian (George Sarawia) was ordained. He was a native of Venu Lava Island, brought away by Bishop Selwyn in 1858, and educated at the Society's expense in the college at New Zealand. Mr. BICE, of St. Augustine's College, Canterbury, was ordained with him. The Mota language was used throughout. The greater part of the Prayer Book had long been in print, and the Ordination Service was set up and printed by George in time for it to be taught to the scholars, and "the 55 Melanesians present were nearly all of them able to enter into the Service intelligently" [20].

The Rev. J. ATKIN, who had succeeded Mr. Pritt on the Society's list, wrote from Norfolk Island in 1869: "Our life is very much that of a large family; our Bishop is a father to all—the clergy, the older brothers, and so on, down to the latest comers, who still feel that they are as much members of the family as their older brothers." But the family had its cares. "Traders" had been among the islands, "taking away natives to work in the cotton plantations at Fiji, New Caledonia, or Queensland." Some of the "traders," if they could not entice men on board, used force to accomplish their object [21].

In January 1871 the Bishop addressed the General Synod of New Zealand on the subject of kidnapping, stating that "out of 400 or 500 Banks Islanders who had been taken away" he "had not heard of, much less seen, one tenth of that number brought back."

"In conclusion" (said he) "I desire to protest by anticipation against any punishment being inflicted upon natives of these islands who may cut off vessels or kill boats' crews, until it is clearly shown that these acts are not done in the way of retribution for outrages first committed by white men. Only a few days ago a report reached me that a boat's crew had been killed at Espirito Santo. Nothing is more likely. I expect to hear of such things. It is the white man's fault, and it is unjust to punish the coloured man for doing what, under the circumstances, he may naturally be expected to do. People say and write inconsiderately about the treachery of these islanders. I have experienced no instance of anything of the kind during fourteen years' intercourse with them; and I may fairly claim the right to be believed when I say that, if the Melanesian native is treated kindly, he will reciprocate such treatment readily. The contact of many of these traders arouses all the worst suspicions and passions of the wild untaught man. It is not difficult to find an answer to the question, Who is the savage, and who is the heathen man?

"Imperial legislation is required to put an end to this miserable state of things" [22].

The effects of this nefarious traffic greatly dispirited the Bishop during the first part of his winter stay among the islands in this year, and the only hope for the Mission seemed to be to try to get at the Melanesians on the plantations in Australia and Fiji. But "the wonderful progress made at Mota during his stay there . . . brightened his hopes" [23]. "The whole island was full of the one theme—the new religion. The Bishop baptized 97 children in one day; old men and women also in great numbers. . . . There was no rest for the Bishop. He was beset everywhere by question-askers, doubters and believers, and in the *gamals* and salagoros—the club-houses of Mota—where of old the conversation had been of the grossest kind the general talk now was, 'What was that Bishopé said last night?'"

Such was the report brought to Norfolk Island at the end of August. In "that happy day of prosperous reunion and of looking back upon a work done, and forward to a return home," little did the community think that before another month had run its course, "two of the three rejoicers would have reached a far happier home" [24].

Landing on September 20, 1871, at Nukapu, an islet about thirty miles to the north-east of Santa Cruz, after a labour vessel had been there, Bishop Patteson was killed by the natives, and about a week later two of his companions, the Rev. J. Atkin and Stephen Taroaniara, died of the wounds which they had received [25].

The death of the Bishop was regarded by the Society (January 19, 1872) "as the brightest crown of a life of Christian heroism, as an honour reflected for the first time in this age on the office of a Bishop of our Church, as a severe and humiliating warning from on High against the frequent acts of violence and injustice by which Christianity has been disgraced in the eyes of the heathen," and "as a trial to us all permitted by God whose teaching will be soonest understood by those who wait on Him in patience and prayer." And it pledged itself to "renew and continue to the utmost" of its ability "its cordial co-operation with the Missionaries in their work," and "to honour the Christian dead by an effort to protect from further injury the heathen islands of Melanesia and . . . to give a more permanent character to the work for the recovery of those islanders out of darkness to the light of Divine knowledge and Christian living" [26].

Little difficulty was experienced in raising a fund of £7,000, which was applied to (1) the erection of a memorial church on Norfolk Island (£2,000), (2) the provision of a new Mission vessel (£1,500), and (3) the endowment of the Mission (£3,500) [27].

The Society also memorialised the Imperial Government (January 1872) for the suppression of the slave trade in the Pacific. The subject was accorded a place in the Queen's Speech a few weeks later, and in September the senior Missionary, the Rev. R. H. Codrington, reported "the efforts made, by the Society's petition, to do away with what was in fact a Slave Trade . . . have already borne visible fruits." Where previously traders were to be seen "continually day after day," it was now "a rare thing to see one," and the Missionaries in this year had met with only a single instance of an "unlicensed trader." And it was not only fear of the ships of war that had effected this change. "Public opinion" had "been so strongly expressed" that some had "withdrawn from an unpopular occupation," and others

had "left it because of their experience of the horrors of it." In expressing the gratitude of the Mission Mr. Codrington said: "The work of the Society for distant Missionaries, in bringing together and conveying to them such sympathy and encouragement when they are sorely tried by their isolation itself, besides whatever else may have fallen upon them, is one of the most useful and blessed of the offices which it discharges for the Church of England" [28].

There were other signs that Bishop Patteson's death was being overruled for good. Though stunned for a time by the calamity, the surviving members of the Mission, in a spirit worthy of their late leader, increased rather than relaxed their efforts, and the work, so far from collapsing, continued to make good progress. The Report for 1878 recorded "that the Mission is perhaps stronger now than at any previous period in its history" [29].

In this year the Rev. J. R. SELWYN and the Rev. J. STILL joined the staff, who nominated the former to the New Zealand Synod as their Bishop; but it was decided that the New Zealand Bishops* should supply episcopal ministrations for a time [30.]

This arrangement, with Mr. Codrington as Superintending Missionary (he had previously declined the higher office), was terminated in February 1877 by the consecration of the Rev. J. R. SELWYN at Nelson [32]. Simultaneously a service of intercession was conducted in Lichfield Cathedral by his father, the founder of the Mission [33]. An important step was made in this year towards reopening communication with the Santa Cruz group, the new Bishop having delivered from captivity a native of Nufiloli, one of the islands, and sent him to his home [34].

The placing of the Rev. Mano Wadrokal, a Melanesian deacon, at Nufiloli in 1878 was followed by a visit of Bishop John Selwyn to Santa Cruz in 1880, and the opening of Mission work there [35]. In 1884 he was enabled to erect a cross at the scene of Bishop Patteson's death in Nukapu. The cross, the gift of the Patteson family, has this inscription:—

"In memory of John Coleridge Patteson, D.D., Missionary Bishop, whose life was here taken by men for whose sake he would willingly have given it. Sep. 20, 1871" [36].

The Memorial Church at Norfolk Island was opened for regular service on Christmas Day 1879, and consecrated on December 7, 1880. In thanking the Society "for this glorious gift," which "completely . . . fulfils the aspirations of Bishop Patteson's life," Bishop Selwyn said that nothing that the Melanesians "have ever seen can approach it in beauty and fitness for its use," and "their awe-struck reverent behaviour in it shews how the beauty of holiness is teaching them" [37].

From this time the history of the Melanesian Mission may be said to have been full of encouragement. Experience has proved the wisdom of the system adopted by its founder, and each year seems to lead the way to fresh conquests for Christ. The placing of native teachers, male and female, in the islands has shown remarkable results, as appears by the fact that the Central Training Institution at Norfolk Island is now enabled to draw on Christian homes for many of its

* Three native deacons were ordained by the Bishop of Auckland in 1872 [31].

scholars. In some instances, as in the Banks Islands, there is no lack of volunteers for work in distant islands. In one year sixteen native teachers went forth from Mota [38].

The first ordination held *within* Melanesia was in 1878, when Bishop John Selwyn admitted the Rev. EDWIN SAKELRAU to the diaconate at his home—Ara, in the Banks Islands [39].

It had been the aim of Bishop Patteson, no less than the founder, to make the Melanesian Mission independent of aid from England. "The Australasian Church ought to support it" (said the former in 1865), "and they will do so. . . . We can carry on the Mission here very well if we only do our duty." In 1869 he wrote to the same effect [40], and added in 1870: "Our object is to support the Mission here in Australasia, and to free both the Society and also private friends in England as much as possible from contributing to our aid, that they may have more to give to them that need elsewhere. This Mission receives almost an undue share of support and sympathy, and we cannot feel it right when we read of the *great* difficulties under which other Missionaries are labouring, to withdraw any money from being sent to them" [41].

From the Society (the chief supporter of the College at Auckland where the work was begun) [*see* p.445] the Mission had been receiving an annual subsidy since 1853 [42].

This ceased at the end of 1881 [43], but through New Caledonia the Society still retained a connection with Melanesia. Owing to its annexation by the French, about 1857, this island had been regarded as practically outside the sphere of the Melanesia Mission, but in 1880 the Society at the request of Bishop J. Selwyn sent a Missionary there (Mr. G. SCOTT) from England. Having been ordained at Sydney, Mr. Scott arrived at Noumea on January 6, 1881, and with the permission of the Governor he succeeded in opening the first and only non-Roman Mission in the island. His ministrations, primarily intended for the English-speaking people, were extended to "soldiers, sailors, convicts, and all classes of the community," and "native labourers from almost every island in the South Pacific" received instruction from him. The failure of Mr. Scott's health led to his withdrawal early in 1885, and the Mission has not been revived [44].

"The noble work" which Bishop John Selwyn "has been privileged to do in Melanesia," was formally acknowledged by the Society when, in 1891, illness obliged his lordship to resign his See [45]. A successor has not yet been appointed.

STATISTICS.—*See* p. 466.

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1869, p. 146: *see also* do. p. 147; and L., Bishop Patteson, November 11, 1862 (M.F. 1863, pp. 99–101) and August 24, 1870; M MSS., V. 16, p. 197. [22] R. 1871, p. 148. [23] L., Rev. R. H. Codrington, October 17, 1872 (M MSS., V. 16, p. 222). [24] R. 1871, p. 135. [25] *See* accounts of Rev. C. E. Brooke and Rev. J. Atkin; M MSS., V. 16, pp. 215, 225–6; R. 1871, pp. 137–8. [26] Jo., V. 51, pp. 179–81. [27] R. 1872, p. 96; R. 1873, p. 109; R. 1874, p. 92; R. 1881, pp. 97–8; Jo., V. 51, pp. 185–6, 188–9; Jo., V. 52, pp. 255–6; Jo., V. 53, p. 355. [28] Jo., V. 51, pp. 165, 184–7; R. 1871, p. 145; M.F. 1873, p. 68. [29] R. 1873, p. 108. [30] R. 1874, p. 94. [31] R. 1872, p. 96. [32] R. 1877, p. 67. [33] R. 1876, pp. 86–7. [34] "Melanesian Island Voyage," 1877, pp. 23–32. [35] M MSS., V. 16, pp. 380, 443. [36] Melanesian Report, 1884, p. 7. [37] M MSS., V. 16, pp. 403–443. [38] M MSS., V. 16, pp. 402–3; R. 1879, p. 82. [39] M MSS., V. 16, p. 380. [40] M MSS., V. 15, p. 469; do. V. 16, p. 133; R. 1865, p. 154. [41] M MSS., V. 16, p. 184. [42] Jo., V. 46, p. 361; Jo., V. 48, pp. 333–4; M MSS., V. 18, p. 44. [43] R. 1881, p. 97. [44] M MSS., V. 16, pp. 381–2, 454, 458, 476–7, 490–1, 493, 499; R. 1880, p. 78; R. 1882, pp. 75–6; R. 1883, p. 76; R. 1884, p. 80. [45] Standing Committee Book, V. 47, p. 108.

CHAPTER LXVIII

PITCAIRN ISLAND.

PITCAIRN ISLAND (area, 2 square miles), situated in the Pacific Ocean, about midway between Australia and America, was discovered by Carteret in 1767. Its first settlement 22 years later took place under the following circumstances. In December 1787 H.M.S. *Bounty*, commanded by Lieut. Bligh, was sent to the South Sea Islands to procure plants of the bread-fruit tree for introduction into the West Indies. On the return voyage a mutiny took place off Tofoa, one of the Friendly Islands, on April 27, 1789, when the Commander and 18 officers and men were sent adrift in a launch. After losing one of their number by an attack of the natives at Tofoa, and suffering terrible privations, they arrived on June 14 at Timor, a Dutch island in the East Indies, a distance of 3,618 miles. Four died, and another remained at Batavia; the others reached England in March 1790. The mutineers were less fortunate. Fourteen were taken by a British frigate at Otaheite in 1791: four of these were drowned during shipwreck, three were hung, three pardoned, and four acquitted. Two others could be accounted for—the ship's corporal had become King of Teirraboo and been shot by a companion, who in turn was killed by the natives; but the fate of the remainder was not discovered until 1808. In that year Captain Folger of an American ship visited Pitcairn Island, and was astonished to find it inhabited, and by English-speaking people.

These proved to be the sole survivor of the missing mutineers—John Adams—and their descendants. On parting from their companions at Otaheite, Adams and the other eight had proceeded to Pitcairn Island, taking with them a native wife each, six Otaheitan men (three of whom had wives), and a native girl—in all a party of 28. On landing they destroyed the ship, and soon began to destroy one another. Five of the whites were murdered by the Otaheitan men in 1793, and every one of the latter were slain in the same year. The native women resigned themselves to their lot, but not until they had failed in an attempt to escape and to kill the other whites. Of the latter, one committed suicide in 1798, another was killed by his companions in self-defence in the next year, and a third died a natural death in 1800. Thus Adams was left the only man on the island, in the midst of five or six heathen women and twenty fatherless children. About ten years later he was troubled by two dreams, under the influence of which he was led to "search the Scriptures," a copy of which, with a Prayer Book, had been saved from the *Bounty*, but long laid aside. His heart being turned to God, he sought to atone for the past by instructing the other members of the settlement, and a chapel was built in which all met for worship according to the form in the Prayer Book. The next visitors to the island—the captains of H.M.S. *Briton* and *Tagus* in 1814—found there a happy, flourishing, and devout community, numbering about 46 besides infants.

The part that Adams had taken in the mutiny was practically condoned by the British Government, and he continued the head of the settlement until his death in 1829. In the previous year there had come to the island one well qualified to carry on the work of instructing the people. George Hunn Nobbs was born in Ireland in 1799.

After serving as a midshipman in the British Navy, as a lieutenant in the Chilian service, and in other capacities at sea, he was attracted to Pitcairn Island by reports of the happiness of the people there, a happiness which he desired not only to share but to increase. On his succeeding Adams as teacher in 1829 the inhabitants numbered 68 By 1831 they had increased to 87, and in anticipation of a scarcity of fresh water they were then removed by the British Government to Otaheite. There they were welcomed by Queen Pomare and her subjects; but the climate and licentiousness of the place did not suit the emigrants, and in the same year all but twelve, who had died, returned to Pitcairn Island. Some trouble was now caused by the intrusion of a Mr. Joshua Hill, a pompous personage who posed as a relative of the Duke of Bedford and an authorised resident of the British Government. For a few months he succeeded in excluding the other Europeans from the island, during which time Mr. Nobbs occupied himself in teaching at the Gambier Islands, about 800 miles distant. In 1837, a son of the Duke of Bedford arrived in H.M.S. *Actæon*, and the impostor was soon removed.

As early as 1847 the islanders had expressed a desire that their teacher should receive the licence of a Bishop of the Church of England; and in 1852 Admiral Moresby persuaded them to consent to Mr. Nobbs going to England for ordination, promising them the services of a chaplain (Rev. Mr. Holman) meanwhile.

THE Society took up the case of the Pitcairn Islanders in 1850, by seeking to "awaken an interest" on their behalf, and on Mr. G. H. NOBBS' ordination he was placed on its list of Missionaries [1].

While in England Mr. Nobbs met with much kindness and attention from Church and State. A fund amounting to several hundreds of pounds was raised* to supply his flock with various necessaries and comforts, and he took back with him, as a memento of a visit to the Queen, portraits of her Majesty and the Royal Family.

During Mr. Nobbs' absence, the attention of the islanders having been drawn to the Missionary work of the Church and the spread of the Gospel among the heathen, they resolved "that each family should give one dollar a year and the younger members be allowed to add what they liked." "I am sure" (wrote Mr. Holman) "they esteem it a great privilege and one which they would be very sorry to be deprived of" [2]. Their first contribution to the Society amounted to £8. 10s., and this at a time when they were suffering grievously from sickness and famine. The resources of Pitcairn Island being inadequate to meet the wants of the growing community, on Mr. Nobbs' return (May 1858) the people petitioned Government to remove them to Norfolk Island. From a naval officer who took part in the arrangements for the transfer the Society received the following account of the people shortly before leaving their old home:—

"After we landed we were taken up to the village, and the first place we came to was the church and school-room . . . a wooden building thatched with palm-leaves, and having openings left along the sides, with shutters . . . in case of rain. There was a very nice pulpit, and open pews just like the new ones in our church at home . . . a plentiful supply of books . . . and everything looked so neat and like a place of worship. . . . their houses are all much the same, having one story and three rooms. Every one of middle age, men and women work in the fields and assist each other. . . . They live like one large family (there are 190 people on the island). They marry very young and the usual age they have attained is about fifty. . . . We went to church . . . our chaplain preached. The service was performed exactly according to our forms, and they sung some hymns very well indeed. Everything was done so reverently and so simply that you could not help joining in the spirit that every one of them seemed to be in. They are all brought up strictly and well, and even among the little children you never hear an angry word. They seem to be all love and charity towards each other" [3].

At the first administration of the Holy Communion—by Mr. Holman in 1852—every one of the adults, sixty-two in number, communicated;

* By "The Pitcairn Fund Committee."

and reporting in August 1855 Mr. Nobbs said: "Of the two hundred persons who form the community none but infants, and those who must necessarily take care of them, are absent from Divine Service on the Sabbath; and the weekly Evening Prayers are also well attended. The communicants amount to eighty" [4].

Some further notice of the Pitcairners will be found below under Norfolk Island, to which all were removed in 1856, and where the majority remained. Between 1858 and 1863 forty returned to Pitcairn Island, and by 1879 their number had increased to ninety, but the Society's connection with that island has not been renewed.

References (Pitcairn Island).—[1] Jo., V. 45, p. 243; Jo., V. 46, pp. 87, 93, 320. [2 G.M. 1858, p. 173. [3 and 4] R. 1856, p. 137.

CHAPTER LXIX.

NORFOLK ISLAND.

NORFOLK ISLAND (area, with adjacent islets, 12 square miles) was discovered by Captain Cook in 1774. It was first inhabited in 1788, when it became a branch of the convict establishment in New South Wales. Excepting for the period 1807–25, such it continued to be up to 1855, when the convicts were finally removed to make way for the Pitcairn Islanders. [*See* above.]

WHAT Norfolk Island was as a convict settlement is told in connection with the Society's work in New South Wales. [*See* pp. 386–91, 394.] What it became under the new order of things has been thus described by Bishop G. A. Selwyn:—

"In . . . the place to which the very worst class of criminals was sent from Port Jackson, in those dens, where formerly felons cursed God and man, may now be seen little children of the Pitcairn race, descended from the mutineers of the *Bounty*, playing . . . totally unconscious of theft. Theft, indeed, is not known in the island; drunkenness is not known, and the reason is that there the people make their own laws, and they have enacted that no spirituous liquors shall be introduced into the island except to be kept in the medicine chests of the clergymen, to be used as necessity requires. And thus it is that they are in a great measure free from other sins, though not altogether. No seaman desires to land there, because he can get no intoxicating liquor" [1].

The Pitcairners, who arrived on June 8, 1856, found Norfolk Island "a pleasant place to dwell in; the only drawback being the long droughts of summer which affect our sweet potatoes and Indian corn crops; otherwise the soil is fruitful and the climate very healthy. . . . There is less sickness among us here than at our former home, asthma being the prevailing complaint." Thus wrote the Rev. G. H. NOBBS after three years' experience, adding: "The spritual affairs of the community are precisely the same as in years gone by. No schisms or divisions have or (humanly speaking) are likely to take place; and with *this* exception that two families have returned to Pitcairn and one or two others are holding themselves in readiness to go thither . . . unity and brotherly love prevail in our temporal concerns" [2].

By the removal of the headquarters of the Melanesian Mission to Norfolk Island in 1867 the Pitcairners were brought into more direct contact with their heathen brethren. A few were privileged to aid in the work of conversion in Melanesia, and it was while thus engaged that a son of Mr. Nobbs and Fisher Young [p. 447] were called to lay down their lives [8]. It should be explained that although mutual assistance has been freely rendered, the care of the Pitcairn people is distinct from the work of the Melanesian Mission—the one being purely pastoral, the other mainly evangelistic.

Another reason there is for describing the two works in separate chapters. The episcopal jurisdiction over Norfolk Island was assigned respectively to the Bishops of "Australia" in 1836, "New Zealand" in 1841, and "Tasmania" in 1842 or 1843—in the case of the latter by a special Act passed in consequence of the removal of the New South Wales convict establishment to Hobart Town. On Norfolk Island ceasing to be a penal settlement, Bishop G. A. Selwyn immediately renewed his connection with it (the Bishop of Tasmania acquiescing), his object being to save the island "from being made a mere appendage to one of the neighbouring dioceses" and to make it "the seat of an Island Bishopric including the New Hebrides and the other groups to the northwards" [4].

Practically that object has been realised. Although, strictly speaking, Norfolk Island is not in "Melanesia," episcopal functions are administered there by the Bishop of Melanesia at the request of the people and with the consent of the Primate of New Zealand and of the Governor of Norfolk Island and the Colonial Secretary [5].

Little remains to be said about the Pitcairners. In 1870 the corner-stone of a new church for them was laid by Mr. Nobbs in the presence of Bishop Patteson and the inhabitants. The spot chosen was formerly used as a "parade ground" "when soldiers were employed to restrain or compel some twelve or fifteen hundred of their most depraved fellow men" [6]. Though now failing in health, Mr. Nobbs was enabled, with the help of the Melanesian staff, to carry on the chaplaincy for another fifteen years. In 1882, when it was with difficulty he could walk, he wrote: "As for my own people, nearly five hundred in number, they are—blessed be God—all members of the Church by baptism, confirmation, and the Holy Eucharist. In the Day School are ninety scholars. . . . In the Sunday School there are thirteen classes, instructed by some of our Mission friends, and by several of our own community. We have also a reading room under the direction of the communal doctor" [7]. Mr. Nobbs' death took place in November 1884 at the age of eighty-four, among those to whom for fifty-six years he had been "schoolmaster, pastor and chaplain" [8].

The Society's allowance of £50 a year has been continued to his successor, the Rev. T. P. THORMAN, who arrived in May 1886 [9].

Though provided with their own Clergyman, this little flock seem to attract the attention of Nonconformist teachers from all parts. In 1891 Mr. Thorman reported that "the 'Seventh Day Adventists'" had just paid a visit, and left two of their number. A Wesleyan Minister came in the early part of the year, "and everyone that comes along seems anxious to set up a Church and to convert (?) the people" [10].

It is gratifying to record that the Missionary collection begun in

1858 [*see* p. 458] is still kept up, and that in this form the Society sometimes receives back nearly one-tenth of its grant [10].

STATISTICS.—In Norfolk Island, where, from 1796–1824, 1841–3, and 1856–92, the Society has assisted in maintaining 6 Missionaries (as detailed on page 907), there are now 600 inhabitants, of whom 500 are Church Members, under the care of a Clergyman and the Bishop of Melanesia. [*See* the Table, p. 466.]

References (Norfolk Island).—[1] M.F. 1867, p. 456. [2] R. 1860, p. 176. [3] *See* Chapter LXVII. p. 447; R. 1878, p. 110. [4] M MSS., V. 15, pp. 290–91, 296 *b*, *g*; R. 1847, pp. 136–7; Bound Pamphlets, "New Zealand, 1860," No. 12. [5] M MSS., V. 16, p. 351. [6] R. 1870, pp. 115–6. [7] R. 1882, p. 77. [8] R. 1882, p. 77; R. 1884, p. 80; R. 1885, p. 80. [9] R. 1886, p. 83. [10] R. 1891, p. 131; M.F. 1892, p. 119. [11] R. 1888, p. 107.

CHAPTER LXX.

FIJI.

THE Fiji Archipelago occupies an intermediate position between Melanesia and Polynesia proper, and comprises from 200 to 250 islands, islets, and rocks, of which about 80 are inhabited, the principal being Viti Levu (4,112 square miles), Vanua Levu (2,432 square miles), Taviuni (217 square miles), Kadavu (124 square miles), Koro (58 square miles), Gau (45 square miles), and Ovalau (48 square miles). The islands were discovered by Tasman in 1643, and visited by Captain Cook in 1769. Missionaries failed to effect a landing there in 1797; but traders coming about 1806 were successful in their object—the collection of *bêche-de-mer* for Chinese epicures, and sandal wood to burn in Chinese temples. Early in the present century also, convicts, escaped from New South Wales, found an asylum and a grave in the Fijis—some of them exercising almost kingly sway until devoured by their subjects. To the Wesleyan Missionaries who settled in Fiji in 1835, and their successors, is due the giving up of cannibalism. The aborigines belong to the darker of the two chief Polynesian races. Their principal Chief in 1859, viz. Thakombau, offered the islands to Great Britain, but the offer was declined in 1862. About this period Europeans began to settle in Fiji for the purpose of cultivating cotton; and in 1871 some Englishmen set up a native Government with Thakombau as king. Distracted by troubles from his Parliament and the settlers, Thakombau sought rest by renewing his offer; and this led to the cession of the sovereignty of the islands to England by himself and the other leading Chiefs on October 10, 1874. Soon after this the Fijis were erected into a separate colony.

Rotumah, which with three adjacent islets are now included in the colony, were acquired in 1881 after the manner of Fiji. Rotumah (area, 14 square miles) was discovered by H.M.S. *Pandora* in 1793 while seeking the mutineers of the *Bounty*. [*See* p. 462.]

IN 1870 some Churchmen in Melbourne formed a Committee with the object of providing for the spiritual wants of the members of the Church of England who constituted the majority of the settlers (then numbering 2,500) in Fiji. About the same time a Committee was organised in Fiji for the same purpose, "and in conformity with their wishes" the Rev. WILLIAM FLOYD (a member of the Melbourne Committee) offered his services, and with the sanction of the Bishops of Melbourne, Sydney, and Melanesia—neither of whom however possessed jurisdiction there—went to Fiji (as the first Anglican clergyman) in 1870 [1].

Mr. Floyd established himself at Levuka, the then capital of the islands, and he proved so acceptable to the Church members that in 1872 they "applied to the New Zealand Bishops to consecrate" him. The application was met by a request for further information and a suggestion (which proved impracticable) that the Bishop of Melanesia should undertake the episcopal oversight of the Colony [2].

The Wesleyans were at first unfriendly. Previously to the appointment of the Fiji Committee some of the white settlers had asked the Wesleyan Missionaries "to give them a service occasionally in the English language," but the Missionaries declined to do so, "on the ground that their services were for the Fijians, not for the whites; that the whites came to Fiji on their own responsibility, they must therefore abide the consequence." When however the Wesleyans heard that a clergyman had been appointed, they "immediately built a stone church at Levuka" and started Methodist services in the English language. Some time after Mr. Floyd's arrival they "introduced the Morning Service of the Church of England, or a portion of it, regularly on Sundays, observing also the Festival of Christmas." In endeavouring to obtain a grant of land for a new cemetery in 1871, "a portion . . . to be set apart exclusively for Church of England purposes," as in the case of other religious bodies, Mr. Floyd met with "determined opposition from the Wesleyan Methodist body," but he carried his point, and mutual relations have from that time been of "a thoroughly friendly character." From the first his policy was "not to interfere with their work or proselytize one of their number," but at the same time he has been "most willing to receive all who came to the Church of their own free will." During "the last few years" (preceding 1892) the Wesleyans have reverted to "a plain Methodist service," and observed Christmas "by attending the Church of England on that day."

In secular affairs also Mr. Floyd showed a wise discretion. On the formation of "a *de facto* Government" in 1871, when "summoned" to lend his "countenance to the matter by being present on the dais with the King at his proclamation," he declined to do so, though desirous of upholding law and order according to his ability. About this time a secret society called the "Cu Clux" was formed, composed for the most part of lawless adventurers, who posed as law-abiding British subjects, but whose real object was to oppose any form of government that might curtail their "unbridled licence." The "most sweeping propositions" were adopted by them, and more than once the colony was "on the eve of bloodshed." Mr. Floyd had to show that he had "no sympathy with such lawlessness," notwithstanding his "attitude towards the existing Government." On one occasion he was "the means of preventing bloodshed." Declining "to omit the name of Queen Victoria, or to insert that of King Cacabau [Thakombau], or alter the State Prayers in any way," he was "accused" of "High Treason" by the then Premier, who however declined Mr. Floyd's request to be brought to trial. An attempt was made "to get hold of the Deeds of the Church land," and when this failed Mr. Floyd's opponents withdrew support from him, subscribed to build another church and invited another clergyman. "Flattery" and "inducements" also failed to move Mr. Floyd, "but," he adds:—

"Few know what I had to suffer during this period. I felt however amply compensated when in 1874, the year of annexation to Great Britain, the Church, intact, was able to take her true position in Fiji with nothing to alter, nothing to retract."

Invaluable service was now rendered by Mr. Floyd during an epidemic of measles introduced by the ex-King and his sons, who had been visiting Sydney. Precautionary measures were urged

by Mr. Floyd at the outbreak, but not taken, and "the plague spread with awful rapidity . . . nearly one third of the aborigines" being "swept away." The sick Melanesians were cared for at an early stage—Mr. Floyd converting his house into an hospital for the purpose. The Fijians he considered had "their natural protectors in the Wesleyan and Roman Catholic Missions," but they were so neglected that he intervened, and moved the Government to isolate the sick in each town, and to appoint a white man in charge and to supply medicines and food gratis. Full powers were given to Mr. Floyd in regard to supplies, and not one person under his immediate care died [3].

On the annexation of the Fiji Islands by Great Britain (1874) the Society signified its readiness "to send clergymen there or perhaps even a Bishop" if the circumstances required; but though funds were set apart in 1876 some years elapsed before a clergyman could be obtained [4].

In 1879 Sir Arthur Gordon, ex-Governor of the Colony, drew the Society's attention to the "field open for Missionaries of the Church of England in Fiji" among the English settlers, the half-castes, the imported Polynesian labourers, and the Indian coolies. Of the first there were "about 2,000, many if not most of whom" (said Sir Arthur) "have been members of the Church of England, and would gladly avail themselves of her ministrations; although in their absence they have either joined the Wesleyans, or altogether abandoned attendance at public worship." Mr. Floyd had at Levuka "a tolerable wooden church and a good congregation." The half-caste population, though not then numerous, were, it was feared, increasing, and the Wesleyan Missions had "not the same hold on them as on the Fijians." The Polynesians had been "almost wholly neglected by the Wesleyans," and coming mostly from islands on which the Melanesian Mission had stations, they were "generally regarded as legitimately belonging to the Church of England." The importation of Indian coolies had "only just commenced," but the Governor was anxious that a Mission to them should be started "without delay" [4*a*].

Later in 1879 the Society sent from England Mr. A. Poole, who, having been ordained in Fiji by Bishop J. R. Selwyn of Melanesia, was stationed at Rewa and Suva in 1880. The visit of Bishop Selwyn (1880) encouraged the whole Church community, but he was unable to undertake the Episcopal supervision of the colony, which needed a resident Bishop. A large number of candidates were waiting for confirmation, prepared by Mr. Floyd, of whom the Bishop reported he "deserves great credit for the work which he has done in Levuka. He has struggled almost single handed through many difficulties and some of them serious ones of a political character during the transition stage of the Colony and now has a church (which was enlarged on my arrival) almost free from debt with an income of between £500 and £600 a year all told. The services were bright and hearty with a surpliced choir." Nearly 50 persons were confirmed, and at a gathering of 150 Melanesians many volunteers (including the Chief Justice of the Colony, a Presbyterian) were enlisted to teach them. Seeing that the Wesleyan Mission has "done a very great work in these islands," that "their organisation has spread over the whole group," and that "in fact as regards Christianising the natives the

work is done as far as it can be done," Bishop Selwyn felt it would "therefore be unjust and . . . unwise if our Church were to assume anything of a proselytizing character towards them." With a view to avoiding "all possible chances of clashing," he held a conference with the local head of the Wesleyan Mission, Mr. Langdon, and Mr. Webb and Mr. Floyd. It was stated by the Bishop that the object of the Church Mission was not to obstruct or confuse the work of the Wesleyans, but rather to help it, as the presence of an uncared-for white population would be productive of much harm to their converts. "But while no attempt directly or indirectly ought to be made to proselytize their members yet in the natural course of things it was impossible but that a small leakage should take place and could not be guarded against." The Wesleyans replied that they could offer no objection to the plan proposed of making Fiji a diocese for that purpose, and though unauthorised to answer for their colleagues in Fiji or their Board in Sydney, yet they believed there would not be any objection on their part, "it being clearly understood that no efforts be made to establish a Mission amongst the Fijians or to proselytize from their Church." While hoping the S.P.G. would approve of the line he had taken, and would see its way to following it out, Bishop Selwyn stated that he had explained to the conference that he "had no power to bind the authorities at home in any way" [5].

By the transfer of the seat of Government to Suva in 1882 Levuka became deserted by those who were in a position to maintain the Church and its services, and this was followed by a period of great commercial depression throughout the colony. A collapse of the work at Levuka was averted by the Society coming to Mr. Floyd's assistance, and, after enabling him to recruit his health in England in 1884, to return as its Missionary in the following year [6].

Another result of the depression has been the postponement of the realisation of an offer made by the Hon. J. Campbell in 1884 to provide (from his estates in Fiji) an endowment for a Bishopric * [7].

In 1886 the Bishop of Nelson, at the request of the General Synod of New Zealand, visited Fiji and other islands in the Pacific, and consecrated (and confirmed in) a church at Suva which had been erected by the exertions of the Rev. J. F. JONES, who succeeded Mr. Poole in 1886 [8].

In 1889 a proposal was made through the Bishop of Dunedin, with the concurrence of the Bishop of London, to "commit the Ecclesiastical charge of . . . Fiji to the Primate of New Zealand, or to some Bishop appointed by him" [9] but the Church residents in Fiji have decided that their interest "will be best served by the colony remaining ecclesiastically a dependency of the Diocese of London," and by provision being made "for the delegation of the duties to the . . . Bishops of Melanesia" [10].

The most encouraging branch of the Mission at Levuka is the work among the Polynesian and Chinese coolies, who are being gradually gathered into the fold of Christ [11]. Similar success has attended the efforts among the former class at Suva. Mr. Jones reported in 1893: "They are more than anxious to embrace Christianity . . . they learn more readily . . . from the Bible and Prayer Book than anything else" [12]. When free from their indentures

* A few pounds have been contributed to this object through the Society.

they prefer to take service in the town, where they are within reach of the School, and will not go to the plantations, which are too far away [13].

For the Hindu Coolies in Fiji, who now number over 7,000, and are chiefly Urdu and Hindi speaking people, the Rev. W. Floyd has been endeavouring to obtain native teachers, but as yet the Missions in North India have failed to furnish the needed helpers [14].

STATISTICS.—In Fiji (area, 7,740 sq. miles), where the Society (1880–92) assisted in maintaining 3 Missionaries and planting 3 Central Stations (as detailed on p. 907), there are now 127,486 inhabitants and 2 Clergymen. [*See also* the Table on p. 466.]

References (Fiji).—[1] Statements by Rev. W. Floyd, March 1892, in Australasian D MSS., 1892. [2] M MSS., V. 16, pp. 237, 319–20; R. 1873, p. 92. [3] Same as [1]. [4] M MSS., V. 18, pp. 254–5, 261; Jo., V. 52, pp. 208, 274, 373, 388, 391; M MSS., V. 10, pp. 15*d* and 17. [4*a*] "Wants of the Colonial Church" (S.P.G. 1880), pp. 22–3. [5] M MSS., V. 16, pp. 419–28. [6] R. 1884, p. 80; R. 1885, p. 80; R. 1888, pp. 106–7. [7] M MSS., V. 16, p. 513; do., V. 18, pp. 326–7, 332–3; R. 1884, p. 80. [8] R. 1886, p. 82; M MSS., V. 16, pp. 528–9. [9, 10] D MSS., V. 94, p. 89. *See also* Jo., Dec. 20, 1889. [11] R. 1888, p. 105; R. 1889, p. 104. [12] R. 1888, p. 107. [13] R. 1891, p. 131. [14] Australasia Bound D MSS., 1891, No. 102.

CHAPTER LXXI.

THE HAWAIIAN ISLANDS.

THE HAWAIIAN (or SANDWICH) ISLANDS, nine in number (total area, 6,000 square miles), are mainly of volcanic origin, and contain the largest active volcano in the world. One of the group was discovered by Gaetano in 1542; but little was known of the islands until their re-discovery in 1778 by Captain Cook, who named them after his patron, the Earl of Sandwich. Cook was at first treated as a god by the natives, but he died by their hand in February 1779. The favourable reception of two London ships in 1786 led to the opening of a continuous trade with England and America. During a series of outrages between some traders and natives in 1790 two American sailors—Isaac Davis and John Young—were seized and detained. Being kindly treated and placed in high positions they rendered great service in teaching the Hawaiians the arts of civilised life and the absurdity of worshipping idols. In 1792 Vancouver (a companion of Cook in 1778) revisited the islands, introduced cows and sheep, and in every way showed such kindness that the King, Kamehameha I., conceded the island of Owhyhee to England,* and begged for Christian teachers. The request was made known to the English Government, but disregarded. The religion of the Hawaiians permitted their chiefs and priests to pronounce anything they pleased to be *tabu* or forbidden, and sometimes for days the people had to remain indoors without fire or light, refraining from work and speech—silence being enforced even on animals by tying their mouths up. Though almost unendurable, the system could not be broken through for fear of death. But on the decease of the old King in 1819 his successor was persuaded by the two dowager Queens and the High Priest to dare the vengeance of the gods and to break the *tabu*. This he did at a public feast, and when the people saw that no harm happened to him they shouted with joy, "The *tabu* is broken," and imitated his example. Then the idols were destroyed. In the next year some American Congregational Missionaries arrived; but so strong was the desire for Missionaries of the Church of England that it was only on the assurance of John Young that they would teach the same Gospel that the Congregationalists were allowed to land. French priests who followed in 1827 were "banished" in 1831–2; but by coercion the Roman Catholics obtained a permanent footing in 1839. For nearly seventy years (1792–1860) the islands remained neglected

* In 1843 the whole of the Hawaiian Islands were conditionally ceded to Great Britain, but restored within a few months.

by the Church of England, notwithstanding the several appeals made during this period by the native Kings and the English residents. Kamehameha II. and his Queen advocated the cause in person, but died in London during their visit in 1824.

No representation on the subject of an English Mission appears to have been made to the Society until January 1858, when the Rev. F. D. MAURICE drew attention to the religious condition and wants of the Sandwich Islands, and the desirableness of sending a Missionary there specially to minister to the "many English families in Honolulu," who were dependent for the baptism of their children &c. on the chaplains of the British warships which occasionally touched there [1]. No action then resulted from the consideration of the matter; but in 1861, on being informed that its President had, in compliance with the request of the King, consented to consecrate a Bishop for the superintendence of a Church Mission in the Islands, the Society at once granted £300 a year towards the support of three clergymen, "one main object" being "to secure an adequate provision for the spiritual wants of British residents and sailors" [2].

The Hawaiian Mission was the outcome of a direct appeal from Kamehameha IV. to Queen Victoria, and its establishment was undertaken by a separate Committee formed in England. The Society, which was not consulted as to the arrangements for the foundation of the see, was to be regarded "in the light of a subscriber to the support of the Mission" [3].

In company with Bishop STALEY (consecrated in Lambeth Palace Chapel 1861) the Revs. G. MASON and E. IBBETSON, the first two Missionaries of the Society, left England on August 17, 1862. When they arrived at Honolulu, the capital, on October 11, they found the natives mourning the death of the young Prince of Hawaii, the intended charge of the Bishop. No clergyman of the Church of England being at hand the child was baptized during his illness by a Congregationalist. In a temporary church, formerly a Methodist chapel, provided by the King, the English Service was commenced on Sunday, October 12. The natives "crowded in and out upon the foreign residents." Some of the latter had "not been in a place of worship for years"; others, including a number of English Church people, had attended the ministrations of the Rev. S. C. Damon, one of the American Missionaries. The statistics of 1860 showed that out of a population of 68,000 Hawaiians there were about 20,000 professing Protestants, the same number of Roman Catholics, and 3,000 Mormons, leaving "25,000 unconnected with any creed." The "religious status" of the Hawaiians was characterised by a local newspaper as "one of religious indifference—a swaying to and fro in gentle vibration between the two principal forms that succeeded the iron grip of the heathen worship." The first person to receive baptism from the English Missionaries was the Queen. This took place in a large room in the Palace on October 21, 1862, and subsequently the King "was engaged the whole afternoon in explaining to his courtiers the expressions in the Service, and proving its truth by Holy Scripture." Already he had nearly completed a translation of the Morning and Evening Prayer into Hawaiian. This version was brought into use on November 9, and on the 28th both the King and Queen were confirmed. The other chief events of the year were the incorporation of a Diocesan Synod of "the Hawaiian Reformed Catholic Church"; the

preparation for ordination of "one of the highest chiefs in the kingdom," Major William Hoapili Kauwoai; the beginning of a Mission at Lahaina (Maui) on December 14, and the securing of the observance of Christmas Day as a public holiday for the first time.

So far the Mission had progressed "beyond" the "most sanguine expectations" [4]. But the natives were "in a fearfully degraded state" [5].

"Five-sixths of the children born" disappeared "by neglect and foul means" [6].

By September 1863 the Bishop could report 300 baptisms, the confirmation of some 50 natives, and the establishment in Honolulu of societies of lay helpers (chiefly native, male and female), and of a school for poor outcast Hawaiian boys, a grammar school, and a female Industrial Boarding School built by the King. Every Sunday three Hawaiian and three English services were held, and of the 100 communicants fully one half were natives.

Before the Ladies' Visiting Society was formed the people had been wholly neglected when sick, but now the Hospital had become well-nigh filled and European treatment took the place of native incantations. This moved the Roman Catholics to send to England for Sisters of Charity [7].

The death of the King on November 30 was a heavy loss to the Mission as well as to the people generally. No one loved the Church services "more devotedly or attended them more regularly" than he did. He often acted as interpreter between the Bishop and the people, and on one occasion preached with the latter's sanction—"the first king perhaps since Charlemagne who has performed such an office."

It had been his intention to visit England, "as a member of the Anglican Church," to seek aid in saving his "poor people" [8]. This Mission was undertaken by his widow, Queen Emma,* in 1865.

The new King, Kamehameha V., gave the Mission his support, himself contributing nearly £400 a year, the Dowager Queen £100, and the foreign residents (in 1865) about £350 per annum.

In the original plan of the Mission it was designed that the American Church, the eldest daughter of the Church of England, should join for the first time with the mother Church in a Missionary enterprise. Co-operation was delayed by the Civil War in America, but no sooner was peace restored than Bishop Staley was invited to visit the United States. He attended the General Convention in 1865, joined in the consecration of two Missionary Bishops, and secured grants towards the stipends of two clergymen (Revs. G. B. WHIPPLE and T. WARREN) and a pledge from the House of Bishops "to aid the work of planting the Church in the Sandwich Islands by every means in their power" [9].

In 1867 a station was opened near Kealekekua Bay (Hawaii), the spot where Captain Cook perished in 1779. A wooden church was erected by the Rev. C. G. Williamson, and congregations gathered from the foreign settlers as well as the natives, but his labours were at first greatly interrupted by earthquakes [10].

On returning in 1869 from the first Lambeth Conference Bishop Staley (acting under a commission from the Bishop of London and at the request of the Society, which guaranteed his expenses) held confir-

* Granddaughter of John Young.

mations among the chaplaincies on the East and West Coasts of South America. During his absence his diocese had become disorganised, and following the example of several of his clergy he retired in 1870 [11].

In January 1871 Kamehameha VI. appealed to the Archbishop of Canterbury to consecrate a Bishop to fill the vacant see, saying: "I should regard the withdrawal of the Mission as a misfortune to my people, recognising as I do the valuable service which has been rendered them by its establishment among us" [12].

A new Bishop (the Rev. A. WILLIS) was consecrated in England in 1872, but within six months of his arrival in his diocese the King died, and the Royal grant of £400 per annum to the Mission was not renewed.* In England also the novelty of the Mission had worn off, the special organisation was no longer able to carry on the work whhic it undertook, and but for the General Fund of the Society—which from 1876 has supplied the entire Episcopal stipend—the Hawaiian Mission must have collapsed [13].

Reporting on the work in 1881 Bishop Willis said that "judged merely by statistics the Anglican Church cannot yet claim to have an equal hold upon the nation with the Congregationalists and Roman Catholics." Still "it has had an influence which has been felt far beyond the circle of its professed adherents, notably in its educational work, in causing the middle wall of partition between the white and coloured races to disappear," and especially in "securing a general recognition of Christmas Day and Good Friday, which passed unnoticed up to 1862" [14].

While the Hawaiian race has been dying out, there has been within the last few years a "great influx of a heathen population from China and Japan," which now forms three-tenths (27,000) of the entire population of the islands. Heathen temples are again springing up in the midst of a remnant of a people who only seventy-two years ago cast away their idols. The presence of the Chinese in large numbers, not only as labourers on the sugar plantations but engaging in every kind of business, is an urgent call on the Anglican Church. The Society has made special provision with a view to their evangelisation, and a hopeful beginning was made among them by the Rev. H. H. GOWEN in Honolulu in 1887. In 1889 his congregation included thirty-one communicants, and although poor, besides contributing half the salary of a Chinese reader, they have subscribed £200 for the erection of a church for their own use, and in 1892 one of their number (Woo Yee Bew) was ordained Deacon by Bishop WILLIS [16].

Among the Japanese a small congregation was gathered by the Rev. W. H. BARNES at Lahaina in 1887, but their dispersion in the next two years has led to the suspension of the Mission for the present [17].

STATISTICS.—In the Hawaiian Islands (area, 6,000 sq. miles), where the Society (1862–92) has assisted in maintaining 27 Missionaries and planting 5 Central Stations (as detailed on p. 908), there are now 89,990 inhabitants, of whom (it is estimated) about 2,000 are Church Members, under the care of 6 Clergymen and a Bishop. [*See* p. 766; *see also* the Table on p. 466.]

References (Hawaiian Islands).—[1] Jo., V. 47, p. 276; M.F. 1858, pp. 47-8. [2] Jo., V. 48, pp. 179–80; R. 1861, p. 26; R. 1862, p. 27; M.F. 1861, p. 96. [3] M.F. 1867, p. 135; M MSS., V. 18, p. 105: *see also* Bishop Staley's *Five Years in Hawaii*, pp. 13–16. [4] Bishop Staley's Journal, Sep.–Dec. 1862, and L. Dec. 22, 1862; R. 1863, p. 121.

* The Dowager Queen Emma continued to support the Mission up to her death in 1885 [15].

[5] Rev. G. Mason's Journal, 1862. [6] M MSS., V. 15, pp. 403–4. [7] M.F. 1864, pp. 12–15. [8] M.F. 1864, pp. 27–31, 66–70; R. 1863–4, p. 136; M.F. 1867, p. 186. [9] M MSS., V. 15, pp. 452–5, 458; Jo., V. 49, pp. 65, 119; R. 1865, pp. 153–4; R. 1866, p. 179; R. 1867, p. 146; R. 1868, p. 115. [10] R. 1867, p. 145; R. 1868, p. 115. [11] M MSS., V. 16, pp. 143, 150–7, 185; R. 1869, p. 149. [12] M MSS., V. 10, p. 1. [13] R. 1871, p. 145; R. 1872, pp. 96–7; R. 1873, p. 111; R. 1875, p. 88; R. 1879, p. 83; R. 1881, p. 102. [14] R. 1881, pp. 102–3. [15] R. 1885, p. 81. [16] M.F. 1889, p. 360; M.F. 1892, pp. 277, 376–8; R. 1891, pp. 131–2. [17] M MSS., V. 10, pp. 105, 108, 124.

CHAPTER LXXII.

NEW GUINEA.

NEW GUINEA (area, 284,768 square miles) is the most easterly of the East Indian group, and next to Australia the largest island in the world (if Africa be excepted). Of the Portuguese and Spanish navigators who visited it in the 16th century, Antonio de Abrea, in 1511, was the earliest; but the first European settlement was formed by the Dutch (in the 18th century), who have acquired the western portion of the island up to 141st E. longitude. The East India Company formally annexed New Guinea in 1793, but their occupation was confined to a small port at Geelonk Bay and was soon abandoned. In 1883 the Government of Queensland annexed all but the Dutch portion of the island. This step, though disallowed by the Imperial Government, was followed by the establishment of a British Protectorate over the south-eastern division and adjacent islands on November 6, 1884, and the formal annexation of the territory by Great Britain on September 4, 1888. The remaining portion of the island, that is the north-eastern, is in possession of the Germans. The British colony (area, about 88,000 square miles) includes the Trobriand, Woodlark, D'Entrecasteaux, and Louisiade groups, and all other islands lying between 8° and 12° S. lat. and between 141° and 155° E. long. (and not forming part of Queensland), and all those in the Gulf of Papua to the north of 8° S. lat.

The aborigines of New Guinea are Papuans, and for the most part derive the means of existence from the soil. They have clear ideas as to proprietary rights, and the British Administrator (Sir W. Macgregor) has laid it down that "to rob them would be an act of infamy." . . . "The country will eventually be a great timber reserve for Australia"; and it is his "ardent desire to lay the foundation of an administration that will never be a reproach to Australia." Intermixture with Polynesians and Malayans has produced an improved type at various places on the coast, but laudable precautions have been taken to secure the natives under British rule from that demoralisation which generally accompanies "civilization." The only ports of entry are Port Moresby and Samarai. The importation of firearms, explosives, and spirituous liquors is not allowed, neither is the settlement or acquisition of land occupied by natives, and trading and exploring can only be conducted under special "permits."

WHEN the Australasian Board of Missions was formed in 1850 New Guinea was included in the islands to which it was hoped the efforts of the Board would be extended [1]. That hope has at last been realised, but not until the field had been occupied by the London Missionary Society, the Roman Catholics, and the Wesleyans [2].

In response to appeals from the Bishops of Brisbane, North Queensland, and Sydney, the Society in 1884 offered £300 (which was not utilised), and in 1887 set aside £1,000 and opened a special fund to assist the Australian Church in planting a Mission in New Guinea [3].

In his appeal Bishop Barry (Sydney) said :—

"The protectorate was assumed largely in deference to the wishes of the Australian colonies, in view not only of a probable extension of commerce, but in still greater degree of political considerations of security and consolidation of power. It has therefore been felt that on Australian Christianity chiefly rests the duty of spreading the light of the Gospel in those dark regions, and so Christianising the influence which the English-speaking race must soon acquire over this vast territory. It is well known that noble and successful work has already been

done in New Guinea under the auspices of the London Missionary Society, and substantial progress . . . has also been made by a Roman Catholic Mission. But, without the slightest interference with these good works, which touch only a few points on a coast-line of more than a thousand miles, there is ample room for a new Mission; and the Church of England is undoubtedly called to take her right place in the extension of the kingdom of our Lord to those heathen tribes. The Australian Church has recognised this sacred duty, and has resolved to start a Mission, under the general direction of the Bishop of North Queensland but with the support of all the dioceses represented in the General Synod. . . . It will be necessary to create a small missionary community, including workmen and mechanics, to erect some wooden houses, to provide boats (and hereafter a missionary schooner, like the *Southern Cross* of the Melanesian Mission); . . . this cannot be properly done without an annual outlay of about £2,500. Of this the Australian Church proposes to provide at least £1,500" [4].

The first Missionary of the Anglican Church to New Guinea was the Rev. A. A. MACLAREN, one who, having already done good service in Australia, offered himself for the work [5].

On arriving at New Guinea in February 1890 Mr. Maclaren found that the Louisiade Islands had been appropriated by the Wesleyan Missionary Society on the invitation of Sir W. Macgregor, who had been ignorant of the intentions of the Church to occupy them.

It was then arranged by Mr. Maclaren and the local agents of the London Missionary Society that the field to be occupied by the Church Mission should be "on the coast from Cape Ducie to Mitre Rock," a position which is thought to be a more interesting one than the islands would have been. "It is quite new country, and the only part of the coast of British New Guinea unexplored to any extent." The London Missionaries were "exceedingly kind and helpful" to Mr. Maclaren, and he could not "speak too highly" of their reception of him.

Having selected a field Mr. Maclaren returned to Australia to arrange with the Board of Missions for the establishment of the Mission [6], for the working of which it was now estimated that at least £3,000 a year would be required. Two ladies in Sydney gave him 1,000 guineas towards his proposed Mission vessel. Tasmania contributed a large whaleboat, Melbourne the greater part of the cost of the first Mission buildings and the stipend of a lay Missionary for three years; and altogether during a period of about fifteen months (in 1890–91), £4,615 were raised in Australia for the Mission. Having secured a colleague in the Rev. Copeland King, Mr. Maclaren returned to New Guinea in August 1891. Baunia, in Bartle Bay, was selected as the headquarters of the Mission, and was considered to be "a perfect site." Pending the erection of a suitable house the Mission party, however, had to occupy a native house, which was wet and unhealthy, and the hardship and exposure attending the formation of the settlement brought on fever. In November Mr. King returned to Sydney disabled, and about Christmas Day Mr. Maclaren was taken away by Mr. S. Griffith in the *Merrie England*, but too late—he died on board on December 28, and was buried the same day at Cooktown, North Queensland [7]. The entire support and direction of the Mission has now devolved on the Church in Australia [8].

References (New Guinea).—[1] Proceedings of the Australasian Board of Missions, 1850, pp. 24–6. [2] M MSS., V. 7, p. 168. [3] Standing Committee Minutes, V. 42, p. 82; do., V. 44, pp. 40, 43. [4] M.F. 1887, pp. 202–6. [5] M.F. 1889, p. 15. [6] M MSS., V. 7, pp. 159–65. [7] M.F. 1892, pp. 41–55, 150–2; R. 1891, pp. 125–8. [8] R. 1892, p. 113.

TABLE ILLUSTRATING THE WORK OF THE SOCIETY IN

(1) The Field and Period	Races Ministered to, and their Religion	(3) Languages used by the Missionaries	(4) No. of Ordained Missionaries employed		(5) No. of Central Stations
			European & Colonial	Native	
NEW SOUTH WALES 1793–1892	Colonists (Christian and non-Christian) ..	English	112	—	94
VICTORIA 1838–81	Colonists (Christian)	English	115	—	84
	Chinese (Heathen and Christian)	Chinese			
QUEENSLAND 1840–92	Colonists (Christian)	English	57	—	43
	Chinese (Heathen and Christian)	Chinese			
	Polynesians (Heathen and Christian) ..				
	Aborigines (Heathen)				
SOUTH AUSTRALIA, 1836–65 (including the "Northern Territory" of Australia, 1874–5, 1886–8)	Colonists (Christian)	English	34	—	27
	Aborigines (Heathen and Christian) ..	English (chiefly) Upper Murray dialect, Spencer's Gulf dialect, Adelaide dialect			
	Chinese (Heathen and Christian) ..	English and Chinese			
WESTERN AUSTRALIA .. 1841–64, 1876–92	Colonists (Christian)	English	34	—	23
	Aborigines (Heathen and Christian) ..	English			
TASMANIA 1835–59	Colonists (Christian and non-Christian) ..	English	17	—	17
NEW ZEALAND .. 1840–80	Colonists (Christian)	English	65	2	50
	Maories (Heathen and Christian)	Maori			
	Chatham Islanders (Heathen and Christian)				
	Melanesians (Heathen and Christian) ..	Mota &c.			
MELANESIA 1849–85	Melanesians (Heathen and Christian)	Mota and many other dialects	9	1	8
	Colonists (Christian)	English			
	Polynesians (Heathen and Christian) ..	Mau			
PITCAIRN ISLAND 1853–6	Pitcairn Islanders (Christian) (mixed race)	English			
NORFOLK ISLAND 1796–1824, 1841–3, 1856–92					
FIJI 1880–92	Colonists (Christian)	English	3	—	3
	Polynesians (Heathen and Christian) ..	Fijian			
	Chinese (Heathen and Christian)				
HAWAIIAN ISLANDS .. 1862–92	Hawaiians (Heathen and Christian) ..	Hawaiian	25	2	5
	Half-Castes (Heathen and Christian) ..				
	Colonists (Christian)	English			
	Chinese (Heathen and Christian)	Chinese			
	Japanese (Heathen and Christian)	Japanese			
NEW GUINEA 1890–2	Papuans (Heathen)		2	—	1
TOTAL §	Colonists, 9 Native races, besides mixed coloured races	Over 11	§458	5	355

§ After allowing for repetitions and transfers.

THE AUSTRALASIAN FIELD (1793–1892) AND ITS RESULTS.

(5) No. of Central Stations	(6) Society's Expenditure	Comparative Statement of the Anglican Church generally							
		1701				1892			
		Church Members	Clergy	Dioceses	Local Missionary effort	Church Members	Clergy	Dioceses	Local Missionary effort
94	£233,136	—	—	—		502,963	319 (1 S.P.G.)	6	Domestic Missions to Aboriginal races, and Missions to Melanesia and New Guinea, and support of S.P.G. and C.M.S. Foreign Missions generally
84		—	—	—		401,604	225	2	
43		—	—	—		142,555	77 (1 S.P.G.)	3	
27		—	—	—		89,271	68	1	
23		—	—	—		24,769	25 (8 S.P.G.)	1	
17		—	—	—		76,300	72	1	
50		—	—	—		253,331	234	6	
8	£108,172	—	—	—		?	13	1	Domestic Missions
		—	—	—		—	—	—	
		—	—	—		500	1 (S.P.G.)	—	
3		—	—	—		?	2 (S.P.G.)	—	Domestic Missions to Coolies, Polynesians&c.
5		—	—	—		? 2,000	6 (S.P.G.)	1	Domestic Missions to Hawaiians and Chinese, and support of S.P.G. Missions.
1		—	—	—		—	1 —	—	
355	£341,308	—	—	—		*1,493,313	(19 S.P.G.)	22†	

* Approximate (no returns from Melanesia and Fiji).

† *See* pp. 765–6.

CHAPTER LXXIII.

ASIA AND THE EAST—(INTRODUCTION).

ALTHOUGH the Society did not itself engage in Missions in Asia until 1818, its example served to "provoke" others to undertake work there at a very early period.

"As soon as it was published in Europe that Wm. 3rd . . . had fform'd the design of erecting the . . . Society . . . the admiration of all and the pious emulation of some was so far excited thereby, that they were also desirous of doing something in so holy a work. . . . It fell out . . . about that time that the pretestant Body of the Roman Empire were upon Reforming the Old Calendar upon which occasion when the . . . King of Prussia had resolved to establish a Society of Philosophical Knowledge certain pious gentlemen, stir'd up by your Example, advised his Maj^ty^ to make it also an Evangelical Society, and to joyn the apostolical to the Philosophical Mission."

So wrote Dr. D. E. Jablonski ("Vice-President of the Royal Society of Prussia and Director of the Oriental Class which sends out the Missionarys") from Berlin to the S.P.G. on January 20, 1711. In the original Letters Patent of 11 July 1700 the King willed and required that under his "Protection and encouragement the sincere worship of God may be extended and propagated among those most remote nations that are still in the deepest and darkest ignorance"; and in his general Instructions it was provided that the Prussian Society:

"may also be a College for the propagation of the Xtian ffaith, worship and virtue. That upon occasion of their Philosophical Observations which they shall make in the northern part of Asia, they shall likewise diligently endeavour, that among the Barbarous people of those Tracts of land as far as China, the light of the Xtian ffaith and the purer Gospel may be kindled, and even that China itself may be assisted by those protestants who travel thither by land, or sail to that country thro' the Northern Sea."

These provisions were reiterated and confirmed by new statutes in 1710, the said Society being then divided into four classes—one for Natural Philosophy, one for Mathematicks, one for History, and a fourth called the Oriental, out of which the King "ord^d^ Missions for Propagating the Gospel to be sent." But "this admirable design . . . met with so many impediments that it was not perfected" till January 19, 1711, the anniversary of the King's Coronation, "in which the Society was erected by the Royal Authority in a very solemn manner." The "favour," "assistance and council" of the S.P.G. were now solicited for the new Society, which, said Dr. Jablonski,

"is either your younger sister or your elder daughter, which if it shall produce any good it must be owing to you; which being erected after your platform shall be directed by your methods. Do you run before in this holy race; and we will follow, treading in your ffootsteps, tho' we shall not pretend to keep pace with you. To you the Divine Providence has opened the West. . . . The East and the North lye open to us."

It should be added that Dr. Jablonski and other members of the Prussian Society had already been elected members of the S.P.G. [*See* A MSS., V. 6, No. 58; R. 1711, pp. 46–7.]

The Danish Mission to India in 1705 [*see* pp. 471–2] was another instance of Missionary work due to the example of the S.P.G. How in the following century the Society in its operations in Asia was called on to enter into the labours of Danish and German Missionaries is told elsewhere [Chap. LXXVI., pp. 501–8, and p. 496]. Here it will be enough to state that the Society undertook work in India in 1818, the first Missionaries arriving in 1820 (with Burmah in 1859); in CEYLON in 1840; in BORNEO in 1848; in THE STRAITS SETTLEMENTS in 1856; in CHINA in 1863; in JAPAN in 1873; in COREA in 1889; in MANCHURIA in 1892; in WESTERN ASIA (*temporarily*) in 1842.

CHAPTER LXXIV.

INDIA—(INTRODUCTION).

INDIA consists of that triangular portion of Asia which stretches southwards from the Himalaya mountains into the sea, a territory equal in area (1,648,600 square miles) to the whole of Europe, excluding Russia, and containing a wondrous variety of scenery, climate, and people. The aboriginal inhabitants are believed to have been formed by successive immigrations of Thibeto-Burmans, Kolarians, and Dravidians. Following them at some long period before Christ (possibly 1500 B.C.) came a new race, which, entering India from the North-West, gradually spread over the country, conquering and absorbing the primitive peoples, or driving into the highlands those who were not to be subdued. The invaders were a branch of the greatest of the human families, viz. the Aryan (which comprehends the Persians, Greeks, Slavs, and Teutons), and from them and the peoples whom they absorbed, sprung the mass of the population of India now known as the Hindus. The Greeks, under Alexander the Great, about 326 B.C. made temporary conquests in North-Western India, but the Mahommedans, after a struggle carried on for over 800 years, succeeded A.D. 1000-1 (under Mahmud the Sultan of the Afghan Kingdom of Ghazni) in gaining a permanent footing in the Punjab, their sway, which was extended into Bengal and the Deccan and Guzerat, lasting until the establishment of the famous Tartar rule—commonly called the Moghul dynasty—in 1526.

The Moghuls, who for three centuries had disturbed India, now, on effecting a permanent conquest of the North-West, themselves adopted Mahommedanism, though not in the orthodox form. Their splendid dynasty began to decline about 1707, eventually became subject to the British Government, and entirely ceased in 1857 after the suppression of the Sepoy mutiny. The discovery of the route to India *vid* the Cape of Good Hope by Vasco di Gama in 1498, led to the occupation of Goa by the Portuguese, who for a century enjoyed a monopoly of the East Indian trade. They were followed in the 17th century by the Dutch, the English, the Danes, and the French. The famous East India Company, originally constituted on December 31, 1600, established the first English factory on the Indian mainland—at Surat, about 1611; in 1639 it founded Madras, in 1668 it acquired the island of Bombay, and in 1686 it founded Calcutta.

A struggle for supremacy between the English and French in the next century "turned the East India Company from simple traders into territorial sovereigns," and the defeat of the Nawab of Bengal by Clive at the battle of Plassey, June 18, 1757, which is regarded as the commencement of the British Empire in India, was followed in 1761 by the practical extinction of French influence. Under the East India Company British rule in India was greatly extended, but as a consequence of the Mutiny of 1857 the Company was dissolved in 1858 and the administration of the country assumed by the Crown. About one third of India has been allowed to remain under hereditary native rulers, acting in "subordinate dependence" to the British Government. The remainder—the unreservedly British possessions—are divided into 12 provinces, viz. Madras, Bombay, Lower Bengal, Behar, Orissa, Chota Nagpur, Assam, North-Western Provinces, Oudh, Punjab, Central Provinces, and Burma, each having a separate government but the whole being subject to the Supreme Government—the Governor-General of India in Council.

The population of India, which numbered **287,223,431*** in 1891, may be thus classified:—

I. According to the principal **LANGUAGES**.

(*a*) **Aryo-Indic** group (**195,463,807**). NOTE.—*Sanscrit*, the language of Brahman literature, and the nearest approach to the original Aryan, is practically a dead language, being spoken by only 308 persons.

Hindi and *Urdu* (or *Hindustani*)	spoken mostly in	N.W. Provinces, Bengal, and Oudh	by	89,344,763
Bengali	"	"	"	Bengal	"	41,343,672
Marathi	"	"	"	Bombay and Deccan	"	18,892,875
Punjabi	"	"	"	Punjab	"	17,724,610
Gujerati	"	"	"	Bombay and States, and Baroda	"	10,619,789
Uriya	"	"	"	Bengal and States	"	9,010,957

Pahari, by 2,700,744; *Kashmeri*, by 29,276; *Chitrali* (Arniya), by 11; *Shina*, &c., by 6 (mostly in Northern India); *Sindhi*, by 2,592,341 (mostly in Sindh); *Márwádi*, by 1,147,480 (Punjab, Ajmere, &c.); *Kachhi*, by 439,697; *Goanese* and *Portuguese*, by 37,738 (mostly in Western India); *Assamese*, by 1,485,820 (mostly in Assam), *Halabi*, by 143,720 (in Madras, Berar and Bengal).

(*b*) **Dravidian** group (**52,964,620**):—

Telugu	spoken mostly in	Madras	by	19,885,187
Tamil	"	"	"	"	"	15,229,759
Canarese	"	"	"	Mysore, Bombay and Hyderabad	"	9,751,885
Malayalam	"	"	"	Malabar coast	"	5,428,250

Gónd, spoken by 1,879,580 (Central Provinces, &c.); *Kandh* (*Khond*), by 320,071 (Madras, &c.); *Oraon*, by 368,222; *Mal-Paháddia*, by 80,838 (Bengal, &c.); *Brahui*, by 28,990 (Sindh); *Kharwár*, &c., by 7,651 (Central Provinces, &c.); *Kódagu* (*Coorgi*), by 37,218 (Coorg, &c.); *Túlu*, by 491,728; *Máhl*, by 3,167; *Tóda* and *Kóta*, by 1,937; *Sinhalese*, by 187 (mostly in Southern India).

ARYAN and DRAVIDIAN GYPSY dialects, spoken by 401,125 (mostly in **Madras**, **Berar**, Bombay, and Central Provinces).

(*c*) **Kolarian** group (**2,959,006**) the languages, mostly unwritten, of hill tribes:—

Santháli, spoken by 1,709,680; *Múnda* or *Kól*, by 654,507; *Kharria*, by 67,772; *Baiga* (*Bhinjwa &c.*), by 48,883; *Juáng* and *Malér*, by 11,965 (mostly in Bengal); *Korwa* or *Kur*, by 185,775 (mostly in Central Provinces, and Bengal and Berar); *Bhíl*, by 148,596 (mostly in Bombay and Central Provinces); *Sáwara*, by 102,089; *Gadaba*, by 29,789 (mostly in Madras).

(*d*) **Khasi**, spoken by **178,637** (by 178,630 in Assam).

(*e*) **Tibeto-Burman** group (**7,293,928**):—

Burmese, spoken by 5,560,461; *Arakanese*, by 866,403; *Khyin* dialects, by 126,915; *Kakhyin* (*Sing-pho*, &c.), by 5,669 (mostly in Burma); *Nikobari*, by 1, in the Andaman Islands; *Kachari*, by 198,705; *Garo*, by 145,425; *Naga* dialects, by 102,908; *Mech*, by 90,796; *Mikir*, by 90,236; *Kathé* or *Manipuri*, by 88,911; *Lushai* (*Zhó*), by 41,926; *Lálúng*, by 40,204; *Abor-Miri*, by 35,708; *Kuki*, by 18,828; *Rábha*, *Hajong*, &c., by 4,314; *Aka*, *Mishmi*, &c., by 1,282 (mostly in Assam); *Nipáli* dialects: *Gurkhali*, &c., by 195,866; *Tipperah*, by 121,864; *Koch*, by 8,107 (mostly in Bengal and Assam); *Lepcha*, by 10,125; *Bhutáni*, by 9,470 (mostly in Bengal); *Thibetan* (*Bhóti*), by 20,544; *Kanawari*, by 9,265 (mostly in Punjab).

(*f*) **Môn-Annám** group (**229,342**):—*Mon* or *Talaing*, spoken by 226,495; *Palaung*, by 2,847 (mostly in Burma). (*g*) **Shán** or **Taic** group (**178,447**):—*Shán*, spoken by 174,871; *Lao* or *Siamese*, by 4 (Burma); *Aitón*, by 2; *Khámti*, by 2,945 *Phakiál*, by 625 (mostly in Assam). (*h*) **Malayan** group (**1,084**):—*Malay*, spoken by 2,437; *Salón*, by 1,628 (mostly in Burma); *Javanese*, by 19 (Bombay, &c.). (*j*) **Sinitic** group (**713,350**):—*Karén*, spoken by 674,846; *Chinese*, by 38,504 (mostly in Burma). (*k*) **Japanese**:—Spoken by **93** (Burma, Bombay, &c.). (*l*) **Aryo-Eranic** group (**1,329,428**):—*Persian*, spoken by 28,189 (mostly in Bengal, Punjab, and Bombay); *Armenian*, by 833 (mostly in Bengal and Burma); *Pashtu*, by 1,080,931 (mostly in Punjab); *Balóch*, by 219,475 (mostly in Sindh). (*m*) **Semitic** group (**55,534**):—*Hebrew* (Israeli), spoken by 2,171 (mostly in Bombay, Bengal, Madras, and Burma); *Arabic*, by 53,351 (24,055 in Aden, and rest mostly in Madras, Bombay, and Bengal); *Syriac*, by 12 (Madras, Bombay, &c.). (*n*) **Turánic** (**659**):—*Turki*, spoken by 607 (Punjab, Bombay, &c.); *Magyar*, by 42 (Bombay, &c.); *Finn*, by 10 (Bengal and Burma). (*o*) **Aryo-European** group (**245,745**):—*English*, spoken by 238,499; *German*, by 2,215; *French*, by 2,171; the remainder (2,860) distributed among 20 European languages.

NOTE.—*Basque* is spoken by 1 (in Madras), and *Negro dialects* by 9,612 (mostly in Aden).

* 25,175,991 of these were not enumerated by *language* in the Census of 1891, and in the case of 20,022 others returns were not made, or were unrecognisable.

II. According to **RELIGION.**

Hindus—"Brahman," 207,645,721 (distributed over India generally), "Arya," 89,952 "Brahmo or Āryā Somaj," 3,051; *Mahommedans*, 57,321,164 (mostly in Northern India); *Animistic* (*Aboriginals*), 9,280,467 (hilly districts of Central India); *Buddhists*, 7,131,861 (Burma); *Christians*, 2,284,172 (1,642,030 in South India—Tinnevelly, Travancore, &c.); *Sikhs*, 1,907,833 (Punjab); *Jains*, 1,416,638 (Bombay district); *Zoroastrians* (*Parsees*, &c.), 89,904; *Jews*, 17,194; minor and unspecified, 42,971.

Distribution of the CHRISTIAN population:—

(*a*) According to **RACES.**

Natives, 2,083,449; *Europeans*, 167,981; *Eurasians*, 79,742. (Total, 2,284,172.)

(*b*) According to **DENOMINATION.**

Roman Catholics, 1,315,263 (1,248,529 natives); *Church of England*, 340,613 (207,546 natives); *Syrians* (*Jacobite Section*), 200,467 (all but 18 natives); *Lutherans*, 69,405 (67,925 natives); *Baptists*, 202,746 (197,487 natives); *Wesleyans*, *Methodists*, *and Bible Christians*, 32,123 (24,412 natives); *Congregationalists*, *Independents*, &c., 50,936 (47,225 natives); *Church of Scotland*, 46,351 (33,276 natives); *Greek*, *Armenian*, and *Abyssinian Churches*, 1,258 (257 natives); *other Protestants*, 15,658 (7,452 natives); *unspecified*, 9,352 (6,891 natives).

The number of native Christians *not including* Roman Catholics was, in **1850**, 91,092; in **1861**, 138,731; in **1871**, 224,258; in **1881**, at least 593,100; in **1891**, 792,920. *Including* Roman Catholics the number for **1891** was 2,036,449.*

The most ancient Christian community in India, known as the Syrian Christians, hold the tradition that their Church originated from the preaching of the Apostle St. Thomas, who after labouring with great success on the south-east, or Coromandel, coast, suffered martyrdom. Driven thence by persecution, his disciples found refuge in the hills of Travancore &c. on the south-west coast. Whatever truth there may be in this, certain it is that the Portuguese on their arrival found a flourishing Christian Church in existence, claiming a succession of Bishops from the Patriarchs of Babylon and Antioch, and though infected by Nestorianism, yet ignorant of the peculiar teaching of the Church of Rome. The Roman Catholic Missionaries who followed in the 16th century made many nominal converts—Francis Xavier alone being credited with over a million baptisms during his brief stay (1541-4)—and by force and fraud brought the Syrian Church in 1599 to accept the yoke of Rome. In 1653 the Syrian Church regained its independence, though a large body from it has remained in subjection to Rome more or less to this day.

The English traders and settlers in India were long neglectful of religion. Over seventy years passed before they began† to build a church, and the first Governor of Bengal degenerated into an avowed Pagan. Between 1667 and 1700 eighteen chaplains were provided by the East India Company, the first being for Madras in 1667-8. About 1677 the Hon. Robert Boyle, a member of the East India Committee, reprinted the Malayan Gospels for distribution; and in 1695 Dean Prideaux of Norwich proposed the erection of churches and schools in the English settlements in India and the sending of a Bishop, and by his exertions, seconded by Archbishop Tenison, provision was made in the new Charter of the East India Company in 1698 for the maintenance of ministers and schoolmasters in their garrisons and principal factories in the East Indies, the clergymen being required to learn Portuguese and the vernacular of the district, to enable them to instruct the native servants or slaves of the Company in "the Protestant religion." But these obligations were greatly neglected by the Company.

ALTHOUGH the Society was preceded in India by other Missionary agencies,‡ "One of the Fruits and Effects" of its "opening the Way . . . to . . . a Propagation of the Gospel in the . . . *Western Indies*" (or America) was the "laudable zeal" shown "in the Kingdom of *Denmark*, for sending . . . Missionaries to the coasts of *Coromandel* in the *East Indies*" [1]. The first two Danish Missionaries—Bartholomew Ziegenbalgh and Henry Plutscho—arrived at Tranquebar in July 1706, and in 1709 the Rev. A. W. Boehm, formerly Chaplain to Prince George of Denmark, translated their letters (or reports) of 1706–7 into English from the High Dutch and

* For the Indian Ecclesiastical Establishment, *see* p. 659.

† At Madras in 1680, by Governor Master, who bore the whole cost of building.

‡ The Danish Lutherans, 1706; the English Baptists, 1793; the London Missionary Society, 1798; the C.M.S., 1813; the American Congregationalists, 1813; the American Baptists (Burma), 1813; and the Wesleyans, 1817.

having published the same dedicated them to the Society, by whom 500 copies were purchased and distributed.

The dedication contains the following passage :—

"And as by the Means of your generous Enterprize, some Beams thereof have been cast even upon the WESTERN World; so a small Ray of Visitation begins to return, it seems, to the EASTERN Tract again, after so dark, long, and dismal an Hour of divine Judgments pour'd out upon those nations."

A second account of the Mission ("Part II."), published in 1710, was "*humbly recommended to the Consideration*" of the Society; and in Part III., published by the direction of the S.P.C.K. in 1718, it is stated that the first collection of letters was dedicated to the S.P.G., "*and proved a Motive to many charitable Benefactions contributed by well-disposed persons for advancing this Mission*" [2].

In a letter "*To a friend at* London" (January 17, 1710: Part II. of above, pp. 44–5), Ziegenbalgh acknowledged a box of books and a sum of £20 sent from England for the Mission in 1709. These contributions have been represented as a direct gift from the Society [3], but in the absence of any record of the same in the S.P.G. Journals and accounts it would probably be more correct to regard them as private offerings elicited by the Society from its members and friends. In support of this view, Hough's statement may be added, that though the management of the English contributions was undertaken by the S.P.C.K. in 1710, "it remained very much in the same hands, Archbishop Tenison and Mr. John Chamberlayne, the President and Secretary of the Gospel-Propagation Society," who "are described by La Croze as 'the very soul of these collections'" [4]. (The work of the Danish Lutheran Mission is noticed in Chapter LXXVI [pp. 501, &c.].

In 1721 a contribution of five guineas from the Dean of Ely was applied by the Society for books for Charity Schools at Forts St. George and St. David [5].

The claims of India on England from a Missionary point of view were advocated in the Society's Anniversary Sermons continuously from 1806 to 1810, and emphasis was laid on the "languishing state of religious Knowledge, or, to speak more truly, the almost entire Extinction of it in our Asiatic Settlements," and on the fact that while the Syrian Church in Malayla numbered from 150,000 to 200,000 members, and the Roman Catholic establishment at Goa had 200 Missionaries, there were "not more than eleven" Protestant Missionaries employed on the part of England among the heathen in India.

One of the courses recommended was the introduction of an English Bishop [6], an object which, mainly through the representations of the S.P.C.K. to Government and the influence of Mr. Wilberforce, was accomplished in 1814 when the See of Calcutta (then comprising the whole of the British East Indies) was founded, and the Rev. T. F. Middleton was consecrated its first Bishop in the Chapel of Lambeth Palace on May 8.

Yet such was the jealousy and alarm with which this measure was regarded that it was thought advisable to perform the Consecration Service in private and to suppress the sermon preached on the occasion [7]. Four years later (1818) the S.P.G., acting on the advice of its President, undertook work in India, and, commencing with

BENGAL in 1820 [*see below*], its operations were extended to MADRAS PRESIDENCY in 1825 [*see* p. 501]; BOMBAY, 1830 [p. 568]; THE NORTH-WESTERN PROVINCES, 1838 [p. 590]; THE "CENTRAL PROVINCES," 1846 [p. 604]; ASSAM, 1851 [p. 606]; THE PUNJAB, 1854 [p. 612]; BURMA, 1859 [p. 629]; CASHMERE (*temporarily*), 1866–7 [p. 656]; and AJMERE and RAJPOOTANA, 1881 [p. 657].

References (Chapter LXXIV.)—[1] R. 1711, p. 47; *see also* S.P.G. An. Sermon, 1740, p. 29. [2] Jo., V. 1, February 11, March 18, April 15, May 20, and June 17, 1709, and (for the account of the Danish Missions) S.P.G. Library. [3] Hough's "Christianity in India," V. 1, pp. 166–70; M.R. 1854, pp. 8, 9. [4] Hough's "Christianity in India," V. 1, pp. 172–3. [5] Jo., V. 4, p. 312. [6] Anniversary Sermons of S.P.G. 1806–10, prefixed to the Annual Reports for 1805–9. [7] M.R. 1854, pp. 29–31.

CHAPTER LXXV.

BENGAL.

BENGAL, the largest and most populous of the twelve Governments of British India, comprises the lower valleys and deltas of the Ganges and Brahmaputra, including the four provinces, (1) Bengal Proper, (2) Behar, (3) Orissa, and (4) Chota Nagpur. The East India Company established its earliest settlements in Bengal in the first half of the 17th century, and founded Calcutta in 1686. The next seventy years were signalised by a struggle between the English and the Moghuls and Mahrattas, which, culminating with the outrage of the "Black Hole" of Calcutta in 1756, and the battle of Plassey in the next year, led to the Treaty of 1765, by which the Provinces of Bengal, Behar, and Orissa became British possessions. *Area*, 193,198 sq. miles. *Population*, 74,648,866. Of these 47,821,468 are Hindus, 23,487,591 Mahommedans, 2,294,506 Animistic (Aboriginals), and 192,471 Christians; and 38,390,772 speak Bengali, 26,652,547 Hindi, and 6,099,412 Uriya.

THE operations of the Society in the Presidency have been carried on in the districts of (I.) CALCUTTA, 1820–92; (II.) TOLLYGUNGE, 1823–92, and (III.) THE SOONDERBUNS (BARRIPORE, &c.), 1829–92; (IV.) BHAGALPUR and RAJ MAHAL, 1824–7; (V.) CHINSURAH, 1825–36; (VI.) MIDNAPORE, 1836; (VII.) TAMLOOK (MEERPUR &c.), 1838–92; (VIII.) PATNA, 1860–71; (IX.) DINAPORE, 1876–8, 1884–92; (X.) BURISAL, 1869–80; (XI.) CHOTA NAGPUR, 1869–92.

A local "Diocesan Committee" of the Society, formed at Calcutta under Bishop Heber in 1825, rendered invaluable assistance to the cause until 1885, when it was superseded by a Board of Missions.

(I.) **CALCUTTA** District, 1820–92.—(*a*) Bishop's College, (*b*) Howrah, (*c*) Cossipore, (*d*) Mariners' Church, (*e*) St. Saviour's Mission, (*f*) Cathedral Mission.

(I.*a*) **Bishop's College** (1820-92).—On February 20, 1818, Archbishop Sutton, the President of the Society, stated

"that time having been now allowed for the due settlement of the Episcopal authority in India, it did appear to him that the moment was at length arrived, when the operations of the Society might be safely and usefully extended in that quarter of the world, and that with the security derived from proper Diocesan control, it now became the Society to step forward with some offer of co-operation with the Lord Bishop of Calcutta, in such plans, as with the concurrence of the constituted authorities for the Government of India, his Lordship might be inclined to recommend" [1].

In the following month the Society placed £5,000 at the disposal of the Bishop [2], who [L., Nov. 18] thereupon recommended the establishment of a Mission College in the immediate vicinity of Calcutta as the object best adapted to meet the wishes of the Society [3].

In the meantime steps had been taken to raise a Special Fund for India, and by means of a Royal Letter in 1819, which produced £45,747, and contributions of £5,000 each from the S.P.C.K. and the C.M.S., £55,747 was provided for the erection of the College, in addition to the Society's first grant of £5,000 [4]. The East India Company having given the Society a site at Howrah (on the right bank of the Hooghly, some four miles below Calcutta), which was improved by an additional piece of ground from C. T. Metcalfe, Esq., the foundation-stone of the College was laid by the Bishop on Friday, December 15, 1820 [5 and 5*a*]. In order to obtain Professors for the College it was found necessary to send delegates to the two chief Universities, the result being that on June 24, 1820, the Rev. W. H. MILL, Fellow of Trinity College, and Mr. J. H. ALT, B.A., of Pembroke Hall, Cambridge, were appointed respectively Principal and third Professor of the College [6]. Sailing from England in August 1820 they landed at Madras on January 4, 1821, where they remained eight days, and in February they arrived at Calcutta [7].

Already the Bible Society had appropriated £5,000 to the College to promote the translation of the Scriptures, and in 1821–2 the C.M.S. and the S.P.C.K. co-operated with the S.P.G. in founding scholarships. [*See* p. 789.] The S.P.C.K. endowment was designated "Middleton Scholarships," as a memorial of the Bishop, whose assiduity in visiting the infant institution and watching over its welfare* "occasioned principally, if not entirely," his death, which took place on July 8, 1822. As a further tribute to the memory of the Bishop a monument was erected in St. Paul's Cathedral, London, by the S.P.C.K. and the S.P.G. In the meantime statutes drawn up by him had (with slight modifications) been adopted by the Society (January 18, 1822), and their subsequent circulation among the civil and ecclesiastical authorities of the British East Indies, in which the local Governments took part, elicited additional support for the College.

In 1826 a Hindu gentleman (Baboo Muthoomanth Mullick), after

* In addition to a donation of £400 for the College Chapel, the Bishop bequeathed £500 to the Society and 500 volumes to the Library, and his widow added a service of Communion plate for the chapel [8*a*].

a visit to the College, desired to be allowed to become an annual subscriber of Rs.400 [8].

The first builder (Mr. Jones) having died in 1822, the services of Captain Hutchinson (of the Engineers) were appropriated by Government to carry on the work.

Under the auspices of Dr. Middleton's successor, Bishop Heber, who arrived in October 1823, the Principal took up residence in the College in January 1824, and on March 6 the first two students were admitted [9].

In accordance with the wishes of the founder an attempt was made to introduce students also from the Clergy Orphan School, England; and in 1822–3 three were, with the consent of their guardians, dedicated to this Missionary service. Only one, however, appears to have actually entered the College (T. C. Simpson, in 1825), and the connection between the two institutions was not continued [10].

As a special mark of respect to the memory of Bishop Heber, who died at Trichinopoly on April 3, 1826, the Society (adopting a suggestion of his) authorised the admission as Foundation Scholars of two students in Divinity being members of foreign Episcopal Churches not in subordination to the Church of Rome, and the S.P.C.K. founded two Heber Scholarships for this purpose in 1827 [11].

In the course of time other scholarships were founded. [*See* list on page 789.]

The College was designed by Bishop Middleton

" to be subservient to the several purposes:—

" 1. Of instructing Native and other Christian youth ('from almost every part of the continent and islands of Asia subject to British authority') in the doctrines and discipline of the Church, in order to their becoming preachers, catechists, and schoolmasters.

" 2. For teaching the elements of youthful knowledge and the English language to Mussulmans or Hindoos, having no object in such attainments beyond secular advantage.

" 3. For translating the Scriptures, the liturgy, and moral and religious tracts.

" 4. For the reception of English Missionaries to be sent out by the Society, on their first arrival in India" (in order that they may be prepared for the better discharge of their duties) [12].

From the first the College became the centre of active Missionary operations in Bengal. In 1829 the admission of lay or non-foundation students was sanctioned, the building being enlarged for the purpose; and during the first twenty years (at least) the College course embraced instruction in Hebrew, Greek, Latin, Sanscrit, Bengali, Hindustani (Urdu), Persian, Arabic, Tamil, Singhalese, and Armenian [13]. In 1837 the Bishop of Calcutta said that "the amount of good already effected by the College was really surprising"; and in the next year he wrote of the native students:—

" It was delightful to see these lads, only fourteen months at College, vying with those of European extraction, who had been two or three years. These young Hindoos have not only cast off all idolatrous usages and habits, but are steadily acquiring Christian knowledge. They are quick in their apprehension of truth, with tenacious memories and great piety. They translate Homer, Xenophon, Cicero, and Ovid in a manner perfectly surprising, and with a justness of English

pronunciation which increases the pleasure. Conceive only, if it be possible, in an adequate manner, of a Hindoo Baboo explaining Paley, Barrow, Graves, Bishop Sumner, and others of our English writers: then their knowledge of the Old Testament, which was probed to the bottom by the Venerable Archdeacon Dealtry; and of the Lord's Prayer, in which I examined them myself; it would have charmed any of the members of the . . . Society" [14].

In 1840 it was reported that in the Barripore and Tollygunge Missions there were 1,800 Christians, most of them tried and approved, and that these encouraging results were the fruit of Bishop's College [15].

During the first twenty-five years translations or compilations in Arabic, Persian, Bengali, and Sanscrit, besides several works in English, were issued from the College press [pp. 805, 810]; but in 1871 this branch of work was suspended, and the press and material, excepting the rare Oriental type, were sold [16].

As time went on the leading object of the College—the training of Mission agents—began to be neglected, and in 1871 the Society, finding that the efforts of the tutors had for some years been directed to preparing Christian students for the Calcutta University, took steps for restoring the purely missionary character of the institution [17]. But the results attained were not satisfactory, and it becoming evident to all connected with the College that its large and handsome buildings were rather a hindrance than a help to the training of Mission agents, the Society in 1878, at the urgent request of Bishop Johnson, sanctioned the sale of the buildings to Government and the removal of the college into the city of Calcutta, which was effected in 1880* [18]. There, under the Rev. H. WHITEHEAD, its usefulness has been revived; and, besides training students from many parts of India, it has again become the centre of Christian education in Bengal and of such Evangelistic work as is being carried on in its immediate locality [19]. A further notice of the institution is given on page 789.

References (Bishop's College).—[1] Jo., V. 31, p. 345; R. 1818, p. 76; R. 1822, p. 167. [2] Jo., V. 31, pp. 349–51; R. 1819, p. 84. [3] Jo., V. 32, pp. 77–93; R. 1819, pp. 85–94. [4] Jo., V. 31, pp. 349–54, 356, 363, 387, 418; Jo., V. 32, pp. 18–21, 93–5, 118–9, 305–6; R. 1818, pp. 77–87; R. 1819, p. 104; R. 1820, pp. 140, 170*a*. [5] R. 1820, pp. 139–51; R. 1821, p. 146; Jo., V. 32, p 306–8, 315–6, 337–40: *see also* R. 1826, pp. 150–1. [5*a*] Proceedings on Formation of the Calcutta Diocesan Committee, 1825, p. 16. [6] Jo., V. 32, pp. 135, 314–6, 335–6, 340; R. 1819, pp. 84–5. [7] R. 1821, p. 147. [8] pp. 17–21 of 5*a* above; Jo., V. 33, pp. 205, 428–35; India Committee Book, V. 1, pp. 223–7; R. 1821, pp. 143–4; R. 1822, pp. 165–78; R. 1826, pp. 47–9, 140–1; R. 1827, pp. 58–9. [8*a*] R. 1822, pp. 172–8. [9] pp. 18, 23–6 of 5*a* above; Jo., V. 32, p. 346; Jo., V. 33, pp. 114, 369, 390, 396; Jo., V. 34, pp. 159–60; R. 1824, pp. 142–6. [10] Jo., V. 33, p. 285; Jo., V. 34, p. 160; R. 1821; pp. 144–5; R. 1823, pp. 157–8; India Committee Book, V. 1, p. 230; R. 1825, p. 141; R. 1827, p. 59; R. 1851, p. 48. [11] India Committee Book, V. 1, pp. 312–49, 437–45; R. 1826, pp. 45–6, 49–50, 122–7, 133–9. [12] R. 1820, pp. 85–94. [13] R. 1820, pp. 182–3; R. 1822, pp. 182–3; R. 1824, p. 146; R. 1826, p. 142; Report, 1829, pp. 50–5, 57, 152–6; R. 1832, pp. 12–16; R. 1838, p. 50; C.D.C. Report, 1829–30, p. 4; do. 1830–1, p. 6; do. 1832–3, p. 1; R. 1836, p. 37; R. 1838, pp. 72, 75–6; R. 1840, pp. 78–9; R. 1853, p. 60; R. 1881, p. 35. [14] R. 1837, p. 47; R. 1838, p. 27. [15] R. 1840, p. 80: *see also* Q.P. 1842, p. 7. [16] R. 1848, pp. 96–7; I MSS., V. 14, pp. 32–3, 245–6; do. V. 20, pp. 203, 215, 223, 239, 262; S.C. Minutes, V. 34, pp. 28, 84, 321. [17] R. 1870, pp. 84–5; Jo., Jan. 21, 1871. [18] I MSS., V. 16, pp. 81–4, 156; R. 1878, p. 19; R. 1879, p. 34; R. 1880, pp. 23–5; R. 1881, pp. 34–5; Jo., Oct. 18, 1878; Jo., Dec. 19, 1879; Jo., Oct. 15, 1880; Jo., May 21, 1880; C.D.C. Report, 1880, pp. v–vii. [19] M.F. 1889, pp. 51–4; R. 1884, p. 27; R. 1886, p. 35; R. 1887, p. 28; R. 1888, pp. 35–9; R. 1889, p. 36; R. 1890, p. 30.

* The price obtained was three lacs of rupees, and the permanent reservation of the chapel and the cemetery for their sacred purposes was guaranteed.

(I.*b*) **Howrah** (sometimes called "the Wapping" of Calcutta) (1820–92).—The establishment of Bishop's College in this neighbourhood (the first work of the Society in India, begun in 1820 [*see* p. 474]) led to its professors gratuitously undertaking, in 1825 or 1826, the service of the East India Company's chapel at Howrah, which by the departure of Archdeacon Hawtayne was left without a clergyman, and to which the Government were then unable to assign a resident chaplain. This timely act saved "a respectable and highly interesting congregation" from being "scattered among different sectaries"; and after a short intermission (1828) the duty was re-committed to the clergy of the College in 1829. This arrangement proved "highly acceptable" to the congregation; and the parish church of St. Thomas, which was afterwards erected, owed its existence mainly to the exertions of the Rev. Professor Holmes [1]. About 1825 also a circle of native schools in the district was transferred to the Society by the S.P.C.K. [*see* p. 478], and placed under the superintendence, first of the Rev. W. TWEDDLE, and, in 1826, of the Rev. M. R. DE MELLO. The schools, six in number, were situated at Batore, Seebpore, Chukerparry, Howrah, Sulkea, and Ballee; and by 1830 the number of scholars had risen from 440 to 652. In that year a central native English school was established at Howrah; and in 1837 a building which served as a chapel also was erected at Boishkotty [2]. The discontinuance of the system of giving pice as rewards to the scholars almost emptied the central school in 1832 [3]; but the work of education generally revived, and the Howrah Schools have continued to be the most hopeful feature of a Mission whose progress in other respects has been somewhat discouraging [4]. In 1832 five men and a woman were baptized in the district, and during 1833–4 thirty-eight others were admitted to baptism. Twenty-six of the latter consisted of emigrants who had been driven from Beebeegunge (near Diamond Harbour) by the inundation of 1833. Before their baptism, which took place in Bishop's College Chapel, they were twice examined by the Bishop, and at first their conduct appeared "quite satisfactory"; but it was soon discovered that they had previously resided at Serampore [a Baptist centre], and "upon the withdrawal of the pecuniary provision continued to them with too little consideration by Mr. de Mello after their first necessities had been supplied," many of them "retired from the neighbourhood"; and the Rev. J. BOWYER, who succeeded to the charge of the Mission in 1835, added in 1836 that one family asserted "that they were baptized with the hope of receiving support; and that unless" they were "paid" they would "not attend service" [5]. Mr. Bowyer himself received several offers from people wishing to become Christians from worldly motives, and might (he wrote in 1841) have had "whole villages" if he had "encouraged them." In the villages around Boishkotty the reception of Christianity was hindered by "violent persecution and opposition;" but after two years of trial (1836–8) the cause gained ground; and in 1845 these congregations numbered sixty-one persons, composed entirely of the Pode and Teore castes [6]. The fact that the majority of the people in the Howrah Mission are of the peasant class and at work the whole day has made it a matter of great difficulty to instruct them, and the Missionaries have had to

resort to house-to-house visits and to the formation of classes and the holding of meetings in huts [7].

In 1870 the Rev. B. C. CHOUDHURY, a native in charge of the Mission, described his professed converts as demoralised and as claiming from the Church work, free schools, gratuities of clothing and money, pensions for their widows, and feasts at the great Church season. In his opinion too much had been done for them in this respect in the past through mistaken kindness [8]; and probably this partly accounts for the backwardness of the converts in contributing to the support of their own Missions and schools—a duty which the poorer and ignorant villagers are more ready to recognise than their favoured brethen residing in the suburbs of Howrah [9].

STATISTICS, 1892.—Christians, 173; Communicants, 92; Catechumens, 2; Villages, 9; Schools, 1; Scholars, 197; Clergyman, 1; Lay agents, 9.

References (Howrah).—[1] R. 1826, p. 132; R. 1827, p. 56; C.D.C. Report, 1829-30, pp. 6, 13; do. 1841-3, p. 60. [2] C.D.C. Report, 1826, p. 11; do. 1829-30, pp. 5, 6, 13, 21, 24; do. 1836, pp. 2-4, 17, 21; do. 1837, pp. 21-2. [3] C.D.C. Report, 1832-3, p. 17. [4] R. 1836, p. 39; C.D.C. Report, 1837, pp. 2-5, 18-23; R. 1873, p. 65. [5] C.D.C. Report, 1832-3, p. 6; do. 1834-6, pp. 2, 3, 21; do. 1833-4, pp. 4-7, 31-2. [6] C.D.C. Report, 1837, pp. 3-5, 18-23; do. 1838-41, pp. 11-13; do. 1843-5, pp. 21, 27; Q.P., April 1844, pp. 10, 11. [7] R. 1860, p. 129; R. 1863, p. 89; R. 1866, p. 117; R. 1867, p. 101. [8] R. 1870, p. 77; *see also* R. 1875, p. 14. [9] R. 1873, p. 65: *see also* R. 1874, p. 13.

(I.*c*) **Cossipore** (1823-32).—In July 1822, the S.P.C.K. having reported that the Bishop of Calcutta had applied for two English Clergymen, principally for the superintendence of certain [S.P.C.K.] schools in Bengal, and that it considered "such appointments were in the exclusive province" of the S.P.G., the latter Society decided to supply the want [1], and in October 1823 the Rev. T. CHRISTIAN and the Rev. W. MORTON arrived at Calcutta. After instruction from the teachers of Bishop's College, Mr. Christian took charge of the Cossipore circle at the northern extremity of Calcutta, and Mr. Morton of the Tollygunge at the southern, the S.P.C.K. continuing to support the schools. In taking over the management of these schools, and of a third circle at Howrah in 1826, the newly-formed local Committee of the S.P.G. stated that they regarded "the native schools as the most powerful engine that could be employed for the subversion of idolatry." The Cossipore circle consisted of four schools—at Tallah, Burnagore, Chitpore, and Ooturparah—containing an average of 300 boys belonging to "almost every caste among the Hindoos—from the Brahman to the most inferior Sudra"—and including also many Mahommedans. Mr. Christian was transferred to Rajmahal in 1824, after which the schools, which had been "advanced to a most excellent sphere of usefulness," were temporarily superintended successively by a layman, the Rev. T. MORTON, and the Rev. T. REICHARDT (the latter voluntarily) until 1832, when, as the local Committee could make no permanent provision for them, they were discontinued [2]. Bishop Wilson of Calcutta soon after his arrival sought to revive them, but apparently failed to do so [3].

References (Cossipore).—[1] Jo., V. 33, p. 330. [2] Proceedings on Formation of the Calcutta Diocesan Committee, 1825, pp. 23-4; R. 1824, pp. 147-9; R. 1826, pp. 142-3; R. 1829-30, p. 16; C.D.C. Report, 1826, pp. 8-11; do. 1830-1, pp. 3, 19; do. 1831-2,

pp. 8, 11; R. 1880, p. 39; India Committee Book, V. 1, pp. 211, 288-9. [3] Jo., V. 48, p. 342; R. 1884-5, p. 182.

(I.*d*) **Mariners' Church, Calcutta** (1829–31).—The erection of a church in Calcutta for British sailors was promoted by the local Committee of the Society in 1829–30; and on May 16, 1830, the "Mariners' Chapel" was opened and placed under the Rev. — MACQUEEN, but as it did not properly come within the Society's objects in India it ceased to engage the Committee's attention about 1831 [1].

References.—[1] C.D.C. Report, 1829–30, pp. 7, 8, 18; do. 1830–1, pp. 7, 8, 30; do. 1831–2, p. 7.

(I.*e*) **St. Saviour's Mission, Calcutta** (1847–92).—About 1832 an Hindustani Mission was set on foot in Calcutta by Archdeacon Corrie, who brought with him a few native converts from the Upper Provinces. In 1834–5 the C.M.S. organised the Mission under the Rev. J. C. Thompson. After his departure in 1842 the Mission was left five years without a head, and when in 1847 it was transferred to the S.P.G. it was in a state of collapse. The Rev. S. SLATER, who then took charge,

"found a congregation assembling twice every Sunday, at a little house in Wellesley Street. The service was performed by a Portuguese Catechist, who read the prayers in Hindustani, but so badly that . . . many respectable people were deterred from going to church. The number of attendants was from twelve to fifteen, all of them very poor and ignorant—maid-servants, table-servants, and sweepers."

During Mr. Slater's ministry the church (begun in 1841) was completed and consecrated in 1848 under the name of St. Saviour's. A congregation was soon gathered, a school opened [1], and when in 1850 he resigned "no inconsiderable progress had been made by him in the very difficult work of dealing with Mahometan minds" [2]. Under the Rev. W. O'BRIEN SMITH (who was sometimes assisted by another Missionary, the work proceeded steadily—not without many discouragements, but still with some appearance of success, souls being gathered in by "ones and twos." Preaching to the Mahommedans and heathen at several stations, distribution of tracts in various languages, discussion with the more learned Mussulmans in the public Persian journals, and religious conversations with inquirers, among whom were some Arabian Jews, were the chief agencies employed. Mr. Smith reported in 1856 that he was seeking to reclaim also the poorer class of Portuguese in Calcutta, who were living "uncared for, in the lanes and gullies . . . unacquainted with even the elements of the faith they profess." Many of them spoke chiefly Hindustani. Regular services were being held also in Bengali [3].

In 1863, having received applications for baptism from Barrackpore and an invitation from a native Sergeant-Major—a Christian—he visited the station, and was surprised to find over forty persons assembled in that officer's quarters, who "earnestly begged" to have a weekly service in Urdu for the special benefit of their families, who did not

understand English, though the soldiers themselves did. With the consent of the Chaplain Mr. Smith agreed to meet their wishes [4].

Since Mr. Smith's retirement in 1871 the St. Saviour's Mission has been subjected to frequent changes of Superintendents [5]. In 1888 it was brought into closer connection with Bishop's College, and in the next year work among the Tamils, which had been begun in 1860, was revived by Mr. Cornelius, a student of the College, and this branch was then represented to be the most encouraging feature of the Mission [6].

STATISTICS, 1892.—*See* p. 482.

References (St. Saviour's Mission).—[1] C.D.C. Report, 1846–7, pp. 5–12; do. 1847–8, pp. 1, 3, and Appendix 3; R. 1847, pp. 80–1; R. 1874, p. 13. [2] R. 1850, p. 76. [3] R. 1853, p. 64; R. 1856, p. 104; R. 1858, p. 91; R. 1861, p. 145; R. 1862, p. 140; R. 1863, pp. 91–2; R. 1867, p. 100; R. 1870, p. 75. [4] R. 1863–4, p. 95. [5] R. 1871, pp. 93–4; R. 1874, p. 13; R. 1879, p. 24; R. 1880, p. 31; R. 1882, p. 25. [6] M.F. 1862, p. 37; R. 1883, p. 38; R. 1885, p. 24.

(I.*f*) **Cathedral Mission** (1856–87).—In 1835 the Society became possessed of a donation of Rs.50,000, left by the Begum Sumroo to such Religious Society or Societies in India as the Archbishop of Canterbury might direct. The money was invested and the interest used for general Mission purposes in India [1] until 1841, when, the Bishop of Calcutta having meanwhile appealed for assistance in endowing a Dean and four native Canons in connection with the new Cathedral of St. Paul* then being erected in that city, the Society devoted the fund to founding a Canonry to be held by a native priest, who, besides taking a part in the services of the Cathedral, would be employed as a Missionary to the heathen living around it [2]. Writing in 1842, the Bishop said:—

"The confidence of the Venerable Society, ever since I come out, is amongst the warmest encouragements, under God, that have been granted to my labouring heart. Nor is there anything I more aim at, than to merit the continuance of such confidence in every way in my power" [3].

In 1844 the Bishop visited England for the recovery of his health. His residence in India had exceeded that of his four predecessors put together, and this, the first occasion when an Anglican Bishop had returned from the labours and dangers of an Indian Episcopate, was marked by the presentation of an address of congratulation and welcome from the Society on July 23, 1845. In his reply the Bishop said:—

"I consider the Society more than ever a mighty instrument, based on the footing of our National Church, for the glory of the Lord Christ—liable of course to occasional fluctuations in the measure of its zeal, wisdom and success, as all great and wide-spread institutions in this dark and miserable world of sin and imperfection are—but having in it the elements of unlimited spiritual good, and placed now, by the mercy of Christ, in a most momentous and hopeful position for the diffusion of Christianity in our destitute Colonies, and for the conversion of the heathen world.

. . . . . .

"And I may venture to assure this Society that the progress of religious principle in India during the thirty-one or thirty-two years since the erection of the See, is

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* The old Cathedral was the Church of St. John.

almost incredible. The character of the Clergy has been raised; a mild Episcopal Church discipline has been effectually established; the disposition of our Indian rulers towards Christianity has been rendered more favourable; the moral and religious conduct of the servants of the Honourable Company has become purer; the institution of holy matrimony far more honoured; the Lord's-day better sanctified; the number of Chaplains and Missionaries increased ten-fold; churches multiplied, perhaps, twenty-fold; the general esteem for the pious and consistent Ministers and Missionaries of Christ is higher; the attendance on public worship more numerous and punctual; and the reverence for the old-established and scriptural Liturgy, offices, and usages of our Protestant Church, as laid down by our first Reformers, more enlightened and influential. . . . I may be expected to dwell for an instant on the Cathedral of St. Paul's, Calcutta. . . . If nothing else had been done in India, I should bless God for this; and to Him would ascribe the entire praise. I need not repeat my gratitude for the magnitude of the Society's grant. It is chiefly designed for a Cathedral Missionary Establishment for six or more canons, to be supported by its own endowments, and to stand, if it please God, as 'a pillar on the border of the land,' when the English shall have quitted, if ever they should quit, India. . . . The safety of our beloved country may also be assured by the decided and wise course of this great Society in the present emergency. God looks on nations collectively. If governors themselves are backward in their duties to the cause of Christ, it is possible that the efforts of such institutions as this, with our honoured Archbishops and Bishops at its head, may in some measure repair the defect" [4].

The new Cathedral was consecrated on October 8, 1847, the anniversary of the day on which the first stone was laid in 1839. "The ultimate and leading design" in its erection and endowment was "the establishment of a body of Missionary Clergy, who might devote themselves to the enlightenment of the Heathen and Mahommedans" in Calcutta and its neighbourhood, "and gradually . . . gather out from among them a native Christian flock." In accordance with this design the "Cathedral Mission" was begun in April 1850 [5]; and in 1856 Mr. H. H. Sandel, a native who had been for some time labouring as a catechist, was ordained and placed on the Endowment Fund in connection with the Society [6].

In this position he remained for 31 years, occupying his time in ministering to a Bengali congregation in the Cathedral, in preaching to, and holding discussions with, the heathen and other non-Christians in Calcutta and the suburbs, both in public and in private, in establishing and superintending native schools, and generally in extending the influence of the Church. On Dr. Milman becoming Bishop in 1867, the objectionable custom of assigning one of the transepts, instead of the body of the Cathedral, to the Bengali congregation was abolished, and their gratification at the removal of the distinction between them and English Christians was shared by educated Hindoos [7].

Among the latter class also, the majority of whom were inclined to if not actually identified with the Brahmo Somaj, some progress was made, though their readiness to discard their hereditary superstitious belief scarcely carried them beyond Deism. As a body they are "not far from infidelity" (Mr. Sandel wrote in 1872); "they shew no signs of practical personal religion." But as "the present is an age of transition among the Hindoos . . . there is all the more urgent need of impressing this upon them." This is undoubtedly one of the most important and interesting fields of Missionary labour in the present day. Some of the Brahmo Somaj admired Jesus and regarded Him as the greatest Reformer of the World [8].

Though the native Christians were slow to learn the duty of regularly contributing to the support of their religion, their offerings in 1871 not only defrayed local expenses, but admitted of a "first donation" of Rs.30 for Missionary work elsewhere—a sum which was increased four-fold in 1874 [9].

In 1878 a member of the congregation set apart a room in his house to be used as a chapel for his family and the Christians in the neighbourhood, and defrayed all expenses connected with its maintenance [10].

During the latter part of his ministry Mr. Sandel, with the aid of friends, both European and Bengali, secured the erection of a church in Bhowanipore, a suburb where most of his congregation resided; and at his death in 1887 he left Rs.12,000 which had been collected by him as an endowment for the church—a feature unique in the history of the missions in Lower Bengal [11].

By an arrangement made by the Trustees of the Cathedral Mission Endowment (the Bishop and Archdeacon of Calcutta), the Cathedral Mission ceased in 1887 to be directly connected with the Society [12].

STATISTICS (for Calcutta pp. 478–82), 1892.—Christians, 611; Communicants, 271; Catechumens, 6; Villages, 23; Schools, 8; Scholars, 172; Clergymen, 2; Lay Agents, 12.

References (Cathedral Mission).—[1] Jo., V. 43, pp. 443–4; R. 1834–5, p. 30. [2] Jo., V. 44, pp. 293, 324, 409–10; Jo., V. 45, p. 14; Bound Pamphlets, "Calcutta 1851," Nos. 8 and 9; R. 1840, pp. 58–9, 77–8; R. 1842, pp. 67–9; R. 1843, pp. 41–2; R. 1845, pp. 109, 115. [3] R. 1843, p. 42. [4] Jo., V. 45, pp. 196–203; R. 1845, pp. 78–9, 107–23. [5] R. 1848, pp. 90–2; Bound Pamphlets, "Calcutta 1851," No. 9, pp. 5, 27–31. [6] I MSS., V. 11, pp. 127–8; C.D.C. Report, 1856–7, pp. 2, 36. [7] C.D.C. Report, 1856–7, p. 36; do. 1858, p. 11; do. 1859, p. 12; do. 1860, p. 13; R. 1858, p. 94; R. 1859, pp. 104–5; R. 1861, pp. 147–8; R. 1862, pp. 144–6; R. 1863, p. 90; R. 1863–4, p. 95; R. 1865, pp. 111–12; R. 1867, p. 99; R. 1868, p. 85; R. 1870, pp. 75–6; R. 1871, pp. 91–2; R. 1873, p. 64; R. 1874, p. 11; R. 1875, p. 12; R. 1878, p. 19; R. 1882, pp. 25–6. [8] R. 1872, p. 58; R. 1876, p. 13. [9] R. 1869, p. 94; R. 1870, p. 77; R. 1871, p. 91; R. 1874, p. 11; R. 1875, p. 12. [10] R. 1878, p. 19. [11] I MSS., V. 18, pp. 88–9, 191; R. 1885, p. 24. [12] I MSS., V. 18, pp. 163–4, 191; D MSS., V. 79, No. 2; L., 8 Sept. 1887.

(II.) TOLLYGUNGE, 1823-92.

In 1822 the Society undertook to provide clergymen to superintend some schools in Lower Bengal which had been established by the S.P.C.K., and towards the end of 1823 the Rev. W. MORTON was appointed to the charge of the Tollygunge circle [1]. A house was purchased at Tollygunge from Mr. Hill, a dissenting Missionary, who had built it in 1822 for the purpose of establishing a Mission, but had relinquished the station, and Mr. Morton continued in the superintendence of the schools, seven in number (viz. Tollygunge, Ballygunge, Bhowanipore, Callyghaut (or Kali Ghat), Pootoory, Goria, and Birrel), and containing an average of 600 native boys, until his removal to Chinsurah about 1825 [2]. The work was taken up by the Rev. W. TWEDDLE, whose happy temper and good nature greatly contributed to his success. In 1829 Mr. D. JONES, of Bishop's College, was appointed catechist, and an English school was added to the central one at Kali Ghat [3]. This place was then one of the great strongholds of superstition in Bengal, the temple of the goddess Kali there being frequented by Brahmans and other worshippers from the most distant parts of India, and a daily service of offerings and sacrifices was carried on, at a cost estimated to amount to £600

monthly. Mahommedans had been known to take a part in them, and rich gifts being presented from time to time by wealthy Hindoos, the proprietors of the temple (embracing thirty families) were rapidly enriched [4].

In 1830 two young men from Sulkeah, a village 20 miles south of Tollygunge, called to make inquiries about Christianity, and after probation were baptized. Others, encouraged by a visit of Mr. Tweddle to Sulkeah, came forward desiring baptism, some bringing and delivering up their images. (On the appointment of the Rev. J. Bowyer to Barripore in 1833 (*see* p. 486) Sulkeah was transferred to his care.) From Janjera (8 miles south of Tollygunge) a man attended for instruction, and returning to his village announced to his family his intention of giving up caste and embracing Christianity. They excluded him from their circle, but at his request the Missionaries visited Janjera and a school was opened at his house. The villagers then cast out of their communion his whole family, who eventually embraced Christianity. As the numbers began to increase, a cottage in the village was appropriated for service and a school was opened. In all twenty-five persons were baptized in 1830, six from Sulkeah in April and nineteen from Janjera and Devipore in October and December. They were mostly of the poad and teer castes, and renounced caste and idolatry for some time previous to baptism [5].

The work so increased that during the next two years the Rev. J. Bowyer was sent to assist in instructing the converts, but in December 1832 Mr. Tweddle died of jungle fever caught at Janjera while attending to the building of a new chapel. The Rev. M. R. de Mello superintended the Mission until June 1833, when Mr. Jones was ordained and placed in full charge. In January of that year the Bishop of Calcutta, attended by the Principal of Bishop's College and the Secretary of the local Committee at Calcutta, visited Janjera, examined several of the converts, and encouraged them to persevere. It was his first visit to a Christian body in a heathen village, and the scene was witnessed by all with feelings of no ordinary interest. "Never was I more charmed" (he wrote) "than with examining for myself the native converts, and addressing to them an episcopal exhortation." He also visited some of the native houses. The people were a rude and mostly "an unlettered population," constantly engaged in manual labour, and subsisting principally by agriculture and fishing. Of the baptized, then numbering seventy-nine, fifty-three were confirmed in Calcutta Cathedral in the following April [6]. In 1834 the Bishop again visited the Mission and himself baptized five natives. The general conduct of the Christians was good. At the request of many of them a granary was erected near their chapel, to which those that had land contributed the firstfruits of their harvest for the relief of such of their brethren as were in distress.

Though no perceptible fruit in the way of actual conversion had yet resulted from the Mission Schools in Calcutta neighbourhood, not even in Tollygunge, where the Society's efforts had been most successful, this agency was still regarded as highly serviceable in preparing the way for the reception of the Gospel. But the expense of their maintenance was great, and in the state of the country at that time their management was (in the words of the Calcutta Committee)

"of necessity in a great measure entrusted to heathen teachers . . . a serious drawback upon their utility" [7].

Notwithstanding this and other disadvantages the Mission steadily progressed. The Bishop of Calcutta wrote in 1836:—

"There is no second example at present of the rapid and solid spread of our healing faith, to be compared with that under Mr. Jones. The scenes of his success are small, lone, agricultural villages, where there are no Brahmins, no heathen temples, no Zemindars—none of those obstacles to the voice and call of truth in the conscience, which most other places present; where caste, moreover, is little regarded, and where in a very short time the numbers will be on the side of Christianity. The magistrate also is a friend to the Religion whose name he bears, and will not allow the Christian to be oppressed because of his conversion to that doctrine. I speak with caution, and ever remembering that the work is in far higher hands than ours, and also bearing in mind how rapidly things may fall back. But I have been narrowly watching the case for three years—I have been over to the villages repeatedly—I admonish the Missionaries whenever I meet them—I examine and catechise them with all the scrutiny I can master, and I am persuaded the work is genuine" [8].

In 1837 a temple of Shiva was presented to the Society by the two chief converts of the village of Sojenaberrea, and being converted into a chapel "those walls which formerly rung with the licentious songs of Krishna" soon resounded with Christian hymns. In 1840 there were many baptisms, and Mr. Jones described his charge as a Church consisting of nearly 1,000 members (scattered over forty different villages), 500 being baptized and 100 being communicants, and the remainder under instruction. The conduct of the baptized generally was satisfactory, but among the catechumens were numbers who came forward "with motives not strictly pure and with mistaken notions of Christianity." Thus at Rajarampore nearly the whole of the inhabitants placed themselves under Christian instruction in 1835, but failing to gain expected worldly advantages they openly relapsed, and in 1837 again sought admission as catechumens—not, it was believed, from pure motives.

In case of "notorious and flagrant crimes" it was Mr. Jones' custom "to make the delinquents stand in a conspicuous place during the whole of the service, partly to put them to open shame, and partly to deter others from the contagion." Attached to the Mission were chapels at Tollygunge, Janjera, Ragapore, and Sojenaberrea, also buildings used for instruction and service in four other villages [9].

Mr. Jones continued without intermission to labour faithfully and patiently for another thirteen years. At his death in 1853 he left behind him "a goodly band of 470 communicants, 1,031 baptized converts, and 609 catechumens," where on taking charge twenty years before there were only 66 baptized converts [10].

The work was carried on with equal zeal and energy by the Rev. C. E. Driberg, from 1854 to his death in 1871 [11], but the history of the Mission during the last thirty years has been one of stagnation and retrogression rather than of continued progress. At no time has the staff been adequate to cope with the task before them, and vigorous evangelistic work has been almost out of the question in view of the requirements of the existing converts, who in their state of miserable ignorance [12] have had to be guarded, not only from relapsing into

heathenism, but also against the aggressions, at one time, as in 1858, of Mormons, and subsequently of Romanists and others [13]. Between 1864 and 1867 the Mission suffered also from storms, every bungalow, church, and school being destroyed in the former year [14]. In 1866 special efforts were made with the view of obtaining a supply of native pastors to work under the European Missionary—a long-felt want [15]; but although the object has since 1874 been partly achieved [16], the Mission cannot yet be regarded as satisfactory [17].

STATISTICS, 1892.—*See* p. 490.

References (Tollygunge).—[1] Proceedings on Formation of the Calcutta Diocesan Committee, 1825, pp. 24–5. [2] C.D.C. Report, 1826, pp. 13, 14; do. 1829–30, p. 24; R. 1840, p. 82. [3] C.D.C. Report, 1826, pp. 13, 14; do. 1829–30, p. 3; R. 1840, pp. 82–3. [4] C.D.C. Report, 1832–3, pp. 2, 3; R. 1833, p. 51. [5] C.D.C. Report, 1830–1, pp. 5, 6 24–6; R. 1834–5, p. 34; R. 1840, pp. 83–4. [6] C.D.C. Report, 1831–2, pp. 5, 6, 15; do. 1832–3, pp. 2, 6, 15–17; do. 1833–4, p. 26; R. 1833, pp. 51–2; R. 1840, pp. 84–5. [7] C.D.C. Report, 1833–4, pp. 1–27; do. 1836, pp. 4, 5; R. 1834–5, pp. 33–5. [8] R. 1836, p. 38. [9] C.D.C. Report, 1834–6, pp. 4–7, 23–35; do. 1836, pp. 6–8, 25–8; do. 1837, pp. 5–32; R. 1840, p. 85. [10] R. 1843, p. 42; R. 1853, p. 60. [11, 12] R. 1859, p. 99; R. 1861, pp. 145–6; R. 1862, pp. 139, 143; R. 1866, p. 117; R. 1871, pp. 94–5; R. 1872, p. 59. [13] R. 1853, p. 61; R. 1875, p. 13; R. 1878, p. 20; R. 1880, p. 30. [14] R. 1864, p. 105; R. 1868, p. 86. [15] R. 1858, p. 91; R. 1863–4, p. 95; Jo., Nov. 16, 1866; R. 1871, p. 95. [16] R. 1874, pp. 11, 12; R. 1875, pp. 12, 13; R. 1885, p. 25. [17] R. 1884, p. 27.

(III.) **SUNDERBUNS** District (Barripore, Mograhat, &c.), 1829–92.

The village of Barripore is situated sixteen miles south of Calcutta. At one time it was a civil station, and numbered among its residents a collector, salt agent, and medical man; but about 1830 these officers were removed and the place resumed its village-like aspect [1]. The district lies amidst a most unwholesome and swampy country, shut out from European society, and for one half of the year the various villages can only be reached in *saltees*, or hollowed trunks of trees, punted across the flooded fields, and under the heat of a tropical sun. Some parts are infested with tigers. The land is so impregnated with salt that the people in the hot season are forced to procure water from a distance [2], and even the crops of rice will not grow well upon it.

In 1820 Mr. Plowden, the salt agent, opened the first school at Barripore, which he superintended and supported until his removal from the place, when it was transferred to the care of the Society's local Committee at Calcutta and placed under the superintendence of the Missionary at Tollygunge, twelve miles from Barripore. This may be considered to have been the commencement of Missionary operations in the Barripore district. But it was not until 1829 that any *direct* measures were taken. In that year two or three families from Sulkeah applied to the Serampore [Baptist] Missionaries for Christian instruction, but finding that distance precluded the hope of any regular pastoral visit, they requested the Society's Missionary at Tollygunge (twenty miles from Sulkeah) to take charge of them, having been introduced to him through the master of the Gurrea school. The applicants, who in proof of their sincerity brought with them some of their idols, were favourably received; two of them were

baptized in 1830 by the Rev. W. TWEDDLE, and he or his catechist, Mr. D. JONES, for a time regularly visited Sulkeah, generally *vid* Barripore, where, in examining the school, opportunities were afforded for explaining to the heathen listeners the first principles of Christian religion. Each visit occupied two or three days, and a deserted cutchery afforded shelter to the Missionary. Joynagar and Mograhat were also visited by Mr. Tweddle in July 1830, when many expressed a desire to hear and receive the Word, and delivered up specimens of their gods. As the work grew in the immediate neighbourhood of Tollygunge, the visits to Barripore district became less frequent, and the Sulkeah Christians were obliged to go eight miles to Andermanic for service, where, in consequence of an accession of several families, Mr. Tweddle had built a chapel. In June 1833 Barripore was made the centre of a separate Mission, having Andermanic and Sulkeah attached, and the Rev. J. BOWYER was placed in charge; but in January 1834 he was driven from his post by illness, and Barripore was re-united to Tollygunge under the care of the Rev. D. E. JONES and Catechist C. E. DRIBERG. They, however, could devote little time to Barripore district, and all that could be done for the Sulkeah Christians was to place a native catechist there. Moreover a storm in 1833, followed by an inundation of the sea, had flooded the whole country south of Calcutta. The huts of the natives and their rice crops shared a common ruin; and they were preserved from starvation and from begging in the streets of Calcutta, like hundreds of their heathen neighbours, by the kindness of a Mr. R. S. Homfray. During the distress, this gentleman came to reside at Barripore as assistant to the salt agent; and collecting many of the Christians together he gave them work in his own grounds, and when the inundation had partially passed away he furnished them with paddy seed and sent them back to their villages. Ever ready to promote the Mission, Mr. Homfray put the Morning Prayers of the Church into Bengali in Roman characters, and in the absence of the Missionaries he used to assemble the Christians in his study for prayers.

In 1835 Mr. C. E. DRIBERG was ordained and placed at Barripore. On arriving he found a dissenting Missionary there; but this gentleman having obtained a secular appointment under Government, soon left. With the assistance of Mr. A. H. Moore (appointed Catechist in 1836 and ordained in 1839) daily service was begun at Barripore in a small room formerly used as the salt office; a chapel was built at Sulkeah on ground given by a native convert; schools were established in several villages (one at Kalipore being built at the entire expense of a native Christian in 1837); and the work was so organised and developed that at the end of 1845 the Mission comprised eight circles, extending forty miles in a direct line from Altaberriea in the north and to Kharri in the south, and containing fifty-four villages, occupied by 1,448 converts and catechumens, two puckha churches, and many thatched places of worship. At all the principal villages native readers were stationed to teach the Christians and assemble them for prayers.

The Missionaries had had their "full share" of "difficulties, discouragements, and opposition."

On one occasion Mr. Moore and Mr. Driberg were hemmed in the chapel at Andermanic by a gang of heathen armed with clubs, led on

by an apostate Christian, and had to stand a siege of over two hours, terminated happily by the arrival of the police. At another time, when a Brahmin of high caste had been converted, the Mission-house was beset for two days by large parties of heathen, instigated by the Zemindar; and at night the huts of several Christians were reduced to ashes—an attempt to burn the school having proved abortive.

But these ebullitions (added Mr. Driberg) were only exhibited when any circumstance of great excitement occurred, and even then the storms of passion soon subsided and were followed by a strong and favourable reaction; for in general the feeling towards the Missionary was anything but hostile, specially among the ryots, who for the most part appeared to feel his presence as some sort of protection and security against their Zemindars, who in turn were fearful of exposure. Moreover the Brahmins and others of the better class, though they looked with an eye of illwill and envy at the fruit of his labours, and would have been among the first to join in any operations against him, were alive enough to their own interests in seeking the benefits of English education at his hands.

On taking charge, Mr. Driberg sought to obtain a piece of ground for a Christian burial-place. For some time nobody would give him any for love or money, and when at last he found a man anxious to dispose of a plot to meet a financial difficulty, double the full value was exacted.

In 1836–7 Mr. Homfray purchased a small estate a few miles to the south-east of Barripore, and devoted a portion of it to the formation of a village to serve as an asylum for native Christians fleeing from the oppression of their Zemindars. In the course of a few years it became "a very pleasing Christian colony," living in a happy way, free from apprehension of oppression, and ministered to in a chapel built at the expense of Mr. Homfray, who also gave the Mission 18 biggahs of land. After Mr. Homfray's death this village, known as "Mogra (Homfray's)," or "Bon Mogra," was sold to the heathen Zemindar, and some of the Christians removed.

During 1837–8 the whole of the families residing at Béreallé in Mogra-hât renounced caste and sought Christian instruction. But "a fierce persecution" was raised against them by the adjoining Mahommedan Zemindar, and to prevent their ejection the Society purchased the hamlet for Rs.95, and thus was secured the foundation of the Mission-station of Mograhat.

In February 1842 the first confirmation at Barripore was held in the temporary church, when 193 candidates were confirmed. During the next four years substantial and beautiful permanent churches were erected at these two stations—that of St. Peter's, Barripore (opened May 6, 1845), being consecrated on November 30, 1846, and St. Andrew's, Mograhat, on the following day—both by the Bishop of Madras, who also confirmed eighty candidates, and was much impressed by the reality of the work of the Mission.

The church at Mograhat was designed by the Rev. J. G. Driberg, and much of the building was the work of his own hands. Every ounce of lime, and sand, and paint, and every inch of timber, had to be transported from Calcutta, thirty miles distant. A tower was added in order to afford a residence for the Catechist. How necessary was

the provision of suitable churches, decently furnished, will be gathered from a statement made by the Rev. C. E. DRIBERG in 1841. Of the building used as a church at Barripore, he said: "There is no font," and added: "but this is a general evil; there is not one in the whole extent of the . . . Society's Missions in Bengal." A large proportion of the cost of erecting the new churches was raised in India.

Besides the labours of the resident Missionaries, the Rev. A. STREET, the Society's Secretary at Calcutta, had done much to bring the two Mission stations into a "flourishing condition." Since the Rev. C. E. DRIBERG had been Missionary, there had been only one case of apostasy. At Mograhat, when some years before a hurricane had swept away the village and left its inhabitants destitute, the native landowners, who were pressing them for payment of rent, offered to remit a year's rent if they would abjure Christianity. But the people preferred to risk utter destitution rather than yield; and the Sulkeah Christians, hearing of this, collected Rs.60 for their relief. The brethren at Sulkeah were distinguished for their steadfastness and charity, and it was recorded of them in 1841 that, as they were the first to embrace the Christian religion, so are they "always foremost in every good work."

During the Bishop's tour he visited the temple of Jugganath, the most sacred and interesting spot in the world to the Hindu, after Benares. The temple, said to be 800 years old, consists of one very lofty dome of a singular form, surrounded by other buildings of different shape and height. All access to the interior is forbidden to Christians. At the festival of the Ruth or Car, held in June, the number of visitors varied from 80,000 to 100,000, seventy-five per cent. being women. It was still the custom at the period of the Bishop's visit for the car to be dragged forth, but no compulsion was used, except that of religious fanaticism, to induce the votaries to draw it; and the former practice of persons casting themselves down to be crushed to death under the huge wheels had long been unknown. The hideous idol, shut up in the temple, is made of wood, and renewed from time to time, on which occasion the substance imagined to contain the Deity was removed by a Brahman from the old and placed within the breast of the new idol; and it was a legendary belief that the Brahman thus employed always died within the year. The number of deaths among the pilgrims during the festival of the Ruth was 700 in 1843. The Pilgrim Tax introduced in the seventeenth century had been continued by the British Government from 1803 to 1840, when it was abolished, but the Government still contributed annually to the maintenance of the temple [3].

In 1846 the Mission was divided into three circles, the most populous and northern part remaining under the Rev. C. E. DRIBERG; the central, "Mograhat," being assigned to the Rev. J. G. DRIBERG; "Barripore South" to the Rev. A. H. MOORE [4]. But this arrangement was subject to interruption, and the growing wants of the Christian congregations demanded so much attention as to leave little time for preaching to the heathen [5]. At the celebration of the Society's Jubilee in 1852 nearly 900 native converts met at Barripore, the Missionaries and chief men among them walking in procession to church, singing as they went. It has been often noticed that the face

of the Hindu becomes brighter and more intelligent after his conversion; and on this occasion the quiet and cheerful behaviour of the Christians was in strong contrast to the clamour and wrangling common to native assemblages. The Europeans present were gratified and edified by what they had heard and seen. In the words of the Report of 1852:—

"Many, after this spectacle, must have felt that the work of Missions was a more real and hopeful thing than they could have conceived from reports, and must have been encouraged by what they had seen of its results to assist, with not perhaps greater faith, but with greater cordiality, in its promotion.

"The sight of so many hundreds rescued from heathenism might well raise in us serious misgivings as to our means of keeping them in the right way" [6].

In the next year some Mormonites visited the district and succeeded in deluding some to adopt their abominable system. The Christians generally, and even the well-disposed heathen, were however disgusted with the sinful practices of the new teachers [7].

Failure also attended an attempt made in 1854 to introduce caste prejudices among the Christians [8], but in 1867 fresh difficulties arose on this head [9], and in 1869 several of the Mograhat Christians "joined the Baptists, avowedly in the hope of getting money" [10].

In the past twenty years the Mission has suffered serious reverses, arising chiefly from a lack of proper supervision. The European Missionaries have been numerically weak, and their power for good has been much lessened by the confessed inefficiency of the native catechists and readers employed. Thus the people have remained in a state of deplorable ignorance and partial neglect, and many have been drawn away by the Roman Catholics and other bodies. To superintend Christians scattered in 75 villages over a large extent of country is beyond the power of any one man; and the Rev. W. DREW, who did his best to grapple with the task, reported in 1875–6 that the Mission was "perceptibly melting away," an active Jesuit Missionary having some time before formed a settlement at Kharri, and his influence had so extended that there was now "a recognised community, with a staff of officers, in almost every one of the stations." In some places two-thirds of the converts had gone over, in others, one-half. The plan adopted by the intruder was to lavish money freely for the relief of all immediate wants, and next to purchase landed property, on which people would be induced to settle by the offer of protection and easier terms than those offered by the Zemindars.

The Society has made strenuous and prolonged efforts to revive, build up, and extend the weak and struggling Church in the Barripore district; and after a long period of disappointment and despair there are at last increasing signs of hope and encouragement.

Local Church Councils, instituted in 1882, have helped to awaken interest and zeal; and from a movement set on foot at the meeting of the District Church Council in 1891 there is now a prospect that the native converts will eventually contribute according to their means to the support of their religion—a duty hitherto much neglected.

Owing to the lack of means it was necessary in 1888 to endeavour

to secure the administration of the Mission by a native clergyman; but this plan has "proved a failure," and it is evident that if any permanent improvement is to be effected, not only must the native staff be strengthened, but the management of the whole must again be entrusted to resident European Missionaries. To obtain men qualified for this arduous task is not an easy matter; and meanwhile (1890-92) invaluable assistance in the superintendence of the work is being rendered by the Rev. H. WHITEHEAD, Principal of Bishop's College, Calcutta, and by members of the Oxford Mission, Calcutta [11].

STATISTICS, 1892 (for Tollygunge and Sunderbuns, pp. 482-90).—Christians, 3,455; Catechumens, 1,484; Communicants, 83; Villages, 81; Schools, 25; Scholars, 719; Clergymen, 2; Lay Agents, 45.

References (Sunderbuns: Barripore &c.)—[1] R. 1840, p. 86. [2] Q.P. July 1842, p. 4; Rev. C. E. Driberg's Narrative of Barripur Mission, 1845, p. vi. [3] C.D.C. Report, 1829-30, p. 19; do. 1833-4, pp. 27-8; do. 1834-6, pp. 8-11, 35-41; do. 1836, pp. 9-10, 31-3; do. 1837, pp. 10-13, 34-5; do. 1838-41, pp. 2, 3, 31-44; do. 1841-3, pp. 5, 6, 33 (and Statement of Rev. A. W. Street, Oct. 14, 1842, appended to C.D.C. Report, 1841-3, p. 79); C.D.C. Report, 1843-4, pp. 4-9, 37; do. 1845-6, pp. 18-20, 23, 29; Rev. C. E. Driberg's Narrative of Barripur Mission, 18[illegible]84-5, p. 35; R. 1836, p. 38; R. 1838, pp. 67-76; R. 1840, pp. 83-8; R. 1[illegible]5-42; R. 1843, p. 42; R. 1844, p. 80; Jo., V. 45, pp. 28, 117-18, 315; Q.P. 184[illegible]p. 4-6. [4] R. 1846, pp. 75-6. [5] R. 1841, p. 74; R. 1853, p. 62. [6] R. 1852, p. 59. [7] R. 1853, pp. 62-3. [8] R. 1854, p. 60. [9] R. 1867, p. 102. [10] R. 1869, p. 95. [11] R. 1870, pp. 76, 78-9; R. 1871, p. 96; R. 1872, p. 59; R. 1875, pp. 13, 14; R. 1876, pp. 13, 14; R. 1877, p. 21; R. 1882, p. 27; I MSS., V. 18, pp. 475, 497; C.D.C. Report, 1882, pp. vii, viii, 8; R. 1884, p. 27; R. 1885, p. 25; I MSS., V. 18, pp. 485, 458, 475; Standing Committee Minutes, V. 46, pp. 244, 298. R. 1891, pp. 29, 30, 33-4.

(IV.) BHAGALPORE and RAJ MAHAL, 1824-7.

In 1824 the Rev. T. CHRISTIAN, a Missionary of the Society at Cossipore (*see* p. 478), was transferred by the Bishop of Calcutta to Bhagalpore, in Behar, in order to open a Mission among the tribes inhabiting the mountains north and west of Raj Mahal. The Paharees, as these tribes are called, are an aboriginal race, untrammelled by caste and Hindu idolatry, and though extremely ignorant and superstitious, were liberal in their opinions of those who differed from them. At Mr. Christian's first visit they feared he was a sorcerer, and that his object was to carry off their children; but one chief suggested that it was unlikely that he would leave the society of people like himself to come among the Paharees in order to prevail on them to embrace a falsehood, and gave it as his opinion that "God in pity to them had sent" him "to instruct them." This had great weight with the villagers. Some children were entrusted to the Missionary for education, two the sons of a chief, and in 1825 two children were baptized. One of the customs of the Paharees called "tamasha," consisted in the sacrifice of animals to their god, accompanied by drinking, dancing and music, every one, without exception of age or sex, becoming more or less drunk; but Mr. Christian was assured that "as soon as the true way of God was perfectly known among them they would all walk in it . . . they could not give up their present customs until they had learned better." Though able to reside among them only from December to March (owing to the unhealthiness of the hills), and with no better accommodation than a hut, Mr. Christian so won their esteem and confidence as to be received "with every mark of the utmost cordiality and listened to with the greatest attention." During

the remainder of the year he was occupied in officiating at Bhagalpore, and (once a month) at Monghir, an invalid station 40 miles distant; also in reducing the Paharee language to writing, compiling a vocabulary, and endeavouring to translate portions of the Scripture. By the Bishop of Calcutta the Mission was regarded "as the nucleus of future possible good, on a more extended scale than any other district in India," but with the death of Mr. Christian, "who fell a sacrifice to the climate of the hills" on December 16, 1827, this hopeful prospect vanished.

"To the College and its Missions the loss is I fear irreparable" (wrote the Principal of Bishop's College). "He possessed, far beyond others of superior talents to himself, the art of winning and securing the regard and esteem of the natives of every class; the simple inhabitants of the hills considered him in the light of a superior being, and gave a proof of their attachment and confidence which, to all experienced in such intercourse, will appear extraordinary and almost unparalleled; that of confiding their children, at a distance from themselves, entirely and absolutely to his care. Of few can it be said, as of him, that the savage of the hills, the prejudiced and blinded Hindoo, and the polished and intelligent European unite in admiring and regretting him."

The Society was unable to renew the Mission.

References (Bhagalpore &c.)—India Committee Book, V. 1, pp. 211, 288–9, 287–90; do. V. 2, pp. 31–2; Proceedings on Formation of the Calcutta Diocesan Committee, 1825, pp. 29, 30; R. 1825, pp. 142, 146–9, 166; R. 1826, p. 119; C.D.C. Report, 1826, pp. 15–25; R. 1827, pp. 177–212; R. 1828, pp. 48–9.

(V.) CHINSURAH, 1825–36.

Chinsurah was formerly a Dutch settlement on the Hooghly, some 30 miles above Calcutta. On its cession to England about 1825 the church, a handsome building, was fitted up by Government, and the Rev. W. MORTON was stationed there by the Society to open a Mission. The Anglican Ministry and Liturgy were introduced, the Rev. Dr. MILL, Principal of Bishop's College, preaching on the occasion [1].

Besides ministering to a Netherlandish and English flock and superintending two schools, Mr. Morton undertook the compilation of a Bengali and English dictionary, and a Bengali translation of the Liturgy. During the greater part of 1830 he was absent on sick leave and again in 1832–3 at the Seychelles (p. 369). On both occasions after his return he was provisionally engaged as Assistant Chaplain to the East India Company at Chinsurah; but while holding this position he continued his work of translation, and in 1834 undertook the care of six native schools which had been transferred to the Society by the Board of Public Instruction. The schools were situated at Haleeshor, Balee, Noyhattee, Khenkshyalee, Gaurapara, Mankoonda, and another was added at Mooktapoor. On the transfer the Bishop explained to the teachers and pupils that Christian teaching would be introduced, but the change was followed by a considerably increased attendance.

Shortly before his final departure, in 1836, Mr. Morton reported that for 20 years or more Christian Missionaries had been employed in "tilling and sowing with the seed of eternal life this ungenial soil of moral blindness and degeneracy," but that "not *one* convert has been as yet gained to the Church of the Redeemer." The Schools, how-

ever, were flourishing, and preparing the way for the reception of Christianity.

For want of funds the Society was unable to continue the maintenance of the Schools after 1836, and they were given up [2].

References (Chinsurah).—[1] India Committee Book, V. 1, p. 238; R. 1824, p. 151; Proceedings on Formation of the Calcutta Diocesan Committee, 1825, p. 30; R. 1826, pp. 118–19; C.D.C. Report, 1826, pp. 14, 15; R. 1848, p. 97. [2] R. 1826, pp. 118–20; C.D.C. Report, 1826, pp. 14, 15; do. 1829–30, pp. 3, 10; do. 1830–1, pp. 3, 11–18; do. 1831–2, pp. 1–2; do. 1833–4, pp. 1–3; do. 1834–6, pp. 17–20, 53; do. 1836, pp. 14–15; R. 1833, p. 49; R. 1834–5, pp. 87, 182; R. 1836, p. 40.

(VI.) **MIDNAPORE**, 1836.

Midnapore is an extensive district in the Province of Orissa, the wilder regions of which are inhabited by Santals. It was one of the first parts of Bengal occupied by the British, having been ceded by the Nawab of Bengal in 1760. The Rev. W. MORTON was placed at the town of Midnapore to open a Mission in 1836, but he had only just commenced residence when illness obliged him to leave. There was then no one to replace him [1], and the question of re-occupying the station was not entertained until 1855, when, on the proposal of certain residents for the settlement of a Missionary who should also to a certain extent act as Chaplain, the Society granted £50 a year to supplement Government and local contributions [2]. The arrangement, however, does not appear to have been carried out so far as the Society is concerned.

References (Midnapore).—[1] R. 1836, p. 40; C.D.C. Report, 1834–6, pp. 1–2, 20; do. 1836, p. 1; do. 1837, p. 1. [2] Standing Committee Minutes, V. 25, p. 146; Bound Pamphlets, "Calcutta 1860," V. 2, No. 15; Jo., V. 47, pp. 121-2.

(VII.) **TAMLOOK** District (Meerpur), 1838–92.

The Rev. M. R. DE MELLO, being in 1828 in charge of the Howrah Mission, was applied to for employment in a menial capacity by some people calling themselves Christians, and saying that they formed part of a congregation residing in a hamlet called Meerpore, near Geonkaly, at the mouth of the Roopnarain. They ascribed their origin as a Christian community to the labours of some Roman Catholic priests, and particularly to Padre Simon of Calcutta, by whom most of the then existing community had been baptized. But they had long been neglected. Nothing could then be done directly for their benefit, but subsequently such children as they were willing to send for education were received into the Howrah Mission School. In November 1833 six families, in all 26 persons, came from those parts to settle at Howrah, where they sought instruction from Mr. de Mello, and were baptized in Bishop's College Chapel on March 3, 1834, after having been twice examined by the Bishop of Calcutta. Learning from these and others that there were Christians at Meerpur deserted by their priest, and urged by Mr. Homfray, the Rev. J. BOWYER of Howrah, accompanied by Mr. Homfray, visited the place in December 1838, "and found a village of nominal Christians, numbering . . . 97, with scarcely any sign of Christianity except a few images of the Virgin Mary and

Saints, no public worship, no prayer, no Scriptures, no Sacraments." They gladly consented to receive instruction, and shortly afterwards two native Christian teachers were sent to them, 20 of the children were baptized, and Mr. Bowyer visited them occasionally.

At the end of 1839 Mr. DE MELLO was appointed to the charge of the Mission. A house was rented for him at Tamlook, a chapel erected at Geonkaly in 1840, and at Meerpore (12 miles from Tamlook) a chapel was built (opened May 16, 1841), with a small apartment attached, made of mats and thatch, in which he made it his practice to reside away from all society and civilised life a great part of the year. His congregation at this place (made up of the descendants of Romish converts) were "more difficult to be disciplined than the heathen themselves"; indeed, owing to their long neglect, their habits and morals when he took charge were "as bad as, if not in some cases worse than, those of heathens around them." Living among them as he did, Mr. de Mello was enabled by precept and example to lead them to higher things. Thirty-four were confirmed at Bishop's College in 1847, and seven years later the Rev. C. E. DRIBERG reported that the stability and progress of the Mission were mainly due to Mr. de Mello's labours. The people welcomed the visits of the clergyman; they were orderly, devout, and attentive at service; and "nearly all the grown-up women" were "able to read." The pastoral care of Meerpore was now managed almost entirely by native agency (visits being paid occasionally by clergymen) [1]; and on June 29, 1862, BROJONATH PAL, who had been nine years in charge as catechist, was ordained. On this occasion "the whole ordination service was performed for the first time in the Bengali language." In Meerpore there were then 132 Christians, almost all peasants and dependent on agriculture [2].

During a hurricane in 1864 many sought protection at Mr. Pal's house, but a huge tree falling on it they fled to the church. While they were there a storm-wave swept the roof, walls, and doors and windows into a confused mass. Mr. Pal got his family and others on a thatched roof floating by—40 souls in all. The roof of another house fell on them and killed several; the rest were carried towards the river, which threatened to swallow them up, but the raft striking against a tree they were enabled to fasten it, and there remained till the waters receded. In all 16 of the 40 were lost [3].

The subsequent history of the Mission at Meerpore has been one of quiet progress [4].

NOTE.—From 1840 to 1844 the villages of Bosor and Diggeepara were included in the Tamlook Mission. They were formerly stations of the C.M.S., and in 1840 Mr. de Mello found a chapel at each place, and in all 94 professing Christians, only 23 of whom had been baptized. During the next three years 46 were baptized at Diggeepara, and in 1844, in consequence of the difficulty of visiting from Tamlook, 45 miles distant, both stations were transferred to the Barripore Mission [5].

STATISTICS, 1892.—Christians, 137; Communicants, 61; Clergymen, 2; Lay Agents, 1.

References (Tamlook District).—[1] C.D.C. Report, 1838–41, pp. 2, 13, 14, 50–2 (and App. xviii, xix); do. 1841–3, p. 42; do. 1843–5, p. 41; do. 1846–7, pp. 27–31; do. 1848–9,

pp. 5–10; do. 1851–2, pp. 30–1; do. 1852–3, p. 59; do. 1854, pp. 53–5; do. 1855, p. 106; do. 1856–7, p. 30; do. 1858, p. 14; do. 1859, p. 17; R. 1854, p. 84. [2] C.D.C. Report, 1860, p. 16; R. 1861, pp. 146–7; R. 1862, p. 144; M.F. 1862, p. 235. [3] R. 1864, pp. 105–7. [4] R. 1868, p. 87; R. 1872, pp. 59–60; R. 1880, p. 30; R. 1885, p. 26. [5] C.D.C. Report, 1838–41, pp. 49–52; do. 1841–3, p. 42; do. 1843–5, pp. 15, 42.

(VIII.) PATNA, 1860–71.

In 1859 the Rev. M. J. J. VARNIER, then known as Father Felix, Roman Catholic Chaplain at Allahabad, left the Church of Rome, and after spending six months at Bishop's College, Calcutta, was accepted as a Missionary by the Society and sent to Patna, the capital of Behar, a city seven miles long, and three-fourths of whose population were Hindus and the rest Mahommedans. The latter included the most fanatical of that religion, the Wahabe sect, whose headquarters were at Patna. Besides the permanent population, from March to May in each year the opium trade brought a large influx of country people, who were very willing to hear and learn the truth. Mr. Varnier, who arrived on February 20, 1860, received great assistance from the Rev. W. C. Bromehead, Chaplain of Dinapore, and began work by establishing schools, preaching in the bazaar, and carrying on religious conversations of private circles of native society [1]. In 1860 a second Missionary was appointed to Patna, the Rev. F. PETTINATO, but he did not remain long [2]. During Mr. Varnier's absence in England on sick leave, 1863–6, the Mission—entrusted to the Rev. R. L. BONNAUD, the Rev. W. M. LETHBRIDGE, and the Rev. R. MOOR—declined [3]; but Mr. Varnier was gladly welcomed on his return by the heathen, who listened with attention to his preaching, and at one time scarcely a day passed without inquiries from the young Bengalee Brahmos, some of whom accompanied him when he went preaching to the Hindus. In 1866 he exchanged visits with Keshub Chunder Sen, whom he regarded as an instrument of God for paving the way to the reception of Christianity [4]. The Mission, however, became a source of great anxiety to the Society, and in 1872 it was deemed advisable to suspend it [5].

From the proceeds of the Mission buildings purchased in 1862 and sold in 1875, there is now a Special Fund of Rs. 19,500 available for the renewal of work in Patna [6].

References (Patna).—[1] R. 1860, p. 134; C.D.C. Report, 1860, pp. 1, 7; Bound Pamphlets, "Calcutta 1860," V. 2, No. 6; R. 1861, p. 150; R. 1865, p. 114. [2] R. 1860, p. 130. [3] R. 1863, p. 87; R. 1863–4, pp. 95–6; R. 1864, p. 108; R. 1865, p. 114. [4] R. 1866, p. 117; R. 1867, pp. 102–3. [5] R. 1869, pp. 97–100; R. 1873, pp. 69–70; R. 1871, p. 97; I MSS., V. 14, p. 317; Standing Committee Minutes, V. 35, pp. 39–40, 70, 121. [6] Jo., Jan. 17, 1862; I MSS., V. 11, p. 426; do. V. 12, pp. 80–1, 106; Jo., V. 52, p. 58; Calcutta Diocesan Board of Missions Report, 1890–1, p. 166.

(IX.) DINAPORE (10 miles from Patna), 1876–8, 1884–92.

About 1863 a Mission School of the Society at Patna was transferred to Dinapore [1], and in 1867 the Rev. M. J. J. VARNIER and Rev. W. M. LETHBRIDGE of Patna visited and held services at Dinapore. They represented the need of a resident Missionary [2], and later on the Rev. F. Orton, the Chaplain of Dinapore, secured ELAHI BAKSH, first as a Scripture Reader, and afterwards as Curate, for the Hindustani-speaking

native Christians there. When about to leave on furlough, Mr. Orton, desirous of rendering the arrangement permanent, proposed to place Mr. Baksh in connection with the Society, the greater part of his salary being provided by the European and native congregations. This was agreed to in 1876, but within two years Mr. Baksh died. The Society promised to continue its aid if a successor could be found [3], but its connection with Dinapore does not appear to have been resumed until 1884, since which time the native work has been carried on by lay agency, generally under the superintendence of the Chaplain [4].

References (Dinapore).—[1] R. 1863–4, pp. 95-6. [2] R. 1867, pp. 102-3. [3] C.D.C. Report, 1876, p. xi; I MSS., V. 15, pp. 383, 386. [4] C.D.C. Report, 1884, p. 49; R. 1884, p. 22; R. 1890, pp. 20, 21.

(X.) BURISAL, 1869–80.

In 1869 the Society's local Committee in Calcutta (under whose notice the subject had been brought eight years before) made a small grant towards the support of a Mission at Burisal, which, having been originally founded by the Baptists and afterwards abandoned, was being maintained by the personal efforts and liberality of a resident layman, Mr. Bareiro. About 1871 Mr. Bareiro was ordained by Bishop Milman of Calcutta, and for three years (1873–5) his name was retained on the list of the Society, whose aid to the Mission was discontinued on his death in February 1880. For a portion of the year 1874 the Rev. D. G. DUNNE was stationed at Burisal, but beyond these facts and that quiet progress was made little is recorded of the Mission.

References (Burisal).—I MSS., V. 11, pp. 430, 464; do. V. 12, pp. 92–5; M.F. 1862, p. 238; C.D.C. Minutes, Nov. 4, 1869; do. April 14 and Sept. 8, 1870; do. Jan. 12, 1871; do. July 18, 1879; do. April 2, 1880; R. 1871, p. 97; R. 1872, pp. 59–60; C.D.C. Report, 1874, pp. iv, ix; do. 1875–9, p. iv; R. 1873, p. 62; R. 1874, p. 10; R. 1875, p. 10.

(XI.) CHOTA NAGPUR (S.P.G. Period 1869–92).

The province of Chota Nagpur, situated about 200 miles west of Calcutta, is equal in extent to England and Wales, and has a population of 3,000,000. It forms part of that portion of the Central India Plateau which is known as Chota Nagpur Proper, and the area of which is 7,000 square miles. The country is a pleasant one, and its elevation (2,000 feet above sea level) gives it a climate which is not tropical in the ordinary sense. The Kols, comprising two distinct aboriginal races—the Mundas and the Uraons—constitute two-thirds of the population. The term Kols, or Coles, was originally an "epithet of abuse, applied by the Brahminical race to the aborigines of the country who opposed their settlement." The people are of a cheerful and amiable disposition, passionately fond of dancing and singing and of wearing ornaments. But they are much given to drunkenness, and their villages are generally very dirty. Agriculture, on which most of them depend, procures but a scanty subsistence, and the surplus population goes off to Calcutta, Assam, and other places to work as labourers in gardens, tea plantations, railways, &c. It was in this way that the Kols attracted the attention of four German Missionaries in Lutheran Orders (viz. Pastors E. Schatz, F. Batsch, A. Brandt, and H. Janké), who, having been sent to India in 1844 by Pastor Gossner* of Berlin, were lingering in Calcutta for a while, seeking some field

* John Evangelist Gossner, a Bavarian, born in 1773, ordained priest in the Roman Catholic Church in 1796. His leanings to the reformed faith led to his excommunication and to his joining the Lutherans.

of la[bour]. Finding that Missionaries had never laboured in Chota Nagpur the Germans established themselves at Ranchi, the civil station of the province, in March 1845. But the people they came to convert, though free from caste and from Mahommedan fanaticism, were steeped in vice, and were almost destitute of any religion. There was no word in their language for God, their general belief being confined to evil spirits and to witchcraft. As they had no written language, but were acquainted with Hindi, portions of the New Testament in Hindi were distributed among them. But frequently the Missionaries were stoned out of the villages, and at the end of five years they had not made a single convert, though a few orphans had been entrusted to them by the magistrate of the district. At last, in the beginning of 1850, four men of the Uraon tribe who had learned something about Jesus from a Hindi New Testament came to the Mission House at Ranchi and desired "to see Jesus Himself." They attended evening prayers and were pleased with the Word, but no explanation would satisfy them, and they went away angry. A week later they returned saying they could not rest until they had seen Jesus. Some time afterwards they came again and watched the English service, and observing that the "Sahibs" worshipped Jesus without seeing Him they said, "Now we are satisfied, and only desire to become Christians." They were instructed and baptized. During the next seven years over 700 converts were gathered. These were scattered by the Mutiny in 1857, but their very scattering tended to the spread of Christianity among those who sheltered them, and by 1860 their number had doubled. At the close of the Mutiny, Pastor Gossner proposed to transfer the Mission and his funds to the C.M.S. The offer was not accepted, but it led to a grant of £1,000 from the C.M.S. in 1858, and at the death of Gossner in that year a Committee was formed in Berlin to carry on the work. In April 1864 Bishop Cotton of Calcutta witnessed the baptism of 143 persons at Ranchi. He described the service as "sublime," and learning that the Mission was in pecuniary straits he suggested to the Berlin Committee that if they could not supply the necessary funds the work should be carried on by the C.M.S. In the same year an Auxiliary Committee was formed in Calcutta, and soon the larger portion of the funds required was raised among the Europeans in India. Previously to 1861 two of the four original Missionaries had died, one had returned home in broken health in 1860, and Mr. F. Batsch alone remained. Others had however been sent out by Gossner. In 1868 the Committee at Berlin proposed entirely to alter the constitution and organisation of the Mission, a measure which was distasteful to the elder Missionaries and to the English residents. Charges made against the integrity of the elder Missionaries were proved to be groundless; nevertheless their connection with the Berlin Committee was severed and they were obliged to quit the church and buildings, which had been the work of their own hands. Since 1860 over 11,000 Kols had been baptized, and the number actually living in Chota Nagpur in 1868 was about 9,000. The greater part of these, supported by the English residents, petitioned the Bishop of Calcutta to receive them and their pastors into the Church of England; and Bishop Milman, who had long held aloof in the hope of a reconciliation being effected, was unable, after full inquiry, to resist their entreaties. Finding that there was no prospect of the C.M.S. adopting the Mission he turned to the S.P.G., and supported by its readiness to do so* he formally received 7,000 Kol Christians at Ranchi by admitting their communicants (624) to confirmation on April 17, 1869, and their three Pastors—Messrs. F. Batsch, H. Batsch, and F. Bohn to full Orders on the following day, Sunday. On the same occasion Daoud Singh (or W. Luther), a native Catechist, was ordained deacon, and 650 persons communicated [1].

The Chota Nagpur Mission being now definitely associated with the Society, the Rev. J. C. Whitley was transferred there from Delhi to comfort and sustain the German clergy. He arrived at Ranchi on Sunday, June 21, 1869, and after three months' close intercourse with his associates he wrote:—

"I feel that they are men with whom it is a pleasure and a privilege to work.

"The temporary church is a large shed, with a roof of red tiles, and floor of mud. . . . It was a very delightful sight to me to see several hundred Kol Christians sitting on the floor, waiting to join in Divine worship. The responses were hearty, and the singing very good. The church is always well attended, especially on the Sundays when Holy Communion is celebrated. . . . The number of communicants has ranged from 212 to 254, which is rather below the average, as this is the rainy season. . . . Every morning and evening the children of the schools, and the people who live near, meet for prayer, and for hearing the Holy Scriptures explained. On Sunday there are

* In 1840, that is five years before the German Missionaries arrived, the Society expressed to the Bishop of Calcutta its willingness to undertake a Mission to the "Coles," who had been brought under his notice by Major Ownby [1*a*].

two services in Hindi, and an early service in English for the residents of the station and the officers of the Native regiment at Dorundah. People from distant villages often come into Ranchi for Sundays, and for their shelter long sheds are constructed on the Mission premises, where they live during their stay. On Monday mornings those who have any troubles to tell, or any advice to ask, meet together in the schoolroom, and after their matters are discussed they are dismissed with prayer" [2].

The Christians living in Ranchi formed a very small part of the whole, the bulk of them being scattered in over 300 villages, some at a distance of forty miles. In October 1869 the district was divided into thirty-five circles, in each of which a reader or teacher was stationed. During the next few months thirty-two chapels and several readers' houses were erected, the people in nearly every instance giving some assistance. In some villages there was but a single family, or a single person, Christian; in others nearly all the people had renounced heathenism. Of one place it was remarked that every stranger that came there soon became a Christian. The spread of Christianity alarmed many of the heathen headmen, who were generally Hindus and did all they could to hinder it; and in some cases they succeeded in driving the Christians from their lands and villages. Between April 1869 and March 31, 1870, 781 persons (533 being converts) were baptized, and there was a two-fold increase in the congregations, the school children, and the teachers.

"This progress" (wrote the Missionaries) "would afford us no satisfaction if it were accompanied by loss of charity; but . . . we do not perceive among our people any enmity or want of love towards their brother Christians of the German congregation. We use our utmost endeavours to promote this love, and have not been disappointed."

Much was done also to soften the animosity of the Lutheran Missionaries, whose accessions in the same period were still larger, and who accepted and added to proposals made by the English Mission in August 1870 for the prevention of unnecessary collision [3].

The other chief events of the year 1870 were the confirmation of 268 persons, the reorganisation of the Central School under Mr. R. DUTT, a Bengali student from Bishop's College, Calcutta; the commencement of a new Central Church; also the formation of a theological class, the revision of a great portion of the Prayer Book in Hindi, and the acquisition of Mundari by Mr. Whitley * [4].

The paucity of the Missionaries obliged them to devote much time to itineration, and such reports as these, made in 1872, showed how rapidly the work was growing:—

"At Murkee the chapel was crammed; and 123 partook of Holy Communion." "At Birkee, above 200 came together for morning service, of whom 103 joined in the Holy Communion." "At Katchabari the little chapel would not hold all the worshippers, and I had again to remind the headman that it must be enlarged. He promised to set to work this year to make it larger." "At Itki there were 69; and at Ramtolia 82." "At Kajra we have a large number of Christians; their observance of the Sabbath, their prayer-meetings, are noteworthy. It always gives pleasure to see a village like this, which once was a cradle of demon worship, now fast becoming one entirely devoted to Christ, kneeling at His feet for mercy, and fighting under His banner against him whose sway they formerly had owned" [6].

* Hindi is understood by the educated natives in Chota Nagpur, but not by the villagers, among whom different dialects are found, embracing languages of the Dravidian family as well as of the Kohlarian, examples of both being sometimes used in the same village [5].

In this year the Rev. F. R. VALLINGS, the Society's Diocesan Secretary at Calcutta, joined the Mission [6a]; and in 1878 the new church at Ranchi, to which the Bengal Government had contributed Rs. 3,500, was consecrated, and the staff was further strengthened by the ordination of five native deacons—three Mundaris and two Uraons. During their training by Mr. Whitley their wives received instruction from Mrs. Whitley. From the very commencement the native pastorate was established on the basis of local support, no part of the salaries of the Kol Clergy being paid from the Society's funds [7].

In 1875 these five Kols were admitted to the Priesthood and three others to the Diaconate. The native pastors were "an immense help," but the staff had been weakened by the absence of the Messrs. BATSCH on sick leave, so that no regular aggressive work against heathenism could be attempted. The number of converts had now reached 8,334, and during the year 1,389 had been baptized and 1,548 had been confirmed [8].

The Mission experienced another serious loss by the departure in 1875 of Colonel Dalton, its foremost supporter. In addition to many large donations he had contributed regularly £120 a year to its support, and on his return to England he made munificent provision for the continuance of the work [9].

As an instance of the effects of that work the Rev. F. KRUGER wrote in 1876:—

> "In Sosopiri there are at present eleven Christian families. It was in the year 1872 that I first paid a visit to this village; at that time there were no Christians there. I found the people in a very bad condition; they used to live like hogs in small and miserable cottages, they did no work but begging, and from the paddy which they used to collect by begging they prepared their rice-beer, and were drunken almost the whole day. Moreover they made the people in the neighbourhood much afraid by telling them that they had the power to transform themselves into tigers and other beasts of prey, and to devour their enemies, and they also said that they could by witchcraft take away the lives of men and beasts. Such were the people of Sosopiri before they embraced Christianity. I am glad to say that by the grace of God Almighty they are quite different now."

Not only had they given up their claims to the knowledge of witchcraft, but they had also ceased to live by begging, and some of them were successful farmers. While the heathen Kols are generally much addicted to drunkenness, the vast majority of the Christians are total abstainers [10].

A few years later a Christian Pundit from the North-West Provinces, who spent some weeks in Ranchi, was greatly struck by the way in which Christianity had raised the Kols. "He thought it most wonderful to see the uncivilised tribes, whom they had been accustomed to regard as little better than brutes, now rising up, while the Hindoos, through their pride, are sinking down" [11].

In 1886 two Uraons trained at Ranchi were accepted for work as catechists in the Mission which was being started by the C.M.S. among the Gonds of the Central Provinces. The idea of using the Christian Uraons of Chota Nagpur in this way originated with the Rev. H. P. Parker of Mandla, afterwards Bishop of Eastern Equatorial Africa; and it is one that, given the means of training the men, might eventually be extended to the aboriginal tribes of India generally, even if

not to the Hindus and Mussulmans—which one Missionary at least does not regard as wholly visionary [12].

The progress of the Chota Nagpur Mission since its adoption by the Society has continued to be remarkable, especially if the weakness of the staff be considered. While there seems to have been little difficulty in maintaining a supply of native pastors, the lack of European Missionaries up to 1891 was lamentable. The German pastors ordained in 1869, and others who since joined the Mission, have all been driven from their posts by failure of health, and of the original band of clergy, Mr. Whitley alone remains [13].

The last of the Germans to retire was the Rev. F. BATSCH, in 1886. There are few records of service in the Mission field at once so long and devoted as well as so fruitful in results as his. He found Chota Nagpur without a single Kol Christian, and left it with more than 42,000 (including Lutherans). As a tribute to his and Mrs. Batsch's services his fellow-workers presented them with a silver cross and an address, and undertook to build a memorial church at Soparon. At this out-station when the English Church commenced her labours in 1869 there were but two or three baptized Christians; Mr. Batsch left it with a congregation of 500 souls and 120 regular communicants. In the same year (1886) Mrs. WHITLEY died in England after twenty-two years of missionary labour, often carried on in the face of severe suffering. No one has been more ready than Mr. Whitley to recognise the services rendered by his predecessors and fellow-workers, but since the connection of the Mission with the Society the chief burden of the work has rested on him [14]. In 1889 he obeyed the call to preside as Bishop over the Church which he had done so much to build up. The Bishop of Calcutta had always taken the warmest interest in it, but it had become evident that a resident Bishop was essential for the due consolidation and expansion of the Church, and indeed for lack of such a leader there were 438 perversions to Romanism and Lutheranism in 1887 [15].

In 1885 the Missionaries petitioned the Bishop of Calcutta on the subject; the Society exerted its whole influence in the cause, and presented a memorial to the Secretary of State for India in 1886, and the legal difficulties which beset the extension of the Indian Episcopate were at length overcome by Bishop Johnson [16].

In consultation with the Chota Nagpur Church his Lordship arranged in March 1889 for the formation of a Bishopric on the basis of consensual compact and canonical obedience [17]. The Society was instrumental in raising an Episcopal Endowment Fund [18], and on March 23, 1890, Mr. WHITLEY (who had previously declined the office) was consecrated Bishop of Chota Nagpur at Ranchi [19].

The Society not only provided a portion (£2,500) of the endowment (which was supplemented by the S.P.C.K. and the Colonial Bishoprics Council), but also supplied funds for extending the Mission. With this the Bishop hoped to support a small community, and appealed to the Mother Church to help him, but no response was made. Meanwhile there arose a movement within the walls of Trinity College, Dublin, and in October 1890 the Society received an offer from some well-qualified graduates of that University to labour in any part of

the world that the Society might fix, the only stipulations being that they should be regarded as one brotherhood working together in a particular field assigned to them, and that they should keep up their connection with their *alma mater*. The coincidence of this offer seemed providential; it was cordially accepted, and in December 1891 there sailed from England the first five members of "the Dublin University Mission to Chota Nagpur, working under the S.P.G.," viz. the Revs. E. CHATTERTON, B.D.; K. W. S. KENNEDY, M.A., M.D.; C. W. DARLING, M.A.; G. F. HAMILTON, B.A.; J. A. MURRAY, B.A. The greater part of their support is borne by the Society. The station and district of Hazaribagh has been assigned them as their special sphere of work [20].

STATISTICS (Chota Nagpur), 1892.—Christians, 13,081; Communicants, 6,335; Catechumens, 456; Villages, 519; Schools, 56; Scholars, 1,380; Clergymen, 25 (14 natives); Lay Agents, 131.

References (Chota Nagpur).—[1] Report of Chota Nagpur Mission, 1869–70, pp. 1–8; Bound Pamphlets, "Calcutta 1869," No. 6; do. 1870, Nos. 11, 12, 14; R. 1869, pp. 86–8; Q.P. 1870, pp. 1–3; R. 1883, p. 35; C.D.C. Report, 1869, pp. 15–21; Standing Committee Minutes, V. 43, pp. 323–4; Jo., June 18, 1869. [1*a*] Jo., V. 44, p. 358. [2] R. 1869, p. 88; Q.P., February 1870, pp. 2, 3. [3] Chota Nagpur Report, 1869–70, pp. 13-20; R. 1869, pp. 92–3; R. 1870, p. 81. [4] Chota Nagpur Report, 1869–70, pp. 12, 20–1, 25; do. 1870–1, pp. 1–29; C.D.C. Report, 1870, pp. 8, 90–3. [5] M.F. 1889, p. 280. [6 and 6*a*] Chota Nagpur Report, 1870–1, p. 2; C.D.C. Report, 1870, pp. 6–7; R. 1872, pp. 62–3. [7] Chota Nagpur Report, 1870–1, p. 22; R. 1870, pp. 81–3; R. 1872, p. 62; R. 1873, pp. 70–1. [8] C.D.C. Report, 1875, pp. x, xi, 33; R. 1874, pp. 17, 18; R. 1875, pp. 16, 17. [9] R. 1875, p. 16; Jo., January 21, 1881. [10] R. 1876, p. 15: *see also* M.F. 1889, pp. 215–16. [11] R. 1883, p. 37. [12] Chota Nagpur Report, 1886, pp. 9–11. [13] R. 1876, pp. 14–15; R. 1877, pp. 21–2; R. 1878, p. 23; R. 1879, p. 22; R. 1880, p. 31; R. 1882, pp. 28–9; R. 1883, p. 36; R. 1884, p. 28; R. 1885, p. 26; R. 1890, pp. 21, 39–40; Standing Committee Minutes, V. 44, p. 204; do. V. 45, pp. 136, 374. [14] Chota Nagpur Report, 1886, pp. 1–3; Calcutta Board of Missions Occasional Paper, June 1886, p. 7; R. 1886, p. 33; R. 1890, p. 36. [15] R. 1886, p. 33; R. 1887, p. 28; R. 1889, pp. 38–42; Standing Committee Minutes, V. 43, pp. 269, 320–4; do. V. 44, p. 204. [16] R. 1886, p. 33; R. 1889, pp. 38–9; Standing Committee Minutes, V. 42, pp. 384, 393–4; do. V. 43, pp. 299, 320–4, 375–6, 415–8; do. V. 44, pp. 204–5, 264; I MSS., V. 18, pp. 118–20, 131–4, 137*a*–142, 147, 201–4. [17] Chota Nagpur Report, 1889; R. 1889, pp. 39–42; R. 1890, p. 36. [18] R. 1889, pp. 40–1; Standing Committee Minutes, V. 45, pp. 136, 146. [19] R. 1889, p. 41; R. 1890, pp. 14, 36; I MSS., V. 19, pp. 389–90, 395. [20] R. 1890, pp. 14, 36–8; M.F. 1891, pp. 46–50; Standing Committee Minutes, V. 45, p. 386; do. V. 46, pp. 52, 70–2, 94-7, 106-9, 151-2; M.F., January 1892, p. 33; R. 1891, pp. 14, 15, 39, 40.

STATISTICS.—In Bengal, where the Society (1820–92) has assisted in maintaining 104 Missionaries (35 native), and planting 22 Stations (as detailed on pp. 908–10), there are now in connection with its Missions 17,457 Christians; 8,243 Communicants; 547 Catechumens; 632 Villages; 85 Schools; 2,468 Scholars; 32 Clergymen (20 native); and 198 Lay Agents; under the care of two Bishops, *see* pp. 766–7. [*See also* Table, p. 780.]

CHAPTER LXXVI.

MADRAS PRESIDENCY, &c.

THE PRESIDENCY forms the southern portion of the Peninsula of India. It was here, on the eastern or Coromandel coast, formerly called the Carnatic, that the first English factories in India (after Surat) were established, that the city of Madras was founded by the East India Company in 1639, and that the final struggle between the French and English in India took place, which resulted in 1761 in the permanent expulsion of the former, excepting for their present small possessions of Pondicherry &c. *Area* of the Presidency of Madras, 149,538 sq. miles (including native states, 9,638 sq. miles). The *Population* (native states 20,181,266, total 55,811,706) is almost entirely of Dravidian origin; 49,711,809 are Hindus, 24,576,257 Mahommedans, and 1,642,030 Christians (including Presidency 865,528, native states 714,651, Mysore 88,135, Hyderabad 20,429); and 19,494,618 speak Telugu, 15,114,487 Tamil, 5,412,072 Malayalam, 6,569,167 Canarese, 1,292,916 Uriya, and 2,267,943 Urdu.

To understand the Society's connection with this Presidency reference is necessary to the Mission sent to the Danish settlement at Tranquebar in 1705 by Frederick IV. King of Denmark. It has been shown that this, the first non-Roman Mission to India (at least since the Reformation), originated from the example of the S.P.G. in America, and that its object was promoted by the Society. [*See* pp. 471–2.] The pioneers of the Royal Danish (Lutheran) Mission—Ziegenbalgh and Plutschau—on landing at Tranquebar on July 6, 1706, were received with ridicule and opposition by the Europeans, and it was with difficulty that they obtained a shelter. Their object was pronounced visionary and impracticable; but undismayed they set to work, and in 1707 preached in Tamil and Portuguese to a crowd of Christians, Hindus, and Mahommedans, in a church towards the building of which they themselves had contributed more than a year's salary. European opposition, however, continued, and in 1708, while they were reduced to actual want by the failure of supplies, Ziegenbalgh was unlawfully arrested and imprisoned by the Danish Governor. He sought no redress, but in 1709 reinforcements arrived and persecution was checked by the King of Denmark. In 1714 Ziegenbalgh was welcomed and encouraged in England by Church and Crown, and after his return (1716) he addressed a letter to George I. (in 1717) reporting progress and setting forth the duty and expediency of diffusing the Gospel in the British territories in India. On February 23, 1719, he died at Cuddalore in the 36th year of his age. Under his successors the cause so prospered that in 1740 the Danish Mission numbered 3,700 Christians; and by 1787 nearly 18,000 natives and Eurasians had been gathered into the fold [1]. The operations of the Mission, however, became so enfeebled that it was thought advisable to transfer a portion of the flock to the care of the S.P.C.K. [2]. Since 1710 that Society had materially contributed to the maintenance of the Danish work, independently of which it began a Mission of its own in Madras in 1728. This, with the adopted Missions and others subsequently opened by the S.P.C.K. in Southern India, were carried on for nearly

100 years by German Lutheran agents [3], the most eminent of whom are mentioned under their respective districts.

The employment of Lutheran instead of Anglican Missionaries (to the glory of the former and the shame of the latter be it recorded!) was a matter of necessity, not of choice; and in the establishment of the Episcopate in India [p. 472], the S.P.C.K. hailed the prospect of putting an end to the anomaly.* From Dr. Heber, the second Bishop of Calcutta (1823–6) [of which diocese South India formed a part until 1835], the S.P.C.K. received a representation of the need of substituting "episcopally ordained clergymen" of the English Church. With the individual Missionaries of the Lutheran Church he was far from being dissatisfied.

"Still" (said he) "there is a difference between them and us, in matters of discipline and external forms, which often meets the eye of the natives, and produces an unfavourable effect upon them. They are perplexed what character to assign to ministers of the Gospel, whom we support and send forth to them, while we do not admit them into our Churches. And so much of influence and authority, which the Church of England is gradually acquiring with the Christians of different oriental stocks (the Greeks, Armenians, and Syrians) arises from our recognition of, and adherence to, the apostolic institution of episcopacy, that it is greatly to be desired that all who are brought forward under our auspices in these countries, should, in this respect, agree with us. A strong perception of these inconveniences has induced three of the Lutheran Missionaries employed in Bengal by the Church Missionary Society to apply to me for re-ordination according to the rites of the Church of England, and I had much satisfaction in admitting them to Deacon's Orders" [5].

Considering now (as it had in the case of America in 1701 [*see* p. 6]) that the charge of foreign Missions was more immediately within the province of the S.P.G., the S.P.C.K. on June 7, 1825,

"Resolved that this Society do continue to maintain the Missionaries now employed by it in the South of India during the remainder of their lives and that the management and superintendence of the Missions be transferred to the Society for the Propagation of the Gospel."

The charge was readily undertaken by the S.P.G. [6], the S.P.C.K. also continuing to aid liberally in the work of education [6*a*].

The nucleus of a Christian Church that had been formed in South India at the close of the 18th century would from natural increase, if properly tended and strengthened, have soon expanded into a goodly and large community. But order and vigour were lacking in the system pursued, which was no more than a series of desultory efforts made by a few zealous men, and as they died the sound of the Gospel became fainter. Thus the successes of Schwartz and the earlier Missionaries were well-nigh rendered nugatory by the apathy and neglect of the succeeding age [7]. Nevertheless, it was remarked in 1829,

"that in whatever part of Southern India inquiry has been made as to the existence of native Protestant Christians, some, however few, of the converts of a Schwartz or Gericke have been discovered; thus evidencing the beneficial influence of the early Missionaries of the Society for Promoting Christian Knowledge in almost every part of the Peninsula."

* The Rev. A. T. Clarke, B.A., of Trin. Coll., Cambridge, was sent to Calcutta by the S.P.C.K. in 1789 as the first English Missionary to the heathen of the East, but in the next year he forsook the work for a Government chaplaincy. In 1822 a German Missionary (Falcke) was ordained by the Bishop of London and sent to S. India by the S.P.C.K. [4].

The following passage is from the same source (viz. a summary view of the rise and progress of the Missions to the time of their transfer, printed in the S.P.G. Report for 1829):—

"Nothing more is required than good missionaries to render the institutions so long existing a most important blessing to the land in which they have been founded. The circumstances under which the English Mission was first formed, and for more than a century continued, naturally occasioned the appointment of divines from Germany and the North of Europe; but those circumstances have ceased to exist. The discipline of the Lutheran Church, to which most of the early missionaries belong, is inconsistent with the system which must regulate a body of clergy, acting under a Bishop of the Church of England. The Missions have been transferred from the Society for Promoting Christian Knowledge to that for the Propagation of the Gospel, which being a chartered Society, under the presidency of the Primate, its Missionaries are in fact the Missionaries of the Church of England, not of any voluntary association, and a degree of national countenance is thus afforded them which they never could obtain under the former system; but it is essential to the efficiency of the new system, that Clergy in the Orders of the Church of England should be sent to the Indian stations" [8].

The Missions at the time of the transfer embraced 8,352 Christians, under the care of six Missionaries assisted by 141 native lay teachers. The schools contained 1,232 pupils [9 and 9*a*].

The six Missionaries were thus distributed:

Tanjore—Rev. J. C. KOHLHOFF (far advanced in years) and Rev. L. P. HAUBROE.

Madras—Rev. Dr. ROTTLER (over 80 years old) and Rev. J. L. IRION.

Cuddalore—Rev. D. ROSEN.

Trichinopoly—Rev. H. D. SCHREYVOGEL, from Tranquebar.

Tinnevelly, Nagapatam, "the transferred congregations" (*see* p. 511), Vellore, and the four other chief stations, were each without a Missionary [10].

The amount contributed for religious purposes by native Christians—except for church building—seemed to have been deemed too insignificant to be noticed, and the class of catechumens, if it then existed, was not recorded [11].

The state of the Missions during the next ten years was feeble and unsatisfactory, and as such it was lamented in the Reports of the period. Great deadness seems to have been generally prevalent, the labourers were few, and the usual results of want of superintendence were conspicuous. Between 1828–31 five Missionaries were sent out, and five vacancies occurred by death or otherwise [12].

In 1826 the Society, moved by the premature death of the first two overburdened Bishops of Calcutta, memorialised Government and the East India Company for the establishment of a bishopric for Madras Presidency, an object which was accomplished after only ten years' delay, when Archdeacon Corrie became the first Bishop [13].

This gave the first great impulse to the Society's Missions, which were strengthened, subdivided, and more effectually superintended. The progress already commenced (the Christians in 1836 numbered 11,748) has ever since continued. It has been more rapid at some times than others, but there has been "no real falling off: there has always been an ascent and progress in the main."

The first most striking results were apparent during the episcopate of Bishop Spencer, who succeeded Dr. Corrie in 1837 [14]. Addressing his clergy in 1843, when a great revival was taking place in Tinnevelly, he expressed his gratitude to the Society, "without whose

aid" (he said) "a Bishop in Madras could do but little for the advancement of Christianity on the sound principles of the Church of England among the natives" [15].

For some years previous to 1825 the principal concerns of the Missions of the S.P.C.K. had been managed by a gentleman in Madras city, Mr. Richard Clarke; but the year after the transfer to the S.P.G. they were entrusted to a Committee formed there on May 15, 1826, and now known as the Madras Diocesan Committee [16].

This body, acting under the presidency of the Bishop of the Diocese, has rendered incalculable assistance in developing the Missions taken over in 1825 and those to which the Society's operations have since been extended. In the following list the latter are printed in italics:—

(I.) MADRAS City and District (begun 1728: S.P.G. period 1825–92).

(II.) TANJORE and District (begun 1732: S.P.G. 1825–92.) This district includes (II.*a*) VEDIARPURAM (S.P.G. 1825–92); (II.*b*) NEGAPATAM (begun 1782: S.P.G. 1825–92); (II.*c*) COMBACONUM (begun 1793: S.P.G. 1825–92); (II.*d*) NANGOOR (ditto); (II.*e*) CANANDAGOODY (begun 1795: S.P.G. 1825–92); (II.*f*) *Aneycadu* (S.P.G. 1827–92); (II.*g*) *Tranquebar* (begun 1706: S.P.G. 1845–92).

(III.) The Missions in the Arcot Districts and neighbourhood, viz.:—(*a*) (in South Arcot) CUDDALORE (begun 1737: S.P.G. 1825–92); (*b*) *Pondicherry* (the French Settlement) (S.P.G. 1830–92); (*c*) (in North Arcot) VELLORE (begun 1770: S.P.G. 1825–85); and CHITTORE (begun about 1782: S.P.G. 1825–85).

(IV.) TRICHINOPOLY and District (begun 1762–3: S.P.G. 1825–92). This district includes (IV.*a*) *Erungalore* (S.P.G. 1830–92).

(V.) TINNEVELLY (begun 1780: S.P.G. 1825–92).

(VI.) MADURA and District, viz.:—(VI.) MADURA (begun 1785: S.P.G. 1825–60); (VI. *a*) DINDIGUL (begun 1787: S.P.G. 1825–60); (VI.*b*) RAMNAD (begun about 1785: S.P.G. 1825–92).

(VII.) *Mysore* (Native State District), viz.:—*Bangalore* (with *Sheemoga* and *Hosur*) (S.P.G. 1837–92).

(VIII.) *Hyderabad* (Native State District), viz.:—*Secunderabad* (S.P.G. 1842–92) (with *Hyderabad City*, 1852–92).

(IX.) *Telugu* Country (S.P.G. 1854–92).

(X.) *Coimbatore* District, viz.:—*Salem* and *Coimbatore* (S.P.G. 1875–92).

(XI.) *Bellary* (S.P.G. 1880–92).

It may be added here that in 1835 the Society accepted from the Rev. Dr. Niemeyer, of Halle, in Saxony, a fund (at his disposal for the benefit of the Christian churches and schools in Southern India) amounting to £100 a year, to be applied towards the support of such churches and schools in the Society's Missions as the Missionaries, with the consent of the Bishop of the Diocese, might select; such Missionaries rendering an account of the expenditure to the Society or its representatives in India, and transmitting copies thereof, together with reports of the Missions and schools, to Dr. Niemeyer and his successors at Halle. The trust had been offered ten years before, and in now (on its renewal) accepting it, the Society assured Dr. Niemeyer

that if, as he believed, persons properly qualified for the office of Missionaries to India, and willing to apply for ordination to the Bishops of the Church of England, could be found in the Universities of Germany, it would readily entertain their applications for employment in its service [17].

The first native-born Englishman employed by the Society in South India was the Rev. J. Heavyside in 1829 [*see* p. 506] [17*a*].

In 1838 the Society accepted (from Sir R. Inglis and others) the trust of about £10,000 3 per Cents. then available under the will (August 1820) of the Hon. Edward Monckton, of Somerford, Staffordshire. In accordance with the terms of the bequest (as defined by the Court of Chancery, 1838 and 1840) the dividends arising therefrom were made applicable to the maintenance and instruction of not less (at any one time) than sixteen poor native inhabitants of the Presidency of Madras in the Christian religion, and also, if desired, to the maintenance of not more than three catechists [18].

A notice of the various Missions now follows:

References (Madras Presidency).—[1] R. 1829, pp. 156–8; M.R. 1854, pp. 5–11. [1*a*] M.D.C. Brief Narrative, 1851, Bound Pamphlets, "East Indies 1852," No. 10, pp. 11–19. [2] R. 1825, p. 150; C.D.C. Report, 1826, pp. 5–6; R. 1829, p. 157; M.R. 1854, pp. 11–12. [3] R. 1825, p. 150; R. 1829, pp. 157–213; M.R. 1854, pp. 12–24; An. Sermon, 1740, p. 29. [4] R. 1829, p. 206; and *see* [1*a*], p. 22. [5] M.R. 1854, pp. 57–9. [6] Jo., V. 35, pp. 212, 301, 376–8; India Committee Book, V. 1, p. 246; R. 1824, p. 165; R. 1825, pp. 150, 165; C.D.C. Report, 1826, pp. 5–6; R. 1830, pp. 41–2; R. 1851, p. 50; M.R. 1854, pp. 58–9. [6*a*] M.D.C. Brief Narrative, 851 (*see* [1*a*] *above*), pp. 32–3. [7] M.R. 1854, pp. 145–6. [8] R. 1829, pp. 209–10, 212. [9] R. 1824, p. 165; R. 1825, p. 174; R. 1881, p. 47. [9*a*] M.D.C. Brief Narrative, 1851 (*see* [1*a*] *above*) pp. 34–5. [10] R. 1825, p. 174; R. 1829, p. 43; M.D.C. Brief Narrative, 1851, pp. 34–5 (*see* [1*a*] *above*). [11] R. 1881, p. 47. [12] M.D.C. Brief Narrative, 1851, p. 35 (*see* [1*a*] *above*). [13] India Committee Book, V. 1, pp. 349, 351–9; Jo., V. 37, pp. 1–4; Jo., V. 44, p. 28; M.D.C. Brief Narrative, 1851, p. 35 (*see* [1*a*] *above*). [14] M.D.C. Brief Narrative, 1851, pp. 34, 36 (*see* [1*a*] *above*); M.R. 1854, p. 148; R. 1881, p. 42. [15] R. 1843, p. 44. [16] India Committee Book, V. 1, pp. 247, 385; R. 1881, pp. 41–2. [17] Jo., V. 36, p. 254, India Committee Book, V. 1, pp. 299–303; Jo., V. 44, pp. 23–4; R. 1834–5, p. 30. [17*a*] R. 1829, p. 56. [18] Jo., V. 44, pp. 230, 233, 399, 400; Jo., V. 45, pp. 23–4; App. Jo. C, pp. 82–94.

(I.) **MADRAS** (City and District). After sixty years' neglect of religion by the British settlers at Madras, the foundations of St. Mary's Church were in 1680 laid in Fort St. George by the Governor, Streynsham Masters, to whom is due the praise of having raised the first English Church in India [1]. In 1721 a gift of books was made through the Society to some charity schools at Fort St. George which had been founded by the Chaplain, the Rev. W. Stevenson, in 1716 [2 and 2*a*]; and in 1728 the first English Mission in India was established at Blacktown in Madras by the S.P.C.K., at the instance and by the agency of the Rev. Benjamin Schultz of Tranquebar, who had for his early associates J. A. Sartorius and J. E. Geisler, and for his successor Philip Fabricius—all, like himself, in Lutheran Orders. In the first eighteen years over 800 persons were admitted to Christianity. During the French occupation, in 1746, the Mission House was destroyed and the Church converted into a powder magazine, and Fabricius withdrew to Pulicat. Returning after the war he was in 1750 compensated by being put in possession of a church and other property at Vepery, confiscated from the Jesuits, whose intrigues had led to their expulsion. Similarly, in the war of 1756 the Mission premises were ravaged and the converts robbed in the church; and Fabricius returned to Pulicat for two months; but the French being finally expelled, a printing press found at Pondicherry was, by order of Government, removed to Vepery and placed under the superintendence of the Missionaries. Fabricius was followed by Gericke (1788–1803), and Paezold (1804–17), and about 1818 the Mission, which mismanagement had rendered unsatisfactory, was placed in charge of the Rev. Dr. Rottler, formerly of the Danish Mission, Tranquebar. Some native Christians (converts from Popery, chiefly of the boatmen caste), to whom Dr. Rottler had been ministering in a chapel at Blacktown (for which service Government allowed a stipend), were now removed to Vepery (two miles distant), which became in 1819 the chief station of the S.P.C.K. in India, its support being partly derived from a legacy left by Gericke.

About 1812 Paezold established an English Service at the request of English residents, but discontinued it on receiving disagreeable proofs that he was not personally acceptable. The loss was seriously felt, but no attempt was made by Dr. Rottler to meet the want until Mr. Loveless, of the London Missionary Society, had endeavoured to do so by establishing an English Service in a schoolroom at Pursewakum [3].

S.P.G. Period (1825–1892).—Following the transfer of the S.P.C.K. Mission to the S.P.G. in 1825 [*see* p. 502], a new church named St. Matthias' was opened at Vepery on June 18, 1826. The cost of the erection was provided by the S.P.C.K. and the Government—the latter (the East India Company) stipulating that the building should be "appropriated to the performance of Divine Worship according to the practice of the Church of England, and served by *regularly* ordained clergymen of that Church." The first proviso had always been observed, though the officiating ministers were (with one exception, Mr. Falcke) Lutherans. And it is still more remarkable that the Church Liturgy had, by agreement, been adopted in the services held for the English in the L.M.S. Chapel until 1823, when, on Mr. Loveless' departure, the rule began to be infringed, the result being a decreased attendance. On the opening of St. Matthias' Church it was arranged that the English duty should be taken by the chaplains of the Cathedral [4 and 4*a*].

The Mission was now (1826) described by Bishop Heber of Calcutta as having the "finest Gothic Church and the best establishment of native schools both male and female" which he had "seen in India," and he had "seen nothing that gave him so much pleasure or that appeared to him so full of hope" [5].

The more immediate superintendence of the Mission now devolved upon the local S.P.G. Committee formed for South India under the direction of the Archdeacon of Madras [*see* p. 504] [6].

The services of ROTTLER and IRION continued to be utilised, much of their time being devoted to the Mission press, from which issued (among other works) a Tamil translation of the Bible and of the Prayer Book. The latter was reported in 1830 to be "eagerly sought by the Wesleyan congregations within the Presidency" and to be "in general use" in parts of Ceylon. A large portion of the profits of the Press was devoted to the support of schools in the vicinity [7].

In 1828 the Rev. PETER WESSING (a Dane), and in 1829–30 the Rev. JOHN HEAVYSIDE [*see* p. 505] (both in Anglican orders), were added to the staff [8].

About this time 21 native schools (11 being for girls) were established, and altogether over 1,000 scholars were receiving education in the Mission [9].

The opening of an institution in 1830 (known as "Bishop Heber's Seminary") for the training of Christian teachers, was met by such a manifestation of caste feeling as led to the dismissal of two of the first four students [10]. Ten years later it was raised to a flourishing condition, but the death of its new Principal (Rev. C. CALTHORP) left it in a state of collapse from which it never wholly recovered [11].

A "Diocesan Institution for general education in Christian principles," which succeeded it about 1841, also failed after an existence of little more than a year [12]; but in 1848, under the Rev. A. R. SYMONDS, a new seminary was established which has achieved great

distinction, and to which the Church in South India is largely indebted for her native clergy [18]. Indeed of late years the success of the Institution (now known as the S.P.G. Theological College, Madras) has been such that in the Society's Missions in the Madras Presidency the difficulty now is, not that of obtaining a supply of duly qualified native clergy, but the finding of means for their support. In 1891 it was proposed to close the College for a while. To this the Society could not consent. To say nothing of the needs of the Telugu and Tamil Missions in India, the fact that it has provided Missionaries for foreign lands is, in itself, a splendid and ample justification for its existence [14]. (Further particulars of the Institution are given on pp. 791–2, where also will be found a notice of the Vepery College and High School.)

Turning to the pastoral and evangelistic branch of the Mission, we find the congregations in Madras in 1830–1 consisting of "270 Protestant native Christian families, 46 Portuguese families, and 57 families of native Christians residing at St. Thomas's Mount"—the communicants numbering 436 [15].

In 1838 two out-stations of the C.M.S. were transferred to the S.P.G.—viz. Poonamallee, 9 miles, and Trippasore, 31 miles west of Vepery—and included in the Vepery district [16]; and the Christians living to the south of Madras were collected into a distinct congregation at St. Thomé (formerly "Midnapore"), a frequent resort of invalids in the hot season. This congregation was reported in 1848 to be "very satisfactory," and the contributions of the English members enabled some good schools (for Portuguese and Eurasian children) to be carried on without aid from the Society [17]. About this time a servant who had accompanied his master to England and been baptized in London was instrumental on his return in bringing more than 20 of his relatives into the Christian fold [17*a*].

On the other hand, the state of the Vepery Mission proper had been "very unsatisfactory, the people being of a worldly character, and a body so unworthy, that a Vepery Christian was a byeword"; they were "chiefly nominal Christians, being such by descent rather than by conversion." There were two distinct congregations, one consisting of descendants of Portuguese* (who were being absorbed into the Eurasian population) and the other of Tamils of the Pariah and Sudra castes. The number of Christians in 1845 was 1,687, but in 1846 from 600 to 700 Sudras seceded because the Missionary "refused to act upon their views of caste." Things were now (1848) improving, and the people were raising an endowment for a native deacon [18].

A similar course was being pursued at Chintadrepetta, with which a temporary connection had been formed by the Society.

Another "very unsatisfactory" station in 1848 was Vullaveram, a Telugu Mission which had been transferred to the Society. It had been commenced on a system of "profuse benevolence," which tended to make the people "idle and dependent." At Poonamallee and Trippasore, which were connected with this Mission, the work consisted chiefly of providing ministrations for the native wives of the European pensioners—a "dissolute" class.

* The service in the Portuguese language was discontinued in 1851 [18*a*].

Between 1838 and 1848 the Blacktown Station was transferred to the C.M.S., and the support and superintendence of that at St. Thomas' Mount was undertaken by the Government Chaplain [19].

Under a system long in force in India previously to 1850 a Hindu on the change of his religion forfeited all his civil rights, and in many cases it happened that he was deprived of his property and of his wife and children. The civil disabilities attached to the forfeiture of caste were removed by the "Lex Loci Act" passed in 1850, and the blessings of the enactment were soon witnessed in the case of a Brahmin of high caste, Streenavasa, who had been baptized by the Rev. A. R. SYMONDS. Being a person of great distinction his conversion created a sensation among the Hindus, by whom he was subjected to bitter persecution. His wife, Lutchmee Ummall, was seized by her father on the plea that her husband by the change of his religion was legally dead, and that all his property had become hers. The case was argued in the Supreme Court amidst much excitement of the natives and false sympathy of Europeans for native prejudices, and in deciding in Streenavasa's favour, Sir W. Burton, after describing the old law as a "monstrous outrage," said:—

"The population of this country is composed of various classes of people, holding different forms of religion; and it is declared by the highest authority, that no change of faith shall now forfeit a man's rights. This Act [Lex Loci] has been passed, not to encourage a change from one religion to another, but to *secure liberty of conscience, and equal rights to all.* Some of the people of this country may be insensible of the benefit now conferred upon them; some of them may be furious against it; but let me tell them . . . that this Act of 1850 is the Great Charter of Religious Freedom . . . an Act for which all should render thanks to the Great Disposer of events; and it is a wonder that any should be found to object to so merciful a provision."

Lutchmee Ummall was therefore delivered over to the care of her husband, and amidst the screams and cries of the Hindu bystanders conveyed by him to Mr. Symonds' house. The poor girl (for she was little more than a child), influenced by her parents, manifested a repugnance to accompany Streenavasa, which excited public sympathy. She was, however, treated by Mr. Symonds with the greatest kindness and consideration; her caste prejudices were respected, and no attempts were made to induce her to renounce Hinduism. Her affection for her husband revived, and she expressed her intention to remain with him. Hundreds of Brahmins, however, thronged the house, and a last attempt was made to obtain possession of her by a writ of *habeas corpus* on the ground of an affidavit "that she was detained at Mr. Symonds' house against her will." But Lutchmee Ummall declared that she was determined to continue with her husband, and that she was residing with him by her own desire. She declined to be sworn as a heathen, and gave as her reason for being sworn on the Bible that she felt she "*must* speak truth in this way." Not long after this she was baptized, and the two were known as consistent and established Christians [20].

The local jubilee celebration of the Society in 1852 was one of the most satisfactory demonstrations ever witnessed in Madras, and afforded the best proofs that could be desired of the place which the

Society's agents occupied in general estimation [21]. Previously to this the officiating Chaplain at St. Matthias' Church,* Vepery, had adopted an unfriendly attitude towards the Society, and this, with the clashing of the English and native services, having caused a dispute in 1844, and continued joint occupancy being considered undesirable, it was arranged that the church should be transferred to Government, and that the Society should receive in compensation a sum equal to the entire cost and a site for a new church. Formal transfer took place in 1852, and on February 9, 1855, the foundation stone of the new church was laid by Governor Lord Harris. The beautiful Gothic building, named St. Paul's, was opened on September 19, 1858, and consecrated on November 18, its erection giving great satisfaction to the congregation, especially on their being assured that it was intended expressly for the natives. This encouraged them to greater exertions, and in 1861 all the native agents were being supported by the Gericke endowment and an Auxiliary Association (founded in 1846 with a view to meeting the spiritual and temporal wants of the Mission and congregation) [22].

In 1858 a special attempt was made to bring Christian influence to bear upon the higher and more educated Hindus of the city, by the appointment of a Missionary (the Rev. W. A. PLUMPTRE) for this particular work, with which was associated in 1860 the charge of St. John's district [23]. After his removal from ill health in 1862 [23*a*], no successor was appointed [24]; but in 1864 a superior Anglo-Vernacular school was opened at Vepery, in which "hundreds of Brahmins and other high-caste youths, the flower of the native population, who could be reached in no other way," were daily brought under "Christian instruction and influence." Such educational work was regarded as "one of the most efficient instruments" in the ultimate evangelisation of the Hindus, although "sudden and decisive effects" were not to be expected [25].

The Society's work generally in the city of Madras has benefited largely from the services of the Missionary Secretaries maintained there, three of whom have had charge also of the Theological College, the most important branch of the Mission [26].

The appointment of the Rev. S. G. YESUDIAN, an energetic Tinnevelly evangelist, to Vepery in 1883 led to a much-needed development of evangelistic work in Madras district [27].

In 1884 Parakala Ramanuja Yakanji—one of the very small but sacred class of Hindu preaching-priests, who are the teachers and expounders of the Vedas, and have the power of ordaining others and are held in high esteem—came to the Rev. S. THEOPHILUS, native clergyman at St. Thomé, and desired him to let him know the principles of the Christian religion, stating that during his careful study of the Vedas he found many fallacies in them, and that he had no confidence in them. After a long period of study and inquiry he was baptized on Trinity Sunday, 1885, and was then instructed with a view to his becoming a Christian teacher [28].

Each of the three present divisions of the Madras Mission—St. Paul's, Vepery; St. John's, Egmore; and St. Thomé, Mylapore—has a resident native clergyman and its own Church Council [29].

* Though opened in 1826 St. Matthias' Church was not consecrated till February 1842 [22*a*].

St. John's Church, situated at the corner of two roads close to a heathen temple, was built by a native Christian, and many of the fittings were gifts from native Christians. The Rev. Dr. KENNET, one of the ablest theologians India has produced, ministered at St. John's for 16 years [1868–84] [29*a*].

Connected with this group is a station at Pulicat. [Pulicat stands on an island at the south extremity of the salt-water lake of that name, some miles north of Madras.]

The temporary retirement of the S.P.C.K. Madras Missionaries to Pulicat on the capture of the former place by the French in 1746 has been referred to on p. 505. Pulicat was then a Dutch settlement, and the congregation gathered there under Fabricius included some descendants of Europeans, to whom service was performed by a reader brought up in the Madras Mission [30]. Gericke afterwards frequently visited Pulicat, and baptized there many natives, who remained connected with the Vepery Mission up to about 1818. In 1838 (14 years after the transfer of the S.P.C.K. Missions to the S.P.G.) the unprovided native Christians at Pulicat, over 100 in number, were gathered into a congregation by the Rev. J. F. GOLDSTEIN, who also established eight promising schools, his labours being very successful and acceptable [31].

STATISTICS, 1892 (Madras group, including Pulicat).—Christians, 1,708; Communicants, 880; Catechumens, 12; Villages, 43; Schools, 16; Scholars, 865; Clergymen, 5; Lay Agents, 64.

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V. 40, p. 195. [30] R. 1829, p. 160; M.R. 1854, pp. 14–15; M.D.C. Brief Narrative, 1851 (*see* [2*a*]), p. 20. [31] R. 1838, pp. 79, 84.

(II.) **TANJORE.** The district of Tanjore (area, 3,654 sq. miles) lies north of Madura on the east coast of India. Its capital, also named Tanjore, one of the largest and most celebrated cities in South India, is about 200 miles south of Madras. Many of its inhabitants are Mahrattas, the descendants of a horde of freebooters who overran the Carnatic more than 200 years ago. The Fort, one of the strongest and most perfect Hindu remains, contains a densely populated town, also the palace of the Rajahs, and a temple and stone bull (Siva's bull), which rank among the celebrated sights of India. Within the shade of the temple stands a Christian Church built by Schwartz.

Though the first attempt (by Ziegenbalgh in 1709) on the part of the Danish Mission at Tranquebar to enter the dominions of the Rajah of Tanjore failed, the agents of that Mission visited the kingdom as early as 1732. Converts were not wanting during the next ten years, and under Schwartz the Mission became firmly established. Schwartz visited Tanjore in 1763, and at the request of the Rajah he settled there in 1777-8. Between 1773-6 the building used for service in Tanjore appears to have been destroyed by the Nabob of the Carnatic. It was replaced by a mud-wall church, which, erected at the expense of Major Stevens, was superseded in 1780 by Christ Church, built with the assistance of Schwartz. Schwartz gained the confidence and regard of all who witnessed his good and wise conduct. "The knowledge and the integrity of this irreproachable missionary have retrieved the character of Europeans from imputations of general depravity," was the report of the commander (Col. Fullerton) of the British Army in Southern India in 1783. The ferocious Hyder Ali refused to receive any other Ambassador from the English Government; "let them send me the *Christian*," he said, "*he* will not deceive me"; and the general reverence for "the Christian" enabled him to pursue his peaceful occupation in the midst of war. The Rajah of Tanjore, who aided the Mission and regarded Schwartz as "his Padre," on his deathbed committed his adopted son to the care of Schwartz, who declined the sole guardianship; but under his training Serfogee became an honourable man and an upright ruler, favouring the Mission though not himself a Christian. On Schwartz's death at Tanjore, on February 13, 1798, aged 72, the young Rajah departed from the custom of his country by viewing the body and attending the burial (in St. Peter's Church); and he erected a monument in Christ Church to "that great and good man," the "friend, the protector and guardian" of his youth. When by treaty of 1799 the Fort was evacuated by the British, and the English service discontinued, the Rajah permitted the continuance of the Tamil service, and promised to protect the missionaries—a promise which was kept.

From 1778 to about 1823 the Missions at Combaconum, Negapatam, Madura, and Dindigul, as also Tinnevelly, and periodically Trichinopoly, were all the outposts of the mother Mission at Tanjore, not to mention all the villages. From time to time these Missions were formed into separate ones, and thus Tanjore became comparatively small. Bishop Middleton of Calcutta, who visited the district in 1816, said of Trichinopoly and Tanjore that they "form together in a Christian view the noblest memorial perhaps of British connection with India." With the Bishop's approval the Danish Missions in the Tanjore country were added to the S.P.C.K. Mission in 1820. These congregations, which for more than thirty years were simply designated "the transferred congregations" (*see* p. 508), were situated principally in the country between Combaconum and Tranquebar [1].

S.P.G. Period (1825–92).—When in 1825 the Tanjore Mission was transferred to the S.P.G. it possessed extensive funds (Rs.85,600) with which it was endowed by Schwartz* and considerable property in land, besides which it enjoyed allowances from the British Government and the Rajah. The income from these sources was sufficient for the ordinary expenses of the Mission, but as the buildings were falling into decay the S.P.C.K. (in 1825) granted £2,000 for building a new church [2].

Connected with the Mission at this period (1826) were about 2,000

* Though "the possession of wealth was forced upon him by the favour of Princes that wealth was entirely devoted to the support and extension of the Missions, and never . . . changed the simplicity of his habits and his entire self-devotion to his great work . . . even when virtually Prime Minister of Tanjore." [L., Archdeacon Robinson, 18 Dec. 1844 [2*a*].]

persons in the congregations and 700 children in the schools, under the care of two Missionaries—the Rev. L. P. HAUBROE and the Rev. J. C. KOHLHOFF, and some sixty lay teachers. During the next ten years there was a threefold increase of Missionaries and the adherents rose to nearly 4,800 [3].

The accessions included the greater part of the inhabitants of thirteen villages, who through the labours of Mr. Haubroe left the Church of Rome and were formed into "the Rasagherry circle," situated between Tanjore and Combaconum [4].

The death of Mr. HAUBROE in 1831 left the field to Mr. KOHLHOFF, who, though age and infirmities had already rendered him incapable of much work, laboured on another thirteen years. Dying on March 27, 1844, the last of the band of Missionary brothers of the previous century, he was buried by the side of Schwartz, his master and friend [5].

Meanwhile the Rev. A. C. THOMPSON (appointed in 1831) and other English clergymen had been sent to his assistance [6], the Europeans and Eurasians in Tanjore itself were ministered to as well as a native congregation of 700 to 800, and in 1843 the parochial system (as established in Tinnevelly) was introduced, and the country stations, hitherto only occasionally visited, were organised into three Missions under resident Missionaries (Canandagoody, Boodaloor, and Coleroon or Erungalore) [7].

The country stations were regarded as a promising field, which diligent cultivation would render fruitful [8], but in Tanjore itself, which Bishop HEBER had associated with Tinnevelly as forming "the strength of the Christian cause in India" [9], the bitter fruits of that toleration of caste which had been allowed by the Lutheran Missionaries, were seen in schisms and rebellions [10].

During a visitation of the place in 1845 the Bishop of Madras wrote:—

"Tanjore has long been esteemed the stronghold of caste; so much so, indeed, that a 'Tanjore Christian' is almost become proverbial to signify a man whose Christianity is of a very questionable character. . . . My visit here has in a great degree removed this painful impression from my mind. That there is much at Tanjore which I could wish otherwise, it would be as wrong to conceal from our Society as it is impossible to conceal it from myself. But, as is too commonly the case, the Tanjore Christians have been condemned without due allowance being made for the very peculiar circumstances in which they are placed. I hesitate not to say, after a very careful inspection of the Mission, that we have more cause for thankfulness that the Christianity of Tanjore is what it is, than for complaint that it has not attained a higher standard. There are many obstacles to the advancement of the Gospel, common, indeed, everywhere in India, but of peculiar strength at Tanjore.

"First.—The influence of a resident heathen prince. In a population of 40,000 heathen, all living, more or less, in direct dependence on the Rajah, the small body of Christians feel themselves more than commonly despised and rejected by their countrymen, by whom they are held as the vilest of the vile, the Pariah esteeming himself to be infinitely superior to the Christian. There is certainly no indication of any favourable association in his mind of the Christian cause with the memory of his father, and his father's apostolical friend, who, at this very place, alike commanded the reverence of the Christian, the Mahomedan, and Hindoo. Not the slightest encouragement is shown by the Rajah to the Christians; on the contrary, I am persuaded that Christianity is considered at Tanjore as a visitation of the gods.

"The second great hindrance is to be found among the Christians themselves; a hindrance which every Indian Prelate has hitherto laboured in vain to remove. I allude to the curse of caste—a fearful commentary on those awful words of our Lord, 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.' The wealth most prized by the Hindoo is his birthright of caste; and nothing but the Holy Spirit taking full possession of the heart of a native Christian, can win him to give it up. The Pariah clings to it as closely as does the Soodra; and it is a great mistake to suppose that the former is easily brought to renounce it. It has been imagined by many, that the drinking out of the same cup at the Lord's table necessarily involves the absolute forfeiture of caste, on the part of the superior; but this is erroneous, although they would very gladly leave us in error on this point. Nevertheless, the Soodra has a very great repugnance to it; and at Tanjore very many of the rich and independent caste-men have habitually refused to communicate at the same time with the Pariahs.

"There is not a doubt that the *prejudices* of caste, although not its sinfulness, were winked at by the first Missionaries, in the hope that, by bearing patiently with it for awhile, it would gradually be dispelled by the strong light of the Gospel shining upon their hearts. The result, however, has sadly proved the erroneousness of this notion. Generation after generation has sprung up, content, indeed, to be Christian on its own terms, but ever ready to resist when those terms were interfered with by the Missionary. Indeed, some of the caste-Christians would almost lead you to imagine, from their conduct, that they fancied they were conferring a great favour on Christianity, by condescending to be called after the name of Christ.* I may add, also, the misfortune of the church at Tanjore being established in the heart of a great town, instead of in a rural district. Missionary labour never thrives so well in a town as in the country" [11].

Another hindrance arose from a feeling that the natives were "to be paid for being Christians." On this subject the Rev. A. R. SYMONDS wrote in 1848:—

"The idea too generally prevails, that the Society in Madras is a certain rich body, with abundance, which it simply holds to supply the wants, both spiritual and bodily, of the native Christians as abundantly as may be required. . . . Some of the older congregations in Tanjore . . . are disposed to claim as a right what should be regarded as a favour, and to question the justice of their demands being declined."

This feeling it appears had grown out of the system pursued by the Lutheran Missionaries in administering the endowments of the Mission. On the appointment of its first Missionary to Tanjore the Society took steps to guard against "the misapplication of the Missionary funds," and a Life Insurance Association instituted in 1833 for providing for widows and orphans of Mission agents was warmly welcomed there [12].

It should be borne in mind that the unfavourable change in the attitude of the native rulers of Tanjore towards Christianity was attributed to the policy of the Madras Government. When every countenance was given to idolatry, and native Christians were beaten for refusing to draw the chariots of idols on festival days, it is not surprising that almost the last words of Bishop HEBER should have been of reproach and condemnation when, speaking of Tanjore, he wrote:—

"Will it be believed, that while the Rajah kept his dominions, Christians were

* The Archdeacon of Madras reported in 18[illegible] at the correction of the evils which grew up in the old Missions under the lax system of discipline, especially as regards caste, was found more difficult than the extension of the Gospel in new districts under the new system [11*a*].

eligible to all the different offices of State; while now there is an order of Government* against their being admitted to any employment. Surely we are in matters of religion the most lukewarm and cowardly people on the face of the earth" [13].

While on his visit in 1845 Bishop SPENCER (who had been "unwilling to press their consecration during the lifetime of Mr. KOHLHOFF, who had not received holy orders in the Church of England") consecrated the two churches, Christ Church and St. Peter's. In the latter, which is situated about a mile from the Great Temple, he also confirmed 145 natives and ordained Mr. BOWER priest.

The native Christians attached to the Mission in Tanjore, 867 in number, were, the Bishop said, a "very difficult congregation to manage," being "proud and headstrong," having "had their own way too long" [14].

By this episcopal visitation the Missionaries were "strengthened, the native flocks encouraged and comforted," and caste was reported to be "dismayed" [15].

Among its advocates was the Tanjore Poet, referred to under Tinnevelly, who, however, had proved his attachment to Christianity by refusing, as poet of the Rajah, to write a poem in honour of a heathen god, and in consequence had been dismissed from his lucrative post. The Hindus love poetry, and he rendered good service to the cause of Christ by supplying them with "wholesome and profitable" songs in place of those "of a silly and too often of a filthy character" which they had been accustomed to use. Thus for the water-drawers he composed a poem of a hundred stanzas, containing some of the leading facts recorded in Scripture [16].

In the next fifteen years the efforts made to root out what the Bishop of Madras described in 1856 as "the pernicious system of caste, which for years has been eating as a cankerworm, and destroying the good work going on," were only partly successful [17]. By some native Christians it was (in 1852) maintained "more rigidly and offensively than by the surrounding heathen" [17*a*], and in 1860 "all the Missions of the Tanjore circle" were suffering "more or less of diminution in consequence of the measures taken to suppress" the evil. Numbers of the unstable seceded to the Lutheran Missionaries of Tranquebar, by whom caste was "tolerated and fostered," though some of the best of the Tranquebar agents had in consequence separated from their Mission† [18].

The ordination of four native pastors at Tanjore in January 1860 enabled the European Missionaries to devote more time to work among the heathen [19], and in 1862–3 the co-operation of the native Christians was enlisted by the formation of Native Gospel Societies [20];

* A regulation of the Madras Government in 1816 forbade the appointment of any person as district Moonsiff (native judge) unless he were of the Hindu or Mahommedan persuasion. This law was not repealed until 1836 [18*a*].

† The Bishop of Calcutta in 1838–4 took the lead in the first great attempt made to abolish caste as a religious observance in the Native Church in South India, and in this "arduous work" he was encouraged by the support of the Society and its President [18*a*]. References to subsequent efforts are given under the next number ([18*b*], p. 516), but it may be stated here that from Negapatam it was reported as recently as 1887 that "it would seem in some cases that little progress" [towards the eradication of caste] "has been made since the Visitation of Bishop Wilson in 1834–5" [18*c*].

but though "much sound, valuable and cheering work was going on" [21], Mr. CAEMMERER, a Missionary of great experience from Tinnevelly, had "not the least encouragement in evangelistic work," being unable in 1860 to "get a hearing by any chance in any quarter," and in that and the next year only two adults were converted from heathenism [22].

In the next ten years the educational agency seems to have been the most successful—especially the High School [*see* p. 793], which maintained "the lead among all the [Government] aided schools in the district" [23], and the pupils of which were so far drawn to GOD as to found a "Veda Samaj" in 1866. In the meetings of this body caste was not recognised, and their prayers (from the Theist's Prayer Book) were such "that a Christian might use many of them, provided he added 'through Christ'"—being offered "to one Lord," recognised "as their common Father, their Creator and Preserver" [24].

In 1875 the Bishop of Madras testified that he had not witnessed in India "an examination either in secular or religious subjects . . . more creditable both to teacher and learners" than that of the High School at which he had just been present [25]. In 1873 three large middle-class schools were taken over by the Society from their heathen proprietor and transformed into Christian schools. By this step "the whole of the middle and higher education of Tanjore" was "placed in the hands of the Society" [26]. The High School was in 1864 raised to the rank of a College—St. Peter's [*see* p. 793]—and is still exercising a useful influence [27].

For the training of Mission agents a seminary was established in Tanjore about 1828 and removed to Vediarpuram in 1844, where it was continued until 1873, when it was closed [28].

In 1871 Lord Napier, then Governor of Madras, visited Tanjore, and received a congratulatory address from twelve Missionaries of the Society. His reply concluded as follows:—

> "I must express my deep sense of the importance of Missions as a general civilising agency in the South of India. Imagine all these establishments suddenly removed! How great would be the vacancy! Would not the Government lose valuable auxiliaries? Would not the poor lose wise and powerful friends? The weakness of European agency in this country is a frequent matter of wonder and complaint. But how much weaker would this element of good appear if the Mission was obliterated from the scene! It is not easy to overrate the value in this vast Empire of a class of Englishmen of pious lives and disinterested labours, living and moving in the most forsaken places, walking between the Government and the people, with devotion to both, the friends of right, the adversaries of wrong, impartial spectators of good and evil" [29].

After passing through "a succession of difficulties and trials" and becoming "greatly enfeebled" the Tanjore circle of Missions was in 1873 placed under the charge of the Rev. J. F. KEARNS, one of the most indefatigable of the Tinnevelly Missionaries. The result showed that the Mission "is capable of revival" and that it "may yet again occupy a high place among those of South India." At Amissappon [? Amiappen], which once had a resident Missionary, Christianity was now represented by "*four old widows*" more or less dependent on the Mission. At the neighbouring village of Coota Nerdoor were people who boasted of being "Christians of *sixty years' standing*. They

might as well have been of yesterday" (added Mr. Kearns), "for of Christian truth they knew nothing." At another place, Vellum, eight miles from Tanjore, where there had been a large congregation in Schwartz's time, "the graves of the Christians were all that remained of a once flourishing Church." Some of the people "had apostatized, more had gone to other parts of the country, others joined the Romanists, and a few were nothing." A congregation of 50 was however soon gathered here, and at Sengapathy Mr. Kearns was sought out by three men who said, "We were once Christians, we are all baptized, but our children are not. We wish to return to our mother, so take us back." Within six months seven villages, each containing a Christian congregation, were added to the Mission, and in 1874 the Revs. W. H. KAY and W. H. BLAKE, who had been moved to offer themselves by the Day of Intercession, were sent to assist Mr. Kearns [30].

The evils of the "eleemosynary" system adopted by the founders of the Mission were still apparent, the "invariable reply" of the people addressed in the villages being that if the Missionary got them employment, lent them money, or paid their debts they would become Christians. Some improvement however had been effected in this respect [31], and Mr. Kearns' efforts to reorganise the Mission were not without encouragement [32], but in 1877 he died, and in 1883 there were only two clergymen (Mr. Blake and a native) where five years before there had been nine [33].

The depressing effect of limited means has not however damped the energies of Mr. Blake, who has made the most of such resources as he could command, and with his native assistants has carried on the work of the Mission with much energy [34]. In 1884 six natives were ordained for the Tanjore and Trichinopoly Missions; one of them—Mr. N. GNANAPRAGASAM—was the first native graduate of Madras admitted to Holy Orders. Born in heathenism, he was converted to Christianity while a student in the Society's College at Tanjore [35].

STATISTICS, 1892.—Christians, 879; Communicants, 483; Catechumens, 9; Villages, 13; Schools, 19; Scholars, 1,576; Clergymen, 3; Lay Agents, 11.

References (Tanjore).—[1] R. 1829, pp. 164–84; M.R. 1854, pp. 18–21, 39; Q.P., Nov. 1864, pp. 3, 4. [1*a*] Brief Narrative of M.D.C. 1851 (Bound Pamphlets, "East Indies 1852," No. 10, pp. 15, 23, 26–7, 31–2); I MSS., V. 49, p. 193. [2] R. 1829, pp. 173–4, 209–10. [2*a*] App. Jo. C, p. 97. [3] M.D.C. Brief Narrative, p. 34 (*see* [1*a*] *above*); R. 1829, p. 213. [4] R. 1833, p. 58. [5] R. 1830, pp. 145–6; R. 1831, pp. 56–7; Q.P., Oct. 1844, pp. 11–13; R. 1854, pp. 146–7. [6] R. 1831, p. 58; R. 1833, p. 54; C.D.C. Report, 1833–4, pp. 3, 4; R. 1839, p. 139. [7] R. 1839, pp. 139–40; R. 1843, p. 46. [8] R. 1839, p. 139; R. 1843, p. 46. [9] R. 1829, p. 156; R. 1843, p. 46. [10] M.D.C. Brief Narrative, p. 36 (*see* [1*a*] *above*); R. 1836, pp. 40–1; M.R. 1854, p. 152. [11] M.H., No. 9, pp. 31–4, 37. [11*a*] R. 1848, p. 98. [12] M.H., No. 20, pp. 12–13; M.H., No. 9, pp. 37–8; R. 1833, pp. 58–9. [13] M.R. 1854, pp. 153–4. [13*a*] R. 1829, p. 217; App. Jo. D, p. 274. [14] M.H., No. 9, pp. 35–6; Q.P., Nov. 1864, p. 4: *see also* R. 1845, pp. 86–7. [15] R. 1845, p. 81. [16] M.H., No. 20, pp. 14–5. [17] R. 1850, p. 67; R. 1855, p. 121; R. 1856, p. 107; M.F. 1856, pp. 153–4; M.H., No. 27, p. 7; R. 1858, p. 106; [17*a*] M.F. 1888, p. 127. [18] R. 1860, p. 137; M.F. 1888, p. 230. [18*a*] R. 1833, pp. 54–5; R. 1834, pp. 183–5; R. 1834–5, pp. 37–9, 188. [18*b*] R. 1836, pp. 40–1; R. 1838, pp. 137–8; R. 1841, p. 118; R. 1842, pp. 122–4; Jo., V. 45, p. 33 (Letter of the Bishop of Madras, April 26, 1842); R. 1850, p. 67; R. 1855, p. 121; R. 1856, pp. 107, 113; *Ecclesiastical Gazette*, Oct. 1856; M.F. 1856, pp. 44–5, 195–6; R. 1857, pp. 98, 104–5; M.F. 1857, pp. 257–8; R. 1858, pp. 101–2, 106, 108–9; R. 1860, p. 137; R. 1863–4, pp. 106–7; M.F. 1860, pp. 204–9; Jo., June 21, 1867; M.F., July, 1867; Jo., July 19, 1867; M.F. 1867, p. 350; Inquiries made by the Bishop of Madras in 1867, and Replies of the

Missionaries (Bound Pamphlets 1869, No. 6); M.F. 1869, pp. 38–9; M.F. 1870, pp. 227–8; M.F. 1876, pp. 15–16; M.F. 1877, p. 216; M.F. 1887, pp. 358–9; M.F. 1888, pp. 125–9. [18c] M.F. 1887, p. 358. [19] R. 1859, p. 106; R. 1860, pp. 136–7, 140–1. [20] R. 1862, pp. 150–1; R. 1863–4, pp. 111–12; Q.P., Nov. 1864, p. 4. [21] R. 1859, p. 106. [22] R. 1860, pp. 140–1; R. 1861, pp. 158–9. [23] R. 1861, pp. 158–9; R. 1862, p. 155; R. 1863–4, pp. 111–12; Q P., Nov. 1864, p. 4; R. 1866, p. 138: *see also* M.F. 1870, pp. 310–11; M.F. 1872, pp. 43–6; R. 1873, pp. 77–9; R. 1875, p. 23. [24] R. 1866, p. 138. [25] R. 1875, pp. 32–3. [26] M.F. 1873, p. 180. [27] M.F. 1873, p. '90; R. 1891, p. 51. [28] India Committee Book, V. 2, p. 129; M.H. No. 9, pp. 35, 38; R. 1831, pp. 35, 38; R. 1840, pp. 94–5; M.D.C. Brief Narrative, p. 36 (*see* [1*a*] *above*). [29] M.F. 1872, pp. 43–6. [30] R. 1874, pp. 28–9; R. 1875, p. 25. [31] R. 1875, pp. 30–1. [32] R. 1874, p. 28. [33] R. 1878, pp. 35–6; M.F. 1883, p. 230. [34] R. 1884, pp. 37–8; R. 1885, pp. 45–6; R. 1887, p. 43. [35] R. 1884, p. 37.

(II.*a*) **VEDIARPURAM** (1825–92).—The history of this station—a branch of that of Tanjore, from which it is distant about five miles—calls for no special notice previously to 1844, in which year it came into prominence by the transfer to it of the Tanjore Seminary [1]. This institution, organised under the Rev. Dr. BOWER, after rendering good service, was closed in 1873 [2]. [*See also* p. 793.]

In February 1845 the BISHOP OF MADRAS confirmed 99 natives there, and after the service a number of recent converts from a neighbouring village came forward in the congregation and presented a brass image of the goddess "Kali Ammen," which had long been the presiding deity of their now desecrated temple. A catechist explained the idol's history, and in doing so quoted the 115th Psalm, "Their idols are the work of men's hands," &c. "The Tanjore Poet" [*see* p. 533] (who had "almost as many followers as a Grecian philosopher") then requested and was allowed to chant some of his religious poetry, which, the Bishop says, "was pretty, and not monotonous . . . and the thoughts, very good" [3].

In 1846 there were 708 professing Christians in the Mission, and during the next six years, amid much opposition from the Brahmins, the Gospel was preached far and wide, Mr. BOWER'S visits reaching even into the West Combaconum district.

Christianity was still further extended in 1855 by a famine which drove many of the Christians to Mauritius, Ceylon, &c. [4]; but the Mission itself was weakened by this and by a secession resulting from the enforcement of the caste test in 1857. The seceders were "received with open arms" by the Lutheran Missionaries of Tranquebar, notwithstanding Mr. BOWER'S expostulations [5].

In 1863 a Native Gospel Society was established in the district [6].

The subsequent history of the Mission calls for no special remark, but the progress made may be gathered from the following:—

STATISTICS, 1892.—Christians, 291; Communicants, 172; Catechumens, 16; Villages, 18; Schools, 5; Scholars, 113; Clergymen, 2; Lay Agents, 13.

References (Vediarpuram).—[1] M.H. No. 9, pp. 38–9; R. 1846, p. 81. [2] R. 1847, p. 85; R. 1849, p. 118; R. 1850, pp. 69–70; R. 1854, p. 93; R. 1855, p. 110; R. 1857, p. 98; R. 1862, p. 155. [3] M.H. No. 9, pp. 39–40; Q.P., Jan. 1846, pp. 8–9. [4] M.R. 1854, p. 156; R. 1855, p. 110. [5] R. 1857, p. 98. [6] R. 1863, pp. 97–8.

(II.*b*) **NEGAPATAM**, a seaport* town, 20 miles south of Tranquebar, was visited by Ziegenbalgh in 1708, and by other agents of the Danish Mission at Tranquebar in 1754 and 1772—on the second occasion at the request of a German officer in the service of the Rajah of Tanjore. In 1782, when Negapatam was taken by the English, or between that year and 1785, Gericke, of the S.P.C.K., established a Mission there, and with the consent of the British Government took charge of a church—"a noble edifice" built by the Dutch Government in 1774—and of a small chapel for the Tamil congregation. A large building, originally a leper hospital, and a piece of land granted by the Dutch Governmert, were appropriated to the reception and support of the poor. For the same object Schwartz obtained a monthly allowance of £16 from the Madras Government in 1794, and Gericke, besides contributions in his lifetime, bequeathed (by will, 1802) Rs.63,700 for the Vepery and Negapatam Missions [1].

S.P.G. Period (1825–92).—In the absence of a resident Missionary, Negapatam was dependent on occasional visits from other Missions, and this arrangement appears to have continued after its transfer to the Society (1825) till 1833, when the Rev. A. C. THOMPSON of Tanjore was stationed there. At that time the Mission comprised a congregation—presumably of natives—numbering 285, a second composed of 205 Portuguese and Dutch descendants, and some 60 school children [2].

In 1836 it was made a distinct Mission under the Rev. T. C. SIMPSON, who was succeeded in 1838 by the Rev. J. THOMSON [3]. Bishop SPENCER, who held confirmations there in English and Portuguese in the next year, formed a favourable opinion of the Mission Schools in Negapatam [4], but in 1845 he reported that those at certain villages in the neighbourhood were "worse than profitless." On this occasion he confirmed nearly 56 soldiers and 17 natives. The European congregation, though small, was developing "an attachment to the Church" under difficult and adverse circumstances; but the native ones were small and their growth was restrained by caste influences which the Bishop failed to remove [5].

The condition of the Mission, which had been extended to a distance of forty miles from north to south and thirty from east to west [6], was "anything but pleasing" in 1848, and the Jesuits, who allowed their converts to retain caste, had made Negapatam their headquarters [7].

In 1887 caste was holding a stronger sway there than even at Tanjore, the caste Christians refusing to communicate with the non-caste brethren [7*a*].

In 1849 it was separated from the Combaconum Mission, with which it had become connected, and in 1854 reorganised under the Rev. J. A. REGEL with some success [8], though in 1857 several of his flock seceded to the Wesleyans [9].

The subsequent history of the Mission calls for no special notice beyond its present condition, which may be thus summarised :—

STATISTICS, 1892.—Christians, 365; Communicants, 209; Catchecumens, 14; Villages, 11; Schools, 4; Scholars, 88; Clergymen, 2; Lay Agents, 13.

References (Negapatam).—[1] R. 1829, pp. 163–4, 187–8, 190–1, 195; Report of S.P.G. Missions by M.D.C., 1839, p. 81; R. 1839, p. 141; M.R. 1854, p. 16; R. 1850, p. 70. [1*a*] M.F. 1887, p. 357. [2] R. 1829, p. 195; R. 1833, pp. 159–60. [3] R. 1838, p. 85; R. 1839, pp. 141–2. [4] R. 1839, p. 66. [5] M.H. No. 9, pp. 20–3. [6] R. 1848, p. 45. [7] M.H. No. 22, pp. 10–14. [7*a*] M.F. 1887, p. 357. [8] R. 1854, p. 94; R. 1855, pp. 117, 121; R. 1856, p. 119. [9] R. 1857, p. 105.

* The port owes much of its importance to the coolie traffic between it and Penang and Rangoon [1*a*].

(II.*c*) **COMBACONUM** (1825–92).—Combaconum is "one of the most idolatrous and wealthiest of South Indian cities" [1].

A branch of the Tanjore Mission which was begun there by Schwartz in 1793 was continued as such after its transfer to the Society (1825) [*see* p. 502] until 1837, when it was organised as a distinct Mission under the Rev. V. D. COOMBES, all the "transferred congregations" [*see* p. 511] with some formerly in Rasagherry circle being included in it [2].

Mr. Coombes' faithful labours had effected much good when, soon after his death, the BISHOP OF MADRAS in 1845 confirmed 60 natives there in the church built by Schwartz. The communicants were "very numerous," and at the administration the Europeans, though first invited to approach, "held themselves back" and communicated together with and after the natives—an example regarded by the Bishop with "delight" as being "most valuable in India." One of the Europeans, in whose employ were several native Christians, testified that "they were among the best and most useful men there" [3].

Though not regarded as "a promising field for a Missionary," it was important to maintain the station both on account of the Christians there and as a link in the chain of Missions from Madras to Trichinopoly [4].

At the heathen festival of the "Kartigai" in 1854 the Rev. S. A. GODFREY wrote :—

> "All Combaconum is on the stir. The spectacle of thousands hastening to the Cauvery, with votive offerings of flowers and fruits, is . . . overwhelming. So dense is the crowd that it is almost, I should say, utterly impossible—especially from the frantic spirit of superstition and delusion so strong in them—to venture among them for the purpose of distributing tracts, &c." [5].

In the Mission buildings it was easier to gather an attentive audience of heathens [6], but progress in 1858–60 was hindered by caste influence—several Christians seceding to the Lutherans [7]—and later on (in 1866) by the influence of European sceptical writers on the Hindus, who had abandoned their own faith. Scepticism appeared to be accompanied by an increase of intoxication [8]. The majority of the Christian converts in the city were reported in 1858 to be furnished by the Brahmans and other high castes, and those in the villages by low castes, and the former would not communicate with the latter. The Girls' Boarding School then formed the brightest spot in the Mission, and it had been founded and was almost entirely supported by the resident Europeans [9].

The subsequent history of the Mission calls for no special remark.

STATISTICS, 1892.—Christians, 329; Communicants, 171; Catechumens, 1; Villages, 17; Schools, 4; Scholars, 77; Clergymen, 1; Lay Agents, 6.

References (Combaconum).—[1] R. 1860, p. 144. [2] Report of S.P.G. Missions, 1836–8, printed by M.D.C. 1839, p. 94; M.H. No. 9, p. 41; R. 1838, pp. 85–6. [3] R. 1839, p. 66; R. 1843, p. 45; M.H. No. 9, pp. 41–2; Q.P., July 1845, pp. 11–12. [4] M.H. No. 9, p. 42. [5] R. 1854, p. 93; Q.P., Oct. 1854, p. 3. [6] Q.P., Oct. 1854, p. 3. [7] R. 1858, pp. 101–2; R. 1860, p. 144. [8] R. 1866, p. 139. [9] R. 1858, pp. 101–3.

(II.*d*) **NANGOOR** (1825–92).—Nangoor was separated from the Combaconum Mission in 1849. Its inhabitants included "the Merasdars . . . a degraded class given to idolatry in its worst form"; but a few years of active exertion made it "a goodly Mission." In 1854, when the Rev. A. JOHNSON was in charge, the native Christians numbered 850, nearly one-half being communicants [1].

Subsequently the evangelisation of the heathen in the district was undertaken by the Native Gospel Society of Tranquebar [2] [*see* p 524], with which Mission it is still associated [3]; and in 1865 the Rev. J. SELLER reported of the scattered Christian population:—

"Many of them show by their conduct that they are, in proportion to the light that has been vouchsafed to them, earnest disciples of Christ. We can show you among them the old and tottering man rejoicing in his Bible, his hymns, and his catechisms, as he reads them to his family. We can show you the middle-aged man who, though miles from a church, never fails to keep holy the Sabbath day by attending divine service, although he has to do it at the hazard of his life by swimming dangerous rivers. I thought it very touching to hear that poor unlettered solitary Christian say, 'Sir, it is now five years since I became a Christian, and during that period I have endured very much persecution from my heathen neighbours, but (help me, sir, against them, would be not an unusual cry) my soul has in that time received much spiritual comfort, therefore I constantly exhort them to embrace the way of truth even as I have done.' I am thankful to say his exhortations have resulted in the accession of a large number of his fellow villagers to Christianity. We can show you the young men and women of Nangoor (fruits of the labours of the late hard-working missionary, the Rev. A. Johnson), full of intelligence and life, trained in the love of God and of His word. We have thought, when seeing on Sundays men with their wives and children trudging ten miles to church, and joining with earnest and devout manner in the service that immediately followed, that there was zeal and energy in them that it had not been our lot to witness elsewhere. And when, on visiting villages some thirty miles from here, after fording barefooted miry water-courses and inundated paddy fields, we have arrived at the little oases in the wilderness, and being received with expressions of love and gratitude have crept into a native hut converted into a schoolroom, and crowded with worshippers" [4].

STATISTICS, 1892 (Nangoor and Tranquebar [pp. 523–4]).—Christians, 1,017; Communicants, 515; Catechumens, 82; Villages, 48; Schools, 11; Scholars, 197; Clergymen, 1; Lay Agents, 19.

References (Nangoor).—[1] R. 1854, p. 94; R. 1855, pp. 117–18; M.R. 1854, p. 158. [2] R. 1865, p. 130. [3] R. 1891, p. 24. [4] R. 1865, p. 130: *see also* R. 1860, p. 144.

(II.*e*) **CANANDAGOODY** (or **KANANDAGUDI**) is situated about half way between Aneycadu and Tanjore. The Mission had a remarkable origin. A certain Tondiman of the village, afterwards named Pakkiyanathan, having discovered some idols took them home in hope of their becoming propitious household deities. Finding them however "devils of ill luck" to his family—his brother having gone mad and the "childlessness" of his wife being confirmed—the owner renounced devil-worship, sought "the only living and true God," and was baptized by Schwartz at Tanjore in 1795. Subsequently his relatives also obtained baptism there, and the germ of Christianity thus planted was carefully tended by Kohlhoff and other Tanjore Missionaries. In memory of Schwartz the Rajah of Tanjore established in 1807 a charitable institution at Kanandagudi for the maintenance and education of 50 poor Christian children. Thirty poor Christians were also maintained and clothed by the institution [1].

S.P.G. Period (1825–92).—After the transfer of the S.P.C.K. Missions to the S.P.G. [*see* p. 502] Canandagoody remained connected with Tanjore until 1842, when it was separated, and in 1843 it was placed under the Rev. T. BROTHERTON. At that time "there existed nothing but a poor thatched prayer house, used likewise for a

Tamul School, and the usual miserable staff of uneducated native assistants," but at the end of nine years there was "a thoroughly organised Mission, with well-qualified teachers, five English and Tamul Schools, and the order, life, and energy of an European settlement" [2].

In 1845 the BISHOP OF MADRAS consecrated a "church worthy of the name" which had been built by Mr. Brotherton. "It was thronged with native Christians, all of whom" were "under strict pastoral superintendence." "As with the voice of one man, they sang the praises of Him Who had brought them out of darkness into His marvellous light, and never did Bishop meet with a more hearty welcome from a Christian flock." The Mission district, extending 80 miles from north to south and 40 from east to west, was traversed at stated periods by Mr. Brotherton "in the true Missionary spirit," and the number of baptized was 765 and of school children 500. Most of the Canandagoody congregation belonged to "the Kaller or Thief caste," but they now lived honestly and were held in much respect by their countrymen. There were also two congregations of Shanars, two of Pallers (agricultural labourers), two of Pariahs, and one so-called Portuguese [3].

In consequence of the interest taken by Bishop Spencer in the formation of a Shanar village at Amiappen, the place was named "Spencer-Pooram" [4].

It was in this Mission that the conflict with the caste prejudices of the converts was so successfully maintained. Previous to the appointment of the Rev. C. HUBBARD, "caste was not so resolutely discountenanced and repressed as it should have been." To overcome it is one of the main difficulties of the Missionary, and good men have differed considerably as to the best way of doing so, some being disposed to tolerate it for the time, looking to the force of Christian truth eventually to subdue it, while others, and the great majority, consider it necessary to adopt stringent regulations against it.

It was the custom in native congregations for men and women to sit apart in the church, each sex by themselves; and in communicating at the Lord's Supper the males first received and then the females. Before Mr. Hubbard's time the order of proceeding had been to allow the caste men to go up first, then the caste women; after that the pariah men, and then the pariah females. This toleration of caste distinctions Mr. Hubbard resolved at once to check, and at his first celebration (in 1847), as soon as the caste men had come up, he also beckoned to the pariah men to approach. The caste women, regarding this as a great indignity, rose up and left the church; and among their husbands some murmuring was heard. After the service, the caste people held a meeting, and determined not to communicate at all until Mr. Hubbard agreed to revert to the old practice of giving to them before the pariahs. But Mr. Hubbard quietly made known his determination to exclude from all temporal and spiritual benefits such as should hold back from the Communion on these grounds. Some of the caste women braved the displeasure of the rest, and presented themselves at the ensuing Communion. This greatly exasperated a portion of the caste people; and in the evening of that Sunday one of these women, who had preferred duty to caste, was set upon by them and so severely

beaten that her life was endangered. Great commotion prevailed in the village; but Mr. Hubbard applied to the civil authorities for redress, and the guilty parties were severely punished. The result was that the Missionary completely gained his point. The same trials however had to be endured in the schools, which for some months were almost broken up, but Mr. Hubbard succeeded in leading his people to the conviction that all are made one in Christ Jesus without respect or distinction of persons; and with the exception of one family all soon submitted [5].

In 1847 a branch Native Gospel Association was established [6], and though caste continued to be a great obstacle to conversions [7], and in none of the Tanjore Missions was there up to 1865 any "pressing into the kingdom," the "incessant" "evangelistic, educational, and congregational" work was surely though slowly effecting an improvement. To "attempt to hasten on the extension of a Church by indiscriminate and ill-prepared receptions" would in Mr. Hubbard's opinion only bring "scandals and impediments" hereafter [8].

In the next year (1866) he and his flock suffered much from famine and pestilence, from which he learnt more of the real state of their hearts than throughout the whole 36 years of his ministry; the manifestations of Christian submission under the trial were very cheering [9].

The subsequent history of the Mission calls for no special remark, but the progress made may be gathered from the following:—

STATISTICS, 1892 (Canandagoody and Aneycadu).—Christians, 318: Communicants, 167; Catechumens, 2; Villages, 12; Schools, 7; Scholars, 224; Clergymen, 1; Lay Agents, 20.

References (Canandagoody or Kanandagudi).—[1] R. 1829, p. 179; M.D.C. Brief Narrative, 1851 (Bound Pamphlets, "East Indies 1852," No. 10, p. 29; M.H. No. 9, pp. 30–1; M.H. No. 22, p. 17; M.R. 1854, p. 161. [2] M.R. 1854, pp. 161–2. [3] M.H. No. 9, pp. 27–31; Q.P., July 1845, p. 10. [4] M.R. 1854, p. 167. [5] M.H. No. 22, pp. 19–23; M.R. 1854, pp. 162–6: *see also* R. 1854, pp. 162–3. [6] R. 1863–4, p. 112. [7] R. 1858, p. 108. [8] R. 1854, p. 93; R. 1865, p. 131. [9] R. 1866, p. 139.

(II. *f*) **ANEYCADU** (1827–92).—This Mission is about 30 miles south-east of Tanjore, near the town of Puthucottah. Though visited by the "venerable Kohlhoff" as early as 1807, when a family was brought over to Christianity, a regular congregation does not appear to have been formed until 1827 (that is, two years after its transfer to the Society [*see* p. 502]). From that time it remained as an out-station of Tanjore or of Canandagoody till 1845, when it was erected into a distinct Mission and made the headquarters of a circle of villages. Five years later it was regarded as "one of the most pleasing and promising of our Missions." Christianity appeared to have "taken real root" there, "a considerable number" professed Christianity, and as a congregation they were "orderly, attentive, well disposed, and willing to contribute." The patriarch of the village, Adeikalum (who was disposed to exercise severity towards the unsteady and inconsistent, having himself endured persecution—such as having his house burnt down and imprisonment—for the truth's sake), had with a few others presented a site for a church, which was being built in 1847, and his son-in-law, the Catechist, gave "a considerable piece of ground" for the Mission compound. Mr. W. L. COOMBES, who had

been labouring at Aneycadu, now (1849) became the resident ordained Missionary. A remarkable circumstance connected with the locality was that hitherto it had "never been visited with cholera" [1].

Another was that though the national name of the people signified "a thief" they were reported of in 1855 as honest—highway and other robbers "never presuming to approach this village." Toddy-drinking also had been abandoned, and generally Mr. COOMBES could report well of his flock [2].

A branch Native Gospel Association was established in 1863–4 [3], and though a resident ordained Missionary has not been continuously maintained in the Mission [4], the progress has been encouraging.

STATISTICS, 1892.—*See* p. 522.

References (Aneycadu).—[1] M.H. No. 22, pp. 13–16. [2] M.R. 1854, p. 167. [3] R. 1863–4, p. 114. [4] R. 1865, p. 131; R. 1866, p. 139.

(II.*g*) **TRANQUEBAR** has already been noticed as the scene of the earliest labours of the first Danish (Lutheran) Missionaries in India, dating from 1706, and whose Mission originated from the example of and was promoted by the S.P.G. [pp. 471, 501]. It was frequently visited by Schwartz; Kohlhoff was born and ordained there, and Ziegenbalgh (1719) and Grundler (1720) were buried in the Mission Church. In 1815 Bishop Middleton of Calcutta found the Mission in great distress in consequence of the restoration of the settlement to the Danish Government by the British, who had supported the Mission while they held Tranquebar. Timely assistance from S.P.C.K. funds afforded temporary relief, but the glory of this first Protestant Mission was evidently departing. It had fulfilled its course, and after having been for more than a century a light to them that sat in darkness, and the source from which the English Church Missions in Southern India derived their origin, it was in the progress of events and years eclipsed and superseded by their brighter and more extended rays [1].

S.P.G. Period (1845–92).—The languishing state of the Mission was noticed by the Society in 1818 as an opportunity for affording help at a time when it was preparing to enter on work in India. No assistance was however then rendered [2], and not being one of the S.P.C.K. stations (though it was assisted by that Society) it was not (as their Missions were in 1825 [*see* p. 502]) adopted by the S.P.G. until 1845, when by purchase it became a British possession. Its value to Denmark at that time was "very small, its trade being almost annihilated." Where formerly there had been seven Lutheran Missionaries there was now only one—the Rev. Mr. Cordes, of Hanover, whose native flock in the town and district numbered 1,700. The European congregations were also ministered to by him "alternately in English and in German"; there was no Danish service, the Danish Chaplain having returned to Denmark. The two churches were "both good"—the Mission Church being "a large and venerable looking building." There were also three schools, which, though supported "by the Government," had "but few scholars." The Mission library, which Bishop Middleton had once desired to purchase, was "in a miserable state, and food for worms." The sea, which had destroyed Ziegenbalgh's first church, was still encroaching on the settlement. These particulars were furnished to the Society by the BISHOP OF MADRAS, who was welcomed by the Governor and received visits from Mr. Cordes and a Roman Catholic priest—a native of Goa, "full of

smiles," who professed to speak English but could not make himself understood. A place "so strongly commended to our affection by so many holy associations" had a claim to a permanent minister of the Church of England, and on the transfer arrangements were at once made for its being visited by the Society's Missionary at Negapatam [3]. Later on Tranquebar became connected with Nangoor [*see* p. 520], and a Native Gospel Association, established with the object of evangelising the heathen within the limits of that district, had in 1865 attained "most satisfactory" results [4].

In 1868 a native endowment was begun [5].

STATISTICS.—*See* p. 520.

References (Tranquebar).—[1] R. 1829, p. 182; M.H. No. 9, pp. 16–17; M.R. 1854, p. 38. [2] Jo., V. 31, pp. 349–51. [3] M.H. No. 9, pp. 4, 16–20. [4] R. 1865, p. 130: *see also* I MSS., V. 47, p. 176. [5] R. 1868, p. 93.

(III.*a*) **CUDDALORE**, or Fort St. David as it was once called, is situated in South Arcot, on the east coast of India, about 100 miles south of Madras. In 1716–17 a school or schools were established at Cuddalore under the auspices of the Rev. W. Stevenson, the English Chaplain at Madras, by Ziegenbalgh, who visited it occasionally and died there in February 1719. By two other Lutheran Missionaries (Giesler and Sartorius) was founded in 1737 a Mission of the S.P.C.K., which during the next eighteen years gathered nearly 1,000 converts. In 1749 the British Government put the Mission in possession of a Roman Catholic Church built by the French, who recovered it and sequestered other property in 1758, compelling the Missionaries and most of the inhabitants to withdraw. On the recapture of the settlement by the British in 1760 the Mission was revived, and till 1803 it remained in close connection with the S.P.C.K. Mission at Vepery [p. 505]. Meanwhile its endowments in lands had increased considerably, and a church had been built in 1767 (chiefly by the aid of the East India Company) and rebuilt in 1800 at the cost of the Missionary Gericke. Between 1805 and 1822 the efficiency and prosperity of the Mission became "impaired in every department by the want of vigilant supervision" and the title-deeds of some of the property had been mortgaged to defray the charges of the work [1 and 1*a*].

S.P.G. Period (1825–92).—At the time of its transfer to the Society there were in connection with the Mission a congregation of 231 souls, 94 school children, a Catechist, and two school-teachers. Twelve years later (1836) the congregation numbered 311, the school contained nearly 500 children, and the staff consisted of a Missionary and twelve lay agents [2].

The Rev. D. ROSEN had reported satisfactorily of the work in 1830 [3], but he was soon afterwards removed, and at the expiration of fifteen years, during which the supply of Missionaries had not been continuous [4], the Mission was in an unsatisfactory and unpromising state. Education was so secular that the Bishop of Madras found it necessary to break up the existing schools and to replace them by two Christian schools, and caste had been so much tolerated that eight of the native agents, "all professedly Christians," though "obliged to confess that the Bible was directly opposed to caste," declared unanimously to the Bishop that "they would never give it up." "How can we expect" (said he) "that the Gospel will be really taught by such men as these?" Added to this was the fact that Cuddalore was the abode of numbers of pensioned European soldiers, and the majority of those

belonging to the English Church were of an indifferent character. They had come to India "at a time when no one cared for their souls," and had "lived so many years in a heathen land" that they were "become semi-heathen themselves." During his visit the Bishop consecrated the church and confirmed 125 persons—Europeans, East Indians, and natives. Too frequently the attention of the Missionary was diverted from the natives to the English congregation, to which, in the absence of the chaplain, he was "expected to minister," and more than one of the Society's Missions were "injured in this way" [5].

The Society's straitened means prevented much good being done at Cuddalore, and the Mission long continued in a "languishing state" [6]. Signs of revival were seen in 1863, when a Native Gospel Association was formed [7], and in 1875 the Rev. J. D. MARTYN, who was devoting much time to evangelistic work, stated that in the town and adjacent villages there could scarcely be a man to whom the Gospel had not been preached by him [8]. Nine years later the interests of the Mission were promoted by a Native Church Council and an Industrial Association for the poorer Christians then formed [9].

The subsequent progress may be gathered from the following :—

STATISTICS, 1892.—Christians, 408; Communicants, 189; Catechumens, 10; Villages, 13; Schools, 8; Scholars, 226; Clergymen, 1; Lay Agents, 29.

References (Cuddalore).—[1] R. 1829, pp. 160–3, 194–5, 204–5; M.R. 1854, pp. 15–16; M.H. No. 22, p. 7; Report of S.P.G. Missions, 1836–8, printed by M.D.C. 1839, p. 65. [1*a*] M.D.C. Brief Narrative of 1851 (Bound Pamphlets, "East Indies 1852," No. 10), pp. 17, 19, 23. [2] M.D.C. Brief Narrative, p. 34 (*see* [1*a*] *above*). [3] R. 1830, p. 46. [4] R. 1833, p. 60; R. 1839, p. 140. [5] M.H. No. 9, pp. 10–16; M.H. No. 22, p. 8. [6] M.H. No. 22, pp. 8, 9; R. 1855, p. 114; R. 1860, p. 150; R. 1861, p. 169. [7] R. 1863–4, pp. 112–18; M.F. 1863, p. 285. [8] R. 1875, p. 31. [9] R. 1884, p. 36.

(III.*b*) **PONDICHERRY.** Naturally Pondicherry would form a part of South Arcot, but it is the capital of the French settlements in India. It lies north of Cuddalore and eighty-six miles S.S.W. of Madras.

S.P.G. Period (1830–92).—From 1830, when the Rev. D. Rosen was reported to be ministering there [1], Pondicherry appears to have been visited by the Society's Missionaries at Cuddalore, of which it is considered an out-station. In 1845 six Europeans and eight natives were confirmed by the Bishop of Madras, who then anticipated that there would be "no further difficulty about our chapel at Pondicherry, as the present Governor, whose attentions to me . . . were most kind and courteous, is well disposed to grant it." In the Bishop's opinion a Missionary able to officiate in the French language would "draw a considerable congregation." The Society's connection with Pondicherry has however been limited to ministering to the native members of the Church of England there [2].

References (Pondicherry).—[1] R. 1830, p. 47. [2] M.H. No. 9, pp. 9–10; I MSS., V. 49, p. 195.

(III.*c*) **VELLORE AND CHITTOOR.** Vellore, a large town eighty-five miles west of Madras, was the scene of the massacre of English soldiers by mutinous native troops early in the present century. Chittoor is the civil station of the district, twenty-

two miles north of Vellore. In connection with the S.P.C.K. Mission at Vepery the nucleus of a Mission was formed at Vellore about 1769-70, consisting of the native wives (baptized by Gericke) of English soldiers, and a few Christians from Trichinopoly, under a Catechist. There were also some Roman Catholics, who afterwards joined the Mission. An empty house was appropriated for Divine Service in 1771. Gericke frequently visited the Mission, but after his death, which occurred there in 1803, it remained neglected, if not, as Archdeacon Robinson says, unvisited by a missionary until 1822, when the Rev. L. P. Haubroe (S.P.C.K.) found the chapel in ruins, and only thirty Christians left, some having removed, others having joined the Church of Rome. Several Portuguese, however, were anxious for ministrations, and he officiated in a barrack in the fort to a considerable congregation, organised a school with the support of the English officers, and a Catechist was again stationed there.

After the death of Hyder Ali in Chittoor in 1782 the S.P.C.K. opened a Mission there in acknowledgment of the mercy of God in crushing the power of the tyrant and raising the English standard. In 1807 Judge Dacre, an Independent, converted many people, and at his own expense appointed two Catechists over them. This Mission was superintended by the Vellore Catechist, but Archdeacon Harper was once prevented by the Judge from officiating to the native congregation. After the Judge's death in 1827 some of them joined the Church [1].

S.P.G. Period (1825-85).—After the transfer of the Missions to the Society [*see* p. 502] they continued to be superintended by the Vepery Missionaries, but progress at Vellore was hindered by the need of church and school accommodation. The Commandant had appropriated a large room in the fort for the purpose, but the natives so strongly objected to the place that the Rev. P. WESSING relinquished it in 1830 and held service in his own house, his congregation numbering 80. Some land had been given to the Mission, but at that time it had not been utilised [2].

In 1838 it was considered desirable to station the Rev. E. KOHL at Vellore [3], but by the advice of the Bishop of Madras the resident Missionary was transferred in 1845 to Chittoor [4], to which the Society had in 1842 voted Rs.5,000 for the purchase of a chapel and school. Vellore was left under a Catechist [5], superintendence being provided from Chittoor, with the occasional assistance of the resident Chaplain [6]. This arrangement continued until 1855, in which year the Madras Diocesan Committee, being in financial difficulties, sold to Dr. Scudder, of the "American Dutch Reformed Protestant Church" Mission (for Rs.2,500), the Society's buildings at Vellore and Chittoor, excepting the Chittoor Church and compound, which Government purchased for Rs.1,142 in 1857. The native Christians at Vellore being left without a pastor and vernacular services, some joined the Dissenters, the rest remained faithful to the Church and were ministered to by the Chaplains as far as they were able to do so. This provision, proposed previous to the sale of the buildings, continued until 1862, when a new chaplain, Dr. Sayers, "refused to minister" to the native Church Christians, and "tried to force" them "to join Dr. Scudder's congregation," on the ground (as he and Dr. Scudder held) that they had been handed over to the American Mission in 1855. Dr. Sayers' successors supported the native flock in their refusal to join the Dissenters, and the Rev. J. B. TREND (about 1874) engaged a Catechist to minister to them in their own tongue. In 1880, their number being then 116 souls, all baptized members of the Church of England, and 50 regular communicants, they petitioned the Society for a native Priest, and provision was made for one to visit them monthly, also for a competent Catechist and a chapel. This action was opposed by the American Mission, who contended that the people as well as

the buildings had been sold to them [7]. The Society considered that the action of its Committee in Madras in 1855 (which, by the way, was never formally sanctioned by it) could only by a misapprehension be understood to do more than deal with the buildings, and that "the Society did not and could not assume to transfer the congregations previously assembling in such buildings to another communion." Indeed its policy had been to abstain from making covenants or territorial arrangements with Dissenters, and it had never transferred congregations to them. Nevertheless in this case, as the American Mission did not object to the Church taking possession, but only to the particular agency of the Church—that is, the S.P.G.—and moreover as the Bishop of the Diocese urged that the Society should refrain in the interest of peace, and promised that in such case he would make the spiritual needs of the congregation his own care* the Society decided in 1883–84 to withdraw from Vellore, and effect was given to its decision in the next year. This course, so far from involving a sacrifice of principle (as some of its friends in India thought at the time), was in reality a great gain: the Society, true to its principles, submitted itself to Episcopal guidance, and the small native congregation was trained to regard itself, not as the appendage of a particular Society, but as a portion of the whole Church [8]. To remove any possible misapprehensions as to the future, however, the Society in 1886 recorded that if at any time hereafter the Bishop of Madras desires that the Church of England should again be represented at Vellore through its agency, the fullest consideration would be given to such request, and the Society did "not see that any objection could justly be taken to such resumption of work at Vellore from the circumstance that the Mission premises were sold in 1855" [9]. Since 1886 the managers of the Mission have had the assistance of a native clergyman "lent" by the Society [10].

References (Vellore and Chittoor).—[1] R. 1829, pp. 207-8; M.D.C. Report 1881–2, pp. 121–2; Bound Pamphlets, "Asia 1881," No. 20. [2] R. 1830, pp. 45–6; R. 1833, pp. 57, 154. [3] R. 1838, pp. 79, 84. [4] M.H. No. 9, pp. 6, 7. [5] Jo., V. 45, p. 23. [6] R. 1854, pp. 96–7; R. 1855, p. 119; M.D.C. Report 1881–2, pp. 121–2. (This last account is not entirely trustworthy.) [7] I MSS., V. 46, pp. 228–30; do., V. 51, pp. 376, 382, 386–7, 396, 486; do., V. 52, p. 35*b*; do., V. 47, pp. 3, 54–5, 120, 129–30, 161, 187, 194, 198, 223, 267, 358, 446; do., V. 48, pp. 4–13; Bound Pamphlets, "Asia 1881," No. 20. [8] Standing Committee Book, V. 43, p. 240; I MSS., V. 51, pp. 442, 491, 493–4; do., V. 52, pp. 10, 11, 26, 28–9, 35*a*, 36, 72, 84–5; do., V. 47, pp. 297, 306, 327–9, 333, 335–8, 341, 343, 346, 355–8, 358, 375, 377, 380–2, 388, 393, 403, 415–16, 439, 443–6, 479–80, 529–30. [8*a*] I MSS., V. 47, pp. 338–9, 404. [9] Standing Committee Book, V. 43, pp. 240–1; I MSS., V. 48, pp. 4–13; do., V. 52, pp. 84–5. [10] I MSS., V. 48, pp. 23, 26, 45; R. 1891, p. 23.

(IV.) **TRICHINOPOLY.** The district of Trichinopoly is about the size of the county of Norfolk. The town, which with its suburbs has a population of 90,000, is famous for its jewellery, cigars, and silk cloths. During the struggle between the English and French for supremacy in India, when the district was the great battlefield of the South, Schwartz visited the town from Tranquebar in 1762 or 1763. His colleague in the Danish Lutheran Mission, Rev. J. B. Kohlhoff, had preached there in 1757, and Schwartz now began work among the English and the Hindus. With the assistance of the garrison a large church was built, and opened on Whitsunday 1766 under the name of Christ Church. The S.P.C.K. now came forward and *established* the Mission, and Schwartz conducted it until his removal to Tanjore (1778), when his assistant Pohle took charge and carried on the work for over forty years. Schwartz had divided half his allowance as garrison chaplain between the native congregations and himself. Pohle built and presented a house to the Mission, to which also gifts of a house and land at Warriore were made by Judge Anstey and General Gowdie, and a report from the Chaplain in 1819

* *See* [8*a*].

showed that there was then "a charitable fund" at Trichinopoly, "managed by the Vestry," "for the maintenance and apprenticing of poor Christian children." In the meantime (1816) Bishop Middleton of Calcutta had visited the Mission, consecrated the church, licensed Pohle, confirmed, and delivered a charge. After the death of Pohle the Mission was dependent for some years on occasional visits from the Tanjore Missionaries [1].

S.P.G. Period (1825–92).—In the year following its transfer to the Society [*see* pp. 502–3] the Trichinopoly Mission became the scene of Bishop HEBER'S last labours. He arrived on April 1, 1826, and on April 3, after holding a confirmation for the natives, inspecting the schools, and addressing the people, he died in his bath, and was buried in St. John's Church on the spot where twelve hours before he had blessed the congregation [2].

In reporting on the Mission in March 1827 the Society's local Committee at Madras referred to the "lamentable state of decay" in which the Bishop "found this important and long-established Mission," and which had "filled his mind with anxiety and concern."

> "The congregation" (they said) "are estimated at 2,000 persons, reduced to 490, and these, instead of enjoying as formerly the instruction of an European Missionary and . . . the regular administration of the Sacraments, committed to the care of a native Catechist and visited once or twice a year by a Missionary from Tanjore. The funds of the Mission unequal to maintain even the proper number of Catechists and Schoolmasters and the church built by the pious Schwartz rapidly falling into ruins."

With a view to reviving the Mission the Madras Committee engaged the services of the Rev. D. SCHREYVOGEL (a Danish Missionary of the Lutheran Church who had been employed twenty years in the Tranquebar Mission) for two years from January 1827 [3]; but he remained in charge till 1839, having for two years (1834–6) the assistance of only one other clergyman, the Rev. T. C. SIMPSON [4].

One of the first objects accomplished under Mr. Schreyvogel was the formation of native schools in the villages of Warriore and Putor (1827–30). These schools (in which services were established in 1832) and that at Trichinopoly were attended by "Romish boys," some of whom were withdrawn in 1832 [5].

The Roman Catholics had entered the field nearly two centuries and a half before, and Trichinopoly is their "stronghold" in Southern India [6].

Some of their congregations in the district were received into the English Church in 1830 [*see* p. 530] [7], and others joined from time to time; but too much importance must not be attached to such accessions seeing that in 1860 the Rev. G. HEYNE stated that several natives appeared to have been in the habit for some years of repeatedly shifting between the English and Romish Churches [8]. It is significant however that, as reported by the Bishop of Madras in 1845, the heathen were "in the habit of calling the Roman churches *Mary*-churches, and our churches *God*-churches"; and that some of the Roman Catholic converts "did not know so much as one word of the Lord's Prayer" [9].

Owing to the contiguity of the great temple of Seringam, Trichinopoly is also "one of the strongholds of heathenism," and in the town itself the progress of the Gospel was checked by "the influence

of vicious example set before the natives in a large military cantonment [10].

At his visitation of Trichinopoly in 1845 the Bishop of Madras, finding that "much unruliness had unhappily sprung up in the native flock," felt "obliged to reprove and rebuke the people, as well as to exhort them. The chief cause of all the mischief, a discarded Catechist, was put out from among the congregation."

On February 17 the Bishop consecrated Christ Church and confirmed 65 natives, having on the previous Sunday held a confirmation and ordination in St. John's Church, on which occasion five clergymen were present—a number which not many years before "would have comprised the whole body of the peninsular Clergy." St. John's was the Garrison Church, and Christ Church was used by the European pensioners and East Indians as well as the natives. The latter (Schwartz's church) is a noble building with a deep chancel, having the Commandments inscribed over the holy table in English, Tamil, and Hindustani [11].

During the next thirty-five years the work of the Mission was mainly pastoral and educational: the one or two missionaries employed had little or no time for evangelistic work—for instance, in 1861 there was but one baptism and one adult catechumen [12]—and though the native Christians at that period appear to have been satisfactory, and "good work" was going on in 1864 [13], yet when the Rev. J. L. WYATT took charge in 1880 there was "nothing except the Church and the College" with its branch schools [14].

As the College receives a separate notice [p. 794], it will suffice to say here that during an existence of 20 years (1873–93), and in spite of recent strong opposition from the Jesuits, it has achieved considerable success in secular knowledge, and at the same time, especially under the Rev. T. H. DODSON it has exercised an influence in favour of Christianity among the high-caste Hindus, which it is believed will ultimately prove to have been very great. In 1889 there was "scarcely a single native holding any official position in Trichinopoly" who was not "an old student" and who did not "owe his position to the College" [15].

Elementary education among the rural population, however, appeared very backward, and the Mission part in it lamentably insignificant [16], and to quote Mr. Wyatt's words:—

> "As I looked down on the crowded houses and the seething multitudes that filled the streets of the Town, and then on the surrounding country including that beautiful Island of Srirangam with its enormous Vishnu Temple nestled among the forest of trees with which the Island abounds, and visited yearly by hundreds of thousands of Pilgrims my heart seemed to sink at the magnitude of the work which lay before me. Even the thought of Gideon's dream of the 'cake of barley bread' was hardly sufficient to encourage me" [16*a*].

Taking up a position near the native portion of the town, Mr. and Mrs. WYATT began by opening schools for the higher classes of the Hindu girls, for whom hitherto nothing had been done. No suitable teachers being obtainable in the district, many of Mr. Wyatt's old pupils volunteered, and on October 1, 1881, a training institution for female teachers (the first connected with the Society in the Presidency) was opened, which has provided other districts besides

Trichinopoly with teachers. A Boarding School for Boys, Girls' Day Schools in the town and country, and Middle-class Schools were next started, and Bible-women were attached to each of the Trichinopoly town schools, who teach the women in the neighbourhood and continue in the homes of the girls their instruction after leaving the schools. In the opinion of an experienced clergyman in Tinneveily (1891) the female education in Trichinopoly is "in itself a grand work, even if there were nothing else being done" [17]; but direct evangelistic efforts are also made among the masses with the aid of native agency, though no large number of conversions have yet taken place—the increase in the baptized from all sources during the ten years 1880-90 being 869.

In some places the Christians are now beginning to help the Clergy in the work of evangelisation, and showing more willingness than hitherto to support their churches [18].

STATISTICS, 1892.—Christians, 685; Communicants, 382; Catechumens, 27; Villages, 26; Schools, 20; Scholars, 2,020; Clergymen, 6; Lay Agents, 99.

References (Trichinopoly).—[1] R. 1829, pp. 164–5, 191, 206; R. 1839, p. 135; M.R. 1854, pp. 17–18, 40, 175–6; Q.M.L. 43; M.D.C. Quarterly Report No. 27, pp. 75–6. [2] R. 1826, p. 133; M.R. 1854, pp. 65–6. [3] India Committee Book, V. 2, pp. 14–17. [4] *See* Missionary Roll, "Madras," pp. 911–15. [5] India Committee Book, V. 1., pp. 386–7; R. 1830, p. 48; R. 1833, pp. 161–3. [6] M.H. No. 9, pp. 46–7; M.D.C. Quarterly Report No. 27, p. 76. [7] R. 1831, pp. 179–84. [8] R. 1839, pp. 135–6; R. 1860, p. 144. [9] M.H. No. 9, pp. 48, 50. [10] M.H. No. 9, p. 58; R. 1856, p. 114; G.M. 1856, V. 6, p. 123; R. 1864, p. 128. [11] M.H. No. 9, pp. 48–6. [12] R. 1855, p. 116; R. 1856, pp. 114, 119; R. 1861, p. 161; R. 1864, p. 114; R. 1873, pp. 77–9; R. 1874, pp. 25–6; R. 1875, p. 23; M.D.C. Quarterly Report No. 27, p. 76. [13] R. 1861, p. 161; R. 1864, pp. 128–9. [14] M.D.C. Quarterly Report No. 27, p. 77. [15] R. 1889, p. 53; R. 1890, p. 50; M.F. 1890, pp. 31–2; M.F. 1891, pp. 50–1; R. 1891, pp. 47–51; M.D.C. Quarterly Report No. 27, p. 76. [16] M.F. 1883, pp. 227–8. [16*a*] M.D.C. Quarterly Report No. 27, pp. 76–7. [17] M.F. 1883, pp. 128–9; M.D.C. Quarterly Report No. 27, pp. 77–9. [18] R. 1884, p. 38; R. 1889, p. 54; M.D.C. Quarterly Report No. 27, pp. 79–80.

(IV.*a*) **ERUNGALORE** or **COLEROON.** This Mission is situated to the north of the Coleroon branch of the River Cavary, which separates it from the districts of Tanjore and Trichinopoly. Erungalore itself is 12 miles north of Trichinopoly. Christianity was introduced into the country in the 18th century by the Jesuits of Madura, who made many nominal converts, and through their influence with the Nabob of Arcot prevented Schwartz gaining a footing in the district. On the dissolution of the Order of the Jesuits their Missions, left dependent on the priests at Goa, became almost entirely neglected. Some of the congregations "never received the slightest instruction," "the Holy Scriptures were prohibited them," schools were unknown among them, and in a professed version of the Ten Commandments painted on a festival car used by the priests, the second Commandment was omitted [1].

S.P.G. Period (1880–92).—The manly and intelligent disposition of the people (who belonged to the Hunter caste), and their enjoyment of civil freedom, prepared them for the reception of truth in its purest form, and after conversations with neighbouring Christians and the distribution of tracts by the Rev. H. D. SCHREYVOGEL of Trichinopoly, sixteen congregations, comprising 850 souls, placed themselves in 1880 under the care of the Rev. L. P. HAUBROE of Tanjore and Mr. SCHREYVOGEL. At the period of their reception they were visited by Archdeacon Robinson of Madras, and in 1885 the BISHOP OF CALCUTTA ministered to numbers who, headed by their Catechist and singing a hymn, gathered to greet him at the Coleroon river.

Their little church being unable to contain them, 500 crowded into the Bishop's large tent (others having to remain outside) for service, which was read by the Rev. A. F. CAEMMERER, the Bishop preaching. Nearly 250 partook of the Holy Communion, which had not been administered for over twelve months. For more than thirteen years they remained under the superintendence of the Missionaries at Tanjore and Trichinopoly, and though the religious instruction afforded them was necessarily scanty, they resisted the persecutions and oppressions of their Romish brethren and with few exceptions remained steadfast.

In 1843 the Rev. C. S. KOHLHOFF was appointed their Missionary, with the result that Erungalore became one of the most satisfactory Missions of the Church [1*a*].

In 1845 the Bishop of Madras confirmed 134 "simple country folk" at the station of Poodacotta, and laid the foundation-stone of a new church which was erected at Erungalore to the memory of the Rev. J. C. KOHLHOFF, the pupil and colleague of Schwartz [2].

His son, the Rev. C. S. KOHLHOFF, laboured with untiring zeal in the Mission until 1881, when he died from the effects of one of his long journeys [3].

The enforcement of the caste test in 1856–7 led to the secession of many of the Christians, who were welcomed by the Lutheran Missionaries at Tranquebar [4].

With this exception the conduct of the people appears to have been encouraging. In 1864 a Vellalar of Mootoor who had migrated to Ceylon and there been converted returned and placed in Mr. Kohlhoff's hands £100 for the purpose of building a church in his native district [5].

Ten years later the people generally in the Mission were reported to be contributing largely to Church purposes, and excellent work was being done.

The opening of a dispensary at Erungalore at this time proved of great use in attracting numbers of heathen and Mahommedans, who were thus brought under Christian teaching [6].

This and other good works have been continued.

STATISTICS, 1892.—Christians, 1,133; Communicants, 592; Catechumens, 18; Villages, 32; Schools, 15; Scholars, 532; Clergymen, 2; Lay Agents, 48.

References (Erungalore or Coleroon).—[1 and 1*a*] R. 1830, pp. 144–55; R. 1831, pp. 179–84; R. 1832, pp. 95–8; R. 1833, pp. 58, 60; M.H. No. 20, p. 9; R. 1843, p. 46; M.R. 1854, pp. 149–50, 169–75. [2] M.H. No. 9, pp. 43, 53; R. 1850, p. 70; M.D.C. Brief Narrative 1851 (Bound Pamphlets, "East Indies 1852," No. 10, p. 36). [3] R. 1870, p. 94; M.D.C. Quarterly Report, No. 27, p. 76. [4] M.R. 1854, pp. 174–5; R. 1857, p. 104. [5] R. 1864, p. 117: *see also* R. 1865, p. 121. [6] R. 1874, pp. 26–7; R. 1875, p. 30; M.F. 1876, p. 18.

(V.) TINNEVELLY. The province of Tinnevelly (area 5,381 sq. miles) occupies the south-eastern extremity of the peninsula of India between the 8th and 10th degrees of north latitude. Previously to 1744 it formed a portion of the district of Madura. The intervention of the East India Company in the administration of affairs in 1781—at a time when the country was practically dominated by a set of turbulent chiefs known as the Poligars*—led to the subjection of the Poligars and to the cession of Tinnevelly to

* Organised under this title in the 16th century.

the English by the Nawab of the Carnatic in 1801. The fierce Poligars now became peaceful Zemindars, and the district, which hitherto had *never* known peace for more than six years together, has since enjoyed profound and uninterrupted peace. Race after race of native rulers had failed and passed away, but English rule has been accepted as the best government the country has ever had or is likely to have—in proof of which is the extraordinary spectacle of nearly two millions of people willingly submitting to be governed by about ten Englishmen [1].

The climate of Tinnevelly is one of the most equable and one of the hottest and driest in India. The country is an arid plain, in some parts of which the palmyra palm and plantain luxuriate, and in others cotton or various kinds of dry grain are successfully cultivated [2]. The chief towns are Tuticorin, the seaport of the province, Palamcotta, the modern capital, and Tinnevelly, the ancient capital [3]. The population of the province is composed of various classes, the most numerous being the Shanars, who occupy a middle position between the Vellalars and their Pariar slaves. The Shanars are chiefly palmyra-tree cultivators and farmers. Belonging to the Tamil aboriginal race, they have retained their distinct manners and customs and their ancient religion of devil-worship. The majority of the devils are supposed to have been originally human beings—mostly those who have met with violent or sudden deaths, especially if they have been objects of dread in their lifetime. Devils may be either male or female, of low or high caste, of Hindu or foreign lineage. The majority dwell in trees, but some wander to and fro, or take up their abode in the temples erected to their honour, or in houses, and often a person will become possessed. Every evil and misfortune is attributed to demons. Always malignant, never merciful—inflicting evils, not conferring benefits—their wrath must be appeased, not their favour supplicated. A heap of earth, adorned with whitewash and red ochre, near a large untrimmed tree, constitutes in most cases both the temple and the demon's image, and a smaller heap in front of the temple forms the altar. The tree is supposed to be the devil's ordinary dwelling-place, from which he snuffs up the odour of the sacrificial blood and descends unseen to join in the feast. The mode of worship has no particular order of priests. Anyone may be a "devil-dancer," as the officiating priest is styled, and who for the occasion is dressed in the vestments of the devil to be worshipped, on which are hideous representations of demons. Thus decorated, amidst the blaze of torches, and accompanied by frightful sounds, the devil-dancer begins his labour. The "music" is at first comparatively slow and the dancer seems impassive or sullen, but as it quickens and becomes louder his excitement rises. Sometimes, to work himself into frenzy, he uses medicated draughts, cuts, lacerates and burns his flesh, drinks the blood flowing from his own wounds, or from the sacrifice, then brandishing his staff of bells, dances with a quick and wild step. Suddenly the afflatus descends: he snorts, stares, and gyrates; the demon has now taken bodily possession of him, and though he retains the power of utterance and motion, both are under the demon's control. The bystanders signalise the event by a long shout, and a peculiar vibratory noise, caused by the hand and tongue, and all hasten to consult him as a present deity. As he acts the part of a maniac it is difficult to interpret his replies, but the wishes of the inquirers generally help them to the answers. The night is the time usually devoted to these orgies, and as the number of devils worshipped is in some districts equal to the number of the worshippers, and every act is accompanied with the din of drums and the bray of horns, the stillness of the hour is frequently broken by a dismal uproar. Such is the substance of an account given by Dr. Caldwell in 1850, and although devil-*worship* was then "visibly declining" by the extension of Christianity (if a Missionary approached, the demon could not be prevailed upon to show himself), experience showed that in many cases the superstitious fear of the old demonolatry survived conversion to the new theology, so deeply rooted was the evil [4].

The first Christian Mission in Tinnevelly was formed by the Roman Catholics among the Paravers along the coast in 1532, Xavier engaging in the work about two years—1542–4. The first Missionary effort in the province in connection with the Church of England dates from 1771, when Schwartz recorded that a native Christian named Savarimuttu "reads the Word of God to the resident Romish and heathen" at Palamcotta, and that the nucleus of a congregation had been there formed by the premature baptism of a young heathen accountant by an English sergeant. Each of these three persons appear to have been members of the Mission at Trichinopoly, where Schwartz, supported by the S.P.C.K., was then stationed, Tanjore becoming his headquarters in 1778. Palamcotta, situated in the interior of Southern Tinnevelly, was at that time a fort belonging to the Nawab, but having an English garrison. Schwartz first visited it in 1778, and in 1780 the Mission took an organised shape by the formation of a congregation there, gathered from many castes and numbering forty souls. Of these the first Tinnevelly convert was a Brahman widow who had been cohabiting with an English officer, by whom, with strange inconsistency, she was instructed in the principles of the Gospel. While the illicit connection continued Schwartz refused to baptize her, but after the officer's death she was baptized by the name of Clorinda. Mainly by her efforts a church was erected in the fort at Palamcotta. This building, dedicated by Schwartz in 1785, was the first

church connected with the Church of England ever erected in Tinnevelly. Another member of the congregation was Devasahayam, a poet and the father of Vedanayakam, the celebrated Tanjore poet, who enriched Tamil Christian literature with a multitude of poetical compositions. [*See* p. 517.]

In 1790 an able Catechist—Satyanâthan*—who had established several new congregations, was ordained in Lutheran form by the Tanjore Missionaries, and in 1791 one of the latter, an European named Jaenické, was transferred to Palamcotta. In the opinion of Jaenické there was "every reason to hope that at a future period Christianity will prevail in the Tinnevelly country." The appointment of a Shanar Catechist, named David, in 1796, secured the introduction of Christianity among the Shanars, who now form the bulk of the Tinnevelly Christians, and led to the establishment of the first Christian village in the Mission in 1799, under the name of Mudalur (or "First Town"). Illness interrupted Jaenické's labours, and after his death in 1800 Tinnevelly was only twice visited by European Missionaries of the S.P.C.K., viz. by Gericke of Madras in 1802 and J. C. Kohlhoff of Tanjore in 1803. On the former occasion over 5,000 persons were baptized, chiefly in the extreme south, in three months. From 1806 to 1809 the Mission was under the management of W. T. Ringeltaube, of the London Missionary Society. During a pestilence in 1811 great numbers of the new converts, in the absence of due supervision, relapsed into heathenism. Of the five years following this, the darkest period in the history of the Mission, little is known, but 1816 brought with it a hurried visit from Bishop Middleton to Palamcotta in March on his way from Madras to Bombay—the first Anglican Episcopal visit to Tinnevelly—and in November of that year the Rev. James Hough was appointed Government Chaplain at Palamcotta—a post which he held until March 1821. His labours during that period were so useful that after Jaenické he must be regarded as "the second father of the Tinnevelly Mission," as he both revived the existing work of the S.P.C.K. and laid the foundations of the operations of the Church Missionary Society in the province. On his appeal to the C.M.S. for help, two of its Missionaries—the Rev. C. T. E. Rhenius and the Rev. B. Schmid, both in Lutheran Orders, were transferred from Madras in 1820. After his departure the superintendence of the old and the new Missions was undertaken by them [5].

S.P.G. Period (1825–92).—When in 1825 the S.P.C.K. Mission in Tinnevelly was transferred to the S.P.G. [*see* p. 502] there were in connection with it 4,161 Christians, 210 school children, 22 native catechists, and 15 school teachers [6]. Nominally the Mission was under the Tanjore† Missionaries, but the only real superintendence continued to be supplied by the agents of the C.M.S. until 1829 [7], when the Rev. DAVID ROSEN, one of the old S.P.C.K. Missionaries, was transferred from Cuddalore to Tinnevelly. At Tuticorin, his headquarters, where he preached in the Dutch Church in January 1830, he learned that at one time the Dutch were "so degenerated from the true Christian faith that they used to make vows to the Virgin at the Roman Church and even at heathen pagodas."

Nazareth, which thirty years before was a "barren wilderness," was now occupied by over 500 industrious inhabitants; and on Christmas Day 1829 the church was so crowded, "one nearly sitting upon the other," that it was "necessary when Communion was to be celebrated to request the rest of the congregation to stand outside, that the communicants [96 in number] with more propriety might approach the Lord's Table." A new church was begun in January, and in February Archdeacon ROBINSON of Madras visited the station and addressed the native Catechists and teachers.

In September 1830 Rosen left Tinnevelly to head a Danish colonising expedition to the Nicobar Islands [p. 654], on returning from which

* At his ordination he preached an extraordinary sermon, in printing which the S.P.C.K. expressed its wish for the appointment of Suffragan Bishops in India.

† The Christians of Tinnevelly were sometimes (erroneously) designated "Tanjore Christians," merely because the old Mission establishment of Tinnevelly, like that of Tanjore, was supported from funds bequeathed by Schwartz and administered by the Tanjore Missionaries [7*a*].

to Tranquebar in 1834, the sole survivor of his party, he found his wife in mourning for him. On his departure the Tanjore Missionaries resumed (nominal) superintendence of the Mission. The care of it however really devolved on the native (Lutheran) priest Adaikalam, who opened the new church at Nazareth in 1830, and in 1831 suggested that, as the Mission was so weak, the whole of it should be taken over by the C.M.S. [8].

In 1832 the Local Committee, and in 1884 the Home Committee, of the C.M.S. formally proposed such a transfer in exchange for its Mission at Mayavaram, in the Tanjore district, on the ground that it would tend to (1) the concentration of Missionary labours on a given portion of heathen population; (2) a diminution of expenses; (3) the prevention of collision between the Missionaries of the two Societies, which it was said "will become the more probable in proportion as their operations are enlarged."

To the S.P.G. the first two considerations appeared to have little force; and as to the third it remarked:—

"Notwithstanding that no community of interest or of operations has hitherto existed between the two Societies whose labours are employed in the South of India, the greatest harmony has ever prevailed between the Missionaries themselves, who have always met as brethren. This good feeling towards each other has done much to keep out of view of the natives the non-co-operation of their superiors. The natives of India accustomed to unity of control would not readily comprehend why ordained clergymen of the Church of England, engaged in the same work of imparting the knowledge of true religion, should not proceed together under the direction of their common superior. Hitherto the separation of interests has not been prominently brought to their view and any measure that would have that tendency is surely to be avoided" [9].

While lamenting the inadequacy of the assistance which it had rendered, the S.P.G. stated it had "never abandoned and, it is to be hoped, never shall abandon, this province."

For the sake of economy and convenience, as well as for the removal of the cause of occasional differences * between the *Catechists* and adherents of the two Societies, it was however desirable that some arrangement should be come to as to the boundaries of the respective Missions. Notwithstanding the difficulties involved—such as exchanges of schools, congregations, and lay agents—a division of districts was effected between 1841–4 in a spirit worthy of the common cause. As a consequence of the long neglect of the earlier Mission the C.M.S. has obtained possession of the greater part of the Tinnevelly field, the S.P.G. operations being confined to the south-east of the province [10].

The decision of the Society not to withdraw from Tinnevelly met

* The following incident was communicated to Dr. Caldwell by Mr. Kohlhoff, junior: "During the time that Mr. Rhenius was kindly looking after our Missions in Tinnevelly, complaints occasionally came up that his catechists sometimes took away people who had been instructed by the agents under our native priest, but Mr. Rhenius was not inclined to believe that they would do such a thing. However he was persuaded to visit one of the congregations which the native priest claimed as belonging to him—and after inquiry on the spot, he addressed a few words of advice to them and offered up a short prayer, which, as was the custom of the Missionaries of the C.M.S. at that time, was concluded without the Lord's Prayer. No sooner did he pronounce the Amen at the close of his prayer than the congregation to his great surprise went on lustily repeating the Lord's Prayer. This convinced Mr. Rhenius that these people must have received instruction from the native priest, and he scolded his Catechists for interfering with the native priest's work, and so this congregation was retained to the S.P.G." [10*a*].

with the "entire . . . approbation" of the "common superior," the Bishop of Calcutta, who added: "Our concern, surely, is not to cut off limbs of our Missionary design, but to infuse vigour and life into them all" [11].

To this end renewed efforts were now directed, and during the next seven years seven European Missionaries were appointed to Tinnevelly, viz.:—

Rev. D. ROSEN (received on his return from the Nicobars and appointed to) Mudalur, 1835–8; Rev. J. L. IRION (one of the S.P.C.K. Lutheran Missionaries, who received episcopal ordination from the Bishop of Calcutta in January, 1835), Nazareth, 1836–8; Rev. CHARLES HUBBARD (the first English Missionary employed by S.P.G. in Tinnevelly), Palamcotta, 1836–7; Rev. A. F. CAEMMERER, Nazareth, 1838–58; Rev. G. Y. HEYNE, Mudalur, 1839–45; Rev. C. S. KOHLHOFF, Mudalur, 1839–40; Rev. R. CALDWELL, Edeyengoody, 1841–83, Tuticorin, 1883–91 [12].

The appointment of Mr. CAEMMERER in 1838 (after Mr. Hubbard had been transferred to Madura and Messrs. Irion and Rosen had left on sick leave) [13] marked the beginning of a period of revived energy. Equalling his predecessors in zeal and excelling them in strength and natural energy, he impressed on the district of Nazareth an ineffaceable mark. Soon after his arrival two of the congregations were reported to have built churches for themselves unaided—an epoch in the history of the Mission. In July Pakyanathan, the last of the "country priests" in Lutheran orders employed in Tinnevelly, returned to Tanjore.

"The line" (says Bishop CALDWELL) "commenced in Satyanathan, Schwartz's assistant, and had an honourable beginning, but none of his successors appear to have equalled him either in elevation of character or in success in his work. Some of them . . . especially during the later period, seem to have done more harm than good."

While Mr. KOHLHOFF was in charge of Mudalur (1839–40) several heathen families in a village near Odangudy were at their own request provided with Christian instruction.

Before they were regularly received into the Church he was transferred to Dindigul, but in remembrance of his efforts on their behalf they called the village Christianagaram, after his first name—Christian S. Kohlhoff [14].

In January 1841 the Missions in Tinnevelly received their first real Episcopal visit. Bishop MIDDLETON (in 1816) had merely passed through the province [*see* p. 533], and Bishop CORRIE of Madras had (in 1836) visited Palamcotta only, and that principally with a view to healing the schism in the C.M.S. Missions caused by Rhenius. Bishop SPENCER, however, visited many of the stations, confirmed in several of them, and ordained * two deacons and one priest on Sunday, January 17, in Palamcotta Church, where on the following day he held a visitation of the clergy and delivered a charge [15].

His Journal contains the following references to the two central stations of the S.P.G.:—

"Mudalur, *January* 5, 1841.—I cannot describe the effect produced upon the mind in this country by a visit to a Christian village. One almost feels at home

* The first Anglican ordination in Tinnevelly was held by Bishop Corrie in 1836 when a native priest of the C.M.S. was ordained.

again! Every countenance speaks joy and welcome, and the native Christian greeting, 'God be praised' sounds most cheering. The poor simple people throng about my horse, calling down blessings on my head, and follow me to their little church, where I speak a few words of kindness to them. Such has been my reception in three of these villages, which are the property of one of our Church Societies, and are in fact little Christian colonies. Each has a resident catechist, and they are regularly and frequently visited by the Missionary of the district, who knows his sheep and is known of them. The men are almost all 'climbers' of the palmyra, which is to them almost what a cow is to a poor man in England: the women are generally employed in spinning thread for the coarse cloth of the country; and the catechist is in the habit of assembling them under the shade of the wide-spreading tamarind tree, where he explains some passage of Scripture as they work. The women consequently are better instructed than the men, who are necessarily occupied apart from each other by their daily labour; but great care is bestowed upon all, and the parochial system is in full activity. The churches are very simple buildings, and certainly have not the ecclesiastical character I could wish them to have; and this I am told is the case throughout Tinnevelly. A noble church, however, will shortly be built at this place through the liberality of . . . the Society for Promoting Christian Knowledge. Mudalur is a large village entirely Christian, the population consisting of one thousand and eight souls, more than nine hundred of whom have been baptized. This . . . is not the case in all the Christian villages in Tinnevelly, where many of the inhabitants have not yet been admitted to baptism, but are still in a state of catechetical preparation. . . . The drum—we have no bells—is beating for Church, where I am to hold a Confirmation. The Confirmation is over . . . there were two hundred and thirteen candidates. . . .

"Palamcotta, *January* 9.—We arrived here this morning after a night's journey from Nazareth. I had the pleasure of passing two days at that important station, where I confirmed four hundred and forty-one persons. The church at Nazareth is the largest and best and the most like a church, that I have seen in Tinnevelly, and the congregation remarkably orderly. All that I heard and saw there was very satisfactory, and Mr. Caemmerer . . . reports well of his people and of the success which has blessed his labours. The situation of Nazareth is, for Tinnevelly, pretty, but not to be compared with Palamcotta [16].

Hitherto the Bishop had had "no idea of the promising state of things in Tinnevelly," and he now recommended the strengthening of the Society's Mission and a concentration of forces by "a plan of Missionary parishes."

The month following his visit five villages joined the Nazareth Mission, and in May Mr. CAEMMERER forwarded to the Society a basket of idols given to him by people who had renounced heathenism.

The accessions in this year (1841) roused persecution throughout the Province, and the Clergy were even obliged to guard their own houses; but not one of the baptized converts fell away. On November 28 the Rev. R. CALDWELL spent his first Sunday in Tinnevelly at Nazareth, where he preached. The words of his text (from the Epistle for the day)—"The night is far spent, the day is at hand"—embodied the feelings that arose in his mind as he viewed the Christian stations of Palamcotta and Nazareth. He, as well as the Bishop of Madras, had never seen "so hopeful a field for Missionary labours as Tinnevelly" [17].

The progress of the Gospel during the next three years was described by the Bishop of Calcutta as "so sudden and mighty" as to cause "wonder." At a visit in 1843 the Bishop found that there were about 35,000 inquirers and converts in the S.P.G. and C.M.S. Missions combined [18].

The accessions in the Sawyerpuram district in 1844 were reported

by the Rev. G. U. POPE to have produced "the general impression" that a more encouraging movement in favour of Christianity had "never yet taken place in India" [19].

About thirty years before, Mr. Sawyer, a trader or "East Indian writer" at Palamcotta, who acted occasionally for the Society in paying catechists and superintending schools, purchased some land in order to secure a refuge for the poor converts who were being persecuted in the district. The village thus formed was named after him—"Sawyerpuram"—and continued to form a rallying-point for the scattered members of the Church. But for his benefaction the light of the Gospel would doubtless have been extinguished during the long period when no European Missionaries visited the congregation. In May 1842, when Mr. Pope was appointed to the district, he found 512 persons in connection with the Mission, under five catechists, and one school, in which thirteen children were being instructed [20].

In March 1844 the BISHOP OF MADRAS reported that ninety-six villages in the district had "come forward, unsolicited, but by the preventing grace of God, and by the example of a purer life among their converted countrymen," had "utterly abolished their idols," and "begged" to be "placed under Christian teaching" [21].

Eleven hundred persons were immediately received as catechumens, and on April 25 a new church, built without any aid from the Society, was opened at Sawyerpuram, when "The presence of seven Missionaries, three European gentlemen, with a congregation of upwards of 500 converted natives, uniting in the service of God, formed a scene rarely witnessed in this part of India."

After the opening (on the same day) a Church Building Society was formed for the district. The peculiar and most important feature connected with this movement consisted in its including several of the higher castes of cultivators, people who had hitherto been inaccessible to Gospel truth. The Committee of the new Society consisted entirely of native Christians of several different castes—Pallers, Shanars, Vellalers, Retties, Pariahs, and Naiks. All being converted Hindus, they met as brethren to consult how they might "best aid the cause of Christianity, which once was the object of their detestation."

Another local association, called "the Native Gospel Society," was formed in January 1845, for the carrying-on of the general work of the Mission, which had been divided into four circles (Sawyerpuram, Puthukotei, Puthiamputhur [and Veypelodei]). In the seventy-seven villages included in these four divisions there were now 3,188 people under Christian instruction; and many devil-temples had either been destroyed or converted into Christian prayer-houses. The local societies proved of the greatest benefit to the people, who willingly contributed to them; and in 1845 Rs.50 were sent to England from their local offerings as a token of gratitude for the benefits derived from the parent Society. Great caution was shown in receiving converts, but the steadfastness of many failed under the persecution and the varieties of temptation to which they were exposed in 1845. In one village the converts were kept close prisoners some days, subsisting upon such food as they had in their houses. In Puthiamputhur itself the congregation was for the time broken up by the apostasy of two of the headmen [22].

"It is scarcely possible, I am persuaded" (wrote Mr. Pope in 1844) "for even those best acquainted with the habits of these people, to appreciate fully the difficulties which they must overcome before they can become consistent Christians. They bear most generally the name of some god, or demon; every event in their whole life is marked by some heathen ceremony; they are taught to see in every trouble, or calamity, the malign influence of some offended power; their friends and relatives, the members of their caste, with whom alone they can intermarry, are heathen; and on joining the Christian Church they are regarded as dead. They are naturally apathetic, timid, and averse to change; their minds are cramped by the defective education they have received, so that they are almost incapable of appreciating the grand doctrines of Christianity: they have been trained in a system, which teaches them to call evil good, and good evil; which habituates them to lying, dishonesty, fraud, licentiousness, and all abomination; they have been accustomed to a religion, which demands from them small sacrifice of time or attention, whose worship is pleasing in the highest degree to their depraved and vitiated tastes, and which gratifies their eyes with its gaudy shows, but demands neither discipline of the mind, nor restraint of the passions; they are frequently repelled by the inconsistency which they cannot fail to observe in the lives of professing Christians, and often, as in the case of these people, they have to contend with a powerful and systematic opposition from their heathen superiors. Viewing all these circumstances, we must regard the conversion of the heathen as a thing to man impossible—a thing which can be effected by no merely human agency.

"Bearing these things in mind, when we find individuals coming under Christian instruction, how should we bear with them, and instruct them, with all meekness and patience!" [23.]

The first church erected by the Sawyerpuram Church Building Society was opened on September 17, 1844, at Puthiamputhur, then one of the most populous and thriving villages in the district [24].

In this instance it appears that the Zemindar, who had imposed exorbitant taxation upon his ryots, became alarmed at the remarkable movement towards Christianity, and offered fairer and kinder treatment. On this the mass returned to their Hindu landlord, and to ensure their loyalty to him followed him to his temple and thence back to their idol-worship. A few remained faithful to Christianity, and the care of these in several scattered villages was entrusted to the charge of four catechists. This arrangement lasted till 1856, when the Rev. J. F. KEARNS became the first resident missionary. Under his management, which continued 17 years, the Mission became firmly established, the number of Christians multiplied threefold, and the new district of Nagalapuram was organised, the two together now including from 10 to 12 pastorates [25].

In four years from the commencement of the movement recorded by Mr. Pope in 1844 Puthukotei had become the head of a district embracing 17 villages, with 600 converts, under the Rev. M. Ross, the central church being opened on December 22, 1848 [26].

In the Sawyerpuram circle, which became in 1844 the centre of important educational work also [*see* pp. 544, 792], baptisms of adults were reported in 1846 to be taking place "every month or nearly so" [27], but about 10 years later progress was checked by "a considerable secession" caused by the native deacon making use of an expression respecting the Shanars which they considered an indignity to their caste. Many of the seceders however (including all the baptized ones) returned during the next five years [28].

The movement which began in the Sawyerpuram Mission in 1844 was followed by similar ones in the two chief districts to the south,

In December 1844 Mr. CAEMMERER reported from NAZARETH that "nearly the whole of the Shanar population" scattered about from his station for a distance of four miles to the north, had "embraced the Gospel." Already the accessions exceeded 1,300. As a proof of their sincerity the people said, "Take our temples and dumb idols which have ruined us," and five important temples, one of which is said to have been built 280 years before, were given up to him, many of the idols were broken up, and others were carried to Nazareth and heaped up in the Mission compound.

Some of the heathen said :—

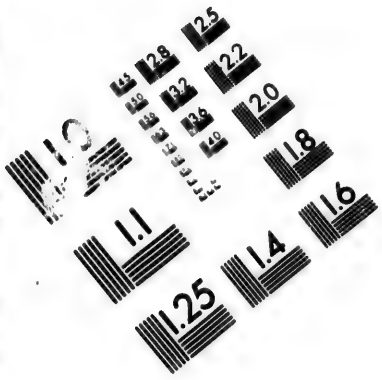
"We are not to blame—our forefathers left us as a legacy such a religion—the time will come when not only such temples but even the Trichendore Pagoda will come into the possession of the Missionaries. What is it to us? Where shall we be then?"

In the village of Mavadepum much opposition had been encountered a few years before—the Christians having been expelled and their prayer-house demolished. The people who did this stated that they had never since prospered in their worldly undertakings, and they attributed it to their desecration of the place of worship of the Christians, whom now they joined to the number of 500. Some of the converts here, as in Sawyerpuram, relapsed, but on the whole they appear to have remained steadfast, and the increase in 1845 was nearly 1,000 [29].

During the next four years churches were built at Mukupury (1847), Kaydayenodei (1848), and Christianagaram (January 1849) [30].

EDEYENGOODY is situated in the extreme south of Tinnevelly, the district of that name (signifying "the Shepherd's dwelling") extending fifteen miles along the coast and two to six inland. The population in 1844 numbered 27,000, the majority being cultivators of the palmyra and poorer and more ignorant than the inhabitants of northern districts. There were few high-caste Hindus among them and not one Brahmin. It was here at the beginning of the present century that a movement commenced which might have issued in the eradication of idolatry and the establishment of Christianity. The inhabitants of many villages placed themselves under instruction, and great numbers were baptized by Gericke and Sattianadan, but from subsequent neglect most of them relapsed into heathenism during a visitation of fever. It was among the wreck of these once Christian congregations that the Rev. R. CALDWELL was sent by the Society to labour, to gather up the fragments that remained and to bring back that which was lost. When he took charge of Edeyengoody in December 1841 he found only one of the old converts in that district remaining steadfast. The chief difficulties which met the Missionary were: (1) "*The prevalence of superstitious fear.*" * The devils worshipped by the people were supposed to be ever "going to and fro in the earth and wandering up and down in it," seeking for opportunities of inflicting evil. As

* The experience of the next twenty years showed Dr. Caldwell that caste was a more serious evil than superstition. The latter diminished and disappeared as enlightenment and civilisation extended, but not caste. "Even Christian piety does not in all cases appear to succeed in eradicating it." His efforts to put it down by not yielding to it seem to have met with some success [31], and in 1856 caste distinctions had been freely abandoned by the Sawyerpuram congregation [32].



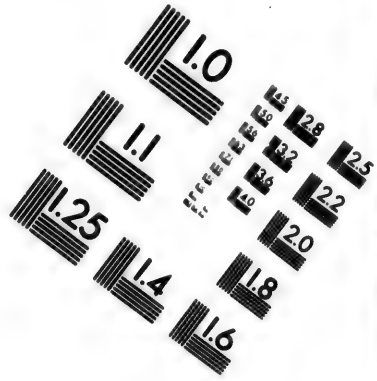
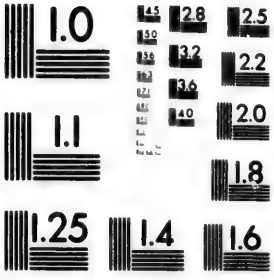
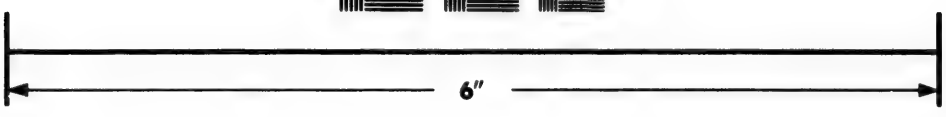
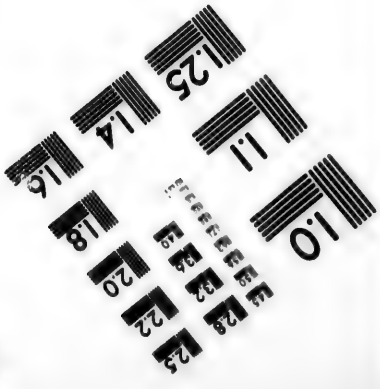


IMAGE EVALUATION TEST TARGET (MT-3)









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an instance, in one hamlet containing 9 houses as many as 18 devils were worshipped. (2) "*Indifference to education.*" (3) "*The number of apostates found in every village.*" In many places the entire population, at one time Christian, had become purely heathen. (4) "*The litigiousness of the people.*"

Faithfully, wisely and successfully did Mr. Caldwell fulfil the task committed to him. In less than three years he had formed 21 congregations and 9 schools; converts were to be found in 31 villages, and altogether there were 2,000 persons under Christian instruction. From 1844 to 1849 twenty adults on the average were baptized each year; and in 1850, though the same strict system of examination and discipline was maintained, 70 adults were baptized in one day [33].

A Church Building Society was formed at Edeyengoody in February 1844, and although the natives of all classes were "as reluctant to part with their rupees as with so many drops of their blood," so well was the duty of self-support impressed upon the congregations that in 1846 it was reported that the Edeyengoody Christians "could be hardly surpassed in Christian liberality by the inhabitants of any country in similar worldly circumstances" [34].

During the years 1845–7 eleven churches and 14 schools were built in the district [35], where as elsewhere in the province the Missions continued to progress [36].

The proportion of the inhabitants of Tinnevelly who had embraced Christianity was now (1846–7), to quote from Mr. Caldwell's words, "larger than that of any other province in India." In many places "entire villages" had "renounced their idols," and the movement in favour of Christianity was extending "from village to village, and from caste to caste. In every district in the province churches, and schools, and Missionary houses, and model villages," were "rising apace" [37].

This description of course included the operations of the C.M.S., and in 1850 the natives in Tinnevelly who "by means of" the S.P.G. and the C.M.S. had "embraced the Christian religion, in number about forty thousand persons," forwarded an address* in Tamil to the Queen, in which they said:—

"We desire to acknowledge, in your Majesty's presence, that we, your humble subjects, and all our fellow-countrymen placed by the providence of Almighty God under the just and merciful rule of the English Government, enjoy a happiness unknown to our forefathers, in the inestimable blessing of peace so essential to our country's welfare. Even the most simple and unlearned of our people, recognising this, declare the time to have at length arrived when 'the tiger and the fawn drink at the same stream.' . . .

"Incalculable are the benefits that have accrued to our country from the English rule; and in addition to the justice, security, and other blessings which all in common enjoy, we who are Christians are bound to be more especially grateful for having received, through the indefatigable exertions of English Missionary Societies, the privilege of ourselves learning the true religion and its sacred doctrines; and of securing for our sons and our daughters, born in these happier times, the advantages of education. Many among us once were unhappy people, trusting in dumb idols, worshipping before them, and trembling at ferocious demons; but now we all, knowing the true God, and learning His holy Word,

* The address, or "Memorial" as it was called, originated with a native clergyman, and was entirely a native composition.

spend our time in peace, with the prospect of leaving this world in comfort, and with the hope of eternal life in the world to come. And we feel that we have not words to express to your gracious Majesty the debt of gratitude we owe to God for His bounteous grace. . . .

"Our countrymen who behold the magnificent bridges building by the English, the avenues of trees planting by them along all our roads, and the vast numbers of boys and girls, children of Christian, heathen, Mahommedan, and Roman* Catholic parents, learning gratuitously both in Tamil and English, at the expense of English Missions, repeat their ancient proverbs, and say, 'Instruction, is indeed, the opening of sightless eyeballs,' and 'The father who gives no education to his child, is guilty of a crime'; and especially when they behold among Christians, girls and aged men and women learning to read the Word of God, they exclaim, 'This truly is wonderful—this is charity indeed!' Surely then we who enjoy these inestimable blessings under a Christian Government, are above all our fellow subjects bound to acknowledge to your Gracious Majesty our obligations to be at all times unfeignedly thankful for them. And we would also entreat, with the confidence and humility of children, that your Majesty, agreeably to the words of Holy Writ—'Kings shall be thy nursing fathers, and queens thy nursing mothers'—will still graciously extend to us your care and protection . . . " [38].

This address, which met with a gracious reception, shows that Mr. Caldwell had good grounds for affirming

"that wherever Christianity has been received by the natives it has improved their social condition in no inconsiderable degree. Even in cases where it has been only partially received, it is undeniable that it has proved a check upon the gross vice of Heathenism, and a stimulus to social advancement" [39].

The Bishop of Victoria (Hong Kong), who visited Tinnevelly in 1853, perceived in Edeyengoody "a kind of model Christian settlement" and "the general signs of a native population rising above the surrounding level, and tasting the sweets of Christianity in the raising even of their temporal condition." As Missionary Mr. Caldwell had to "fulfil the various offices of pastor, doctor, magistrate and general counsellor" [40].

The chief stations had now become well organised on the parochial

* [While welcoming all that is good in the Roman Catholic system it may be well to recall what Dr. Caldwell wrote in 1850:—"Our hope of the elevation of these tribes must depend solely upon the extension and enlargement of our own Missions. . . . The entire caste of Paraver fishermen belong to the Romish Church. But the genius of Romanism is unfavourable to improvement. The work of introducing the elements of education amongst Xavier's converts has not yet been commenced, and not so much as one chapter of the New Testament has been translated into Tamil during the three hundred years that have elapsed since the Romish Missions were established. Consequently it may not only be asserted but proved, to the satisfaction of every candid inquirer, that in intellect, habits, and morals the Romanist Hindus do not differ from the heathens in the smallest degree" [38*a*].

That this to some extent was recognised by the heathen appears from a petition from 150 villagers to the Bishop of Madras in 1845, which begins thus:

"Inasmuch as there are in this country various religions, viz. the Popish religion, and the Mahomedan religion, and the Hindoo religion, and the Christian religion, it is the custom of the country that the followers of the several religions should adhere to their own religious usages, and that the teachers of the several religions should labour to perpetuate their own systems.

"Now the Mahomedans, the Hindoos, and the Papists to this day abide by their own religions, strictly according to custom, and never consent to force over persons of other religions into theirs, or allow their own people to enter upon wicked courses; but the Missionaries and others, who receive salaries to come out to this country, and teach Christianity to the people, fearing lest they should lose their salaries for want of converts, make congregations of wicked Shanars and thievish Maravars, and the Pullers, and Pariahs who have always been our slaves, and shoemakers, basketmakers, and other low-caste persons, and teach them the Gospel, the Ten Commandments, and the other things." Other enormities are then alleged, and the Bishop is asked to forbid interference with heathenism. [Bishop's Visitation Journal, 1845 [38*b*].]

system. Throughout the province the practice prevailed of having daily prayers in church, both before and after work [41], and (according to the Rev. T. BROTHERTON in 1858) "in no agricultural parish in England and Wales" were the people "so systematically, carefully and effectively instructed in the Christian doctrines" as were "the people in our Tinnevelly Missions" [42].

Though the European Missionaries were now to a great extent engaged in pastoral work [43], Mr. BROTHERTON could say in 1865 that "every heathen" in the districts of Nazareth and Sawyerpuram has "had the Gospel brought to his own door."

Nazareth itself and ten of its villages were now "wholly Christian," and the Shanars, who had seemed to be averse to the reception of castes lower than themselves into the Church, had begun to strive to bring in Panikers, Pullers, Pariars, and other castes [44].

The idea of teaching every native congregation to consider itself as an association for the spread of the Gospel had taken possession of the Missionaries of both Societies in Tinnevelly, and for some years past each had been zealously working it out in his own district [45]. As an instance, the Edeyengoody Society for the Propagation of the Gospel, organised August 4, 1858, for spreading the Gospel among the population west of the River Nattar, ceased to exist under that name at the end of eight years—or rather was set free to direct its contributions into another channel, having not only accomplished its object but also extended its operations into the eastern portion of the Rathapuram (or Radhapuram) district, where thirteen congregations (=664 souls) were formed. The western part of the Radhapuram district, which had previously been occupied by the London Missionary Society, was in 1865 ceded to the S.P.G., and the Church was now "in the entire possession of the Tinnevelly Province." The six transferred congregations were well pleased with the change, as it brought them into a closer connection with their brethren, who defrayed the entire cost of the transfer of the Mission property. They were of higher caste than those in the eastern [46] division, where the majority were Pariars, sunk in the deepest poverty.

Not unfrequently in Tinnevelly it happened that numbers of the lower castes would come over to Christianity and secede several times in their lives before finally settling down in heathenism or Christianity [47].

The trials which many converts had to face were thus described by the Rev. J. L. KEARNS of Puthiamputhur in 1858:—

"When a man becomes a Christian, a party unite against him; they form a powerful combination, and on pain of fearful chastisements forbid the whole community giving the Christian convert fire and water, employment, or even to *sell him food*. Should he be a creditor, his debtors are forbidden to pay him. If wealthy, his cattle are carried away and killed, his field produce is stolen or fired; his house is entered forcibly at night, himself and family beaten, his property plundered; and last, though not least, a charge of murder or highway robbery is got up against him, witnesses are suborned, and he is arrested upon the false depositions of heathens. Even his lands are forcibly wrested from him. These things are common here. . . . But persecutions go even beyond this. I have known a Christian to have had his ears cut off on the very morning he was to be married, because he refused to perform, at the bidding of the heathen, a service remotely connected with idolatry.

"If this engine of persecution,* such as I have described it, were not at work here, I am bold to say that our converts would be reckoned by thousands" [48].

Indeed, in spite of all obstacles considerable progress was being made in the province [49].

"The sight of Tinnevelly scatters to the winds almost all that has been written to disparage Mission work," said the BISHOP OF MADRAS to his Clergy in 1868 [50], and in the next year the BISHOP OF CALCUTTA'S

"expectations of seeing thorough Missionary success in the best sense of the term, were amply satisfied." "The state of Tinnevelly" (he added) "furnishes a conclusive reply to all who are disposed to despond about the work of our Societies in India. We left the province after a fortnight of real enjoyment, and constant occupation in preaching, examining schools, answering addresses, and gaining experience, with feelings of devout thankfulness to God, who amidst much in this country which requires patient labour and quiet confidence, has not left Himself without witness in these southern deserts and palmyra forests" [51].

In the opinion of the BISHOP OF MADRAS (1868) it was now "hard to see how Missions could be better managed on the whole than are those in Tinnevelly [52]. In the next year the progress of the work was emphasised in a joint address of the three Indian Bishops [52*a*].

Some points connected with the growth and organisation of the Church in Tinnevelly call for special notice:—

(1) *Education.*—It has been shown that at the time (1825) of the transfer of the S.P.C.K. Missions in Tinnevelly to the S.P.G. Christian education therein was represented by 210 school children and 15 teachers. [*See* p. 533.] How feeble the Mission schools were and how little their condition was improved during the next fifteen years will be seen from the state of Edeyengoody district in 1841 as described by Dr. CALDWELL:—

"Through the want of pastoral superintendence, scarcely even the rudiments of knowledge appear to have been introduced. I know only one man not a Catechist, above thirty years of age, who can read. To be able to answer a few simple questions respecting the principal facts of Christianity, and to repeat a few prayers without drawing the breath, was thought a respectable amount of Christian knowledge. For nearly forty years the people remained in this melancholy state, scarcely a perceptible degree raised above the heathens. By natural consequence they became disinclined to avail themselves of the benefits of education when at length brought within their reach. The aversion to education manifested by the heathens is greater still. I find some more easily induced to renounce heathenism than, after they have done so, to send their children regularly to school" [53].

The evangelistic movement of 1844 [pp. 536–40] was followed by a corresponding extension of education, and in one district (Sawyerpuram) every child of Christian parents was attending school in 1848 [54].

Ten years later the Government, which already had marked its appreciation by grants-in-aid, was content to leave all educational operations in Tinnevelly in the hands of the two Missionary Societies of the Church of England (by whom the work had been carried on exclusively from the first), provided they could meet the wants of the people [55].

* *See* Bishop of Madras' Letter to the Tinnevelly Clergy on the persecution of their flocks [48*a*].

How well this has been done is seen by the fact that the province has been covered with Primary Village Schools, that Middle Schools and High schools in various places invite the children to a higher grade of knowledge, while the Caldwell College at Tuticorin [p. 798] and the C.M.S. College in Tinnevelly place higher education within the reach of all who seek it. Already the Christian community of the province can show its lawyers and doctors, its graduates and magistrates [56].

Much has been done also in the cause of female education. Previously to the introduction of Christianity (to quote Dr. Caldwell's words), "From the beginning of the world it had never been known" [in Tinnevelly] "that a woman could read," and in 1837, out of the 269 children in the S.P.G. Schools in the Missions, only 6 were girls [57, 58].

An impetus to the cause was given by a boarding school established at Edeyengoody in 1844 by Mrs. Caldwell, who then also introduced lace-making amongst the women. Both ventures were highly successful, the latter becoming a permanent branch of industry which has provided suitable employment for hundreds of native women, especially widows [59].

The Edeyengoody Institution was followed by similar ones in other places, and now by means of village and boarding schools the female young are being instructed in all the elements of sound and useful knowledge, provision being made also for their higher education at Tuticorin, Nazareth (S.P.G.), and Palamcotta (C.M.S.) [60].

What the schools are doing for the children, Zenana ladies with their bands of Bible-women are seeking to accomplish for the heathen women in their houses [61].

Connected with the subject of Education is

(2) *The Training of Native Agents.*—The lack of a proper native agency—which had hitherto been the great want of the Missions—led to Dr. POPE establishing in 1842 a seminary at Sawyerpuram, which has been of the greatest benefit to the Church in Tinnevelly. [*See* p. 792.] Most of the pupils on leaving were employed as catechists and schoolmasters; those of superior attainments being drafted to the College at Madras. [*See* p. 791.]

In 1883 the college department of the seminary was transferred to Tuticorin. [*See* Caldwell College, p. 798.] To quote the words of the late Rev. A. R. SYMONDS (one of the best educationists that Southern India has seen), Dr. POPE "gave an impetus to education generally in Tinnevelly, and imparted to the [Sawyerpuram] Seminary in particular a character and status which will ever cause his name to be held in honour in the province" [62].

When the Seminary was founded great difficulty was experienced in inducing the people to send their children to it. Boys coming from a distance were put under the escort of two or three men, who were charged not to let any of them escape. The boys were stocked with sweetmeats, and humoured before they left and on the way, as if they really were running a great venture in thus leaving their homes for (what was then thought) such a doubtful benefit as education! At Sawyerpuram strict watch was kept over them; and if a boy ran away

he was pursued, generally captured, and brought back. On returning from their holidays the same vigilance was necessary to get them to the seminary and keep them there. Every encouragement was given to them to remain at school. They were well fed and clothed; they paid no fees, but had a little pocket-money given them for their holidays, and were supplied with books and everything they wanted. But at the end of twenty-two years, when some 136 were in actual employment in Mission work, there were more applications for admission than could be received, and the pupils paid fees and purchased all their books and stationery [63].

The first native clergyman in connection with the Society in the Diocese of Madras was Catechist DAVID ARULAPPEN, who was prepared by Dr. POPE, and ordained in 1854. He died in 1865, and the *Mission Field* for 1866 (pp. 101–6) contains a memoir of him by the Rev. J. F. Kearns [64].

Of the 106 native clergymen since added to the Society's list in South India, 61 have been employed in Tinnevelly. [*See* list, pp. 911–15.] In 1870 it was reported from Edeyengoody that the heathen and Mahommedans were contributing to the building of native Christian pastors' parsonages [65].

(8) *Self-support.*—In 1835 the Madras Diocesan Committee made their first definite move in this direction by resolving to supply two-thirds of the expense of erecting Mission chapels and houses provided the people paid one-third [66].

The formation of local Church Building Societies in 1844 marked a further advance [*see* pp. 537–8], and twelve years later the BISHOP OF MADRAS wrote:—

"The benevolence manifested by those infant Churches is a special indication of their improvement. I was astonished beyond measure at the liberality shown to so many good objects by them; there is hardly a pious or charitable design amongst our own British Churches that does not find its counterpart amongst these poor people. Friend-in-Need Societies, Missionary Societies, Bible and Tract Societies, are established and supported amongst them with a liberality which, when their deep poverty is considered, I feel assured is beyond that which is exemplified in the Churches of Europe; and the appeal which has lately been made for a sustentation or self-supporting Mission Fund, has met with a hearty and ready response from the grateful converts, which has made glad the hearts of your Missionaries" [67].

Nazareth, in 1855, led the way in raising native Church endowments, as much as Rs.1,800 being collected there in one day [68].

In 1865 the Society set apart a sum of £1,000 for the purpose of encouraging by proportionate grants-in-aid the gifts of native Christians towards the endowment of native clergymen in South India. By this means the liberality of native Christians was stimulated, and in Tinnevelly several native pastorates have been endowed [69]. Although the fund has been replenished from time to time, and since 1882 been applicable to the whole of India, no other diocese but Madras qualified for assistance until 1892 [70].

Another step towards a self-supporting ministry was taken in 1865 by the Society stipulating that the salaries of the natives to be ordained on its title should be in part provided by their congregations. Whereupon the Tinnevelly Local Committee recommended that, instead of all native Missionaries being employed as hitherto as assistants to European Missionaries in their general duties, there should in future be two classes of native ministers—

1st. Men of liberal education, who should be engaged in evangelistic work and the supervision of the small congregations and schools;

2nd. Men of the stamp of efficient catechists, not highly educated, and not acquainted with English.

In each instance one half of their salaries should be provided from local sources, and the same in the case of the native catechists and schoolmasters. The arrangement was welcomed as an "era in the history of the Tinnevelly Missions," and at first strictly adhered to [71].

Indeed in 1868 it was stated that the salaries of seven new native clergy would on their ordination be "entirely defrayed by their congregations" [72].

In the course of time a disposition was shown to relax or evade the rule as to the local moiety (in spite of the precautions taken by the Society), and at the present time (1892) the average proportion of the pastors' salaries required from the congregations by the Madras Diocesan Committee is only one third * [72*a*].

(4) *Church Organisation.*—In addition to "Church Building" and "Gospel" Societies (to which reference has been made), the S.P.G. Missionary Clergy of Tanjore and Tinnevelly, together with the Principals of the Seminary and the Head Masters of the High Schools, were formed into "Local Committees." The design of these was to bring the Clergy into more direct and formal co-operation with the Bishop and the Madras Diocesan Committee, as advisers on all matters relating to the progress and development of the Missions. These Local Committees met once a quarter, for the purpose of considering the various subjects referred to them by the Bishop and Committee, for consulting together on things affecting the interests of their respective districts, for the examination of the Catechists and Masters, and for the examination of the Seminaries and the regulation of their affairs. As the number of the native Clergy increased some change was necessary in the constitution of the Tinnevelly Local Committee, since it became too bulky for the purposes for which it was originally formed. The first attempt at modification was the division of this Committee into three Sub-Committees. Ultimately, however, it was deemed advisable, having regard to the growing intelligence of the Native Church, and with a view to the cultivation of a spirit of self-reliance and self-support, to incorporate a certain number of the Christian laity. Hence came to pass the formation in 1872 of what is now known as the Tinnevelly Provincial Church Council † of the S.P.G., which was not intended as a final arrangement, but only in view of and as preparatory to a more perfect ecclesiastical organisation, when the whole body of native Christians in Tinnevelly should become independent of

* In this respect Nazareth is much in advance of other Missions [*see* pp. 550–1] [72*b*].

† There are District Church Councils in connection with the Provincial one.

external aid, and should be duly constituted as a Church with a Bishop and Synod of its own [73]. Since 1856 the Society had been striving to secure a Bishop for Tinnevelly [74], and an Episcopal Endowment was begun as early as 1858 [74*a*]. Legal difficulties, however, hindered the provision of a Bishop for the Province until 1877, and then it was found possible to have only Assistant Bishops, not, as was most desired, an independent Missionary Bishopric. While still aiming at the latter object the Society gladly co-operated in providing an income for a Suffragan Bishop [75]; and on March 11, 1877, Dr. R. Caldwell and Dr. Sargent, Missionaries respectively of the S.P.G. and the C.M.S., were consecrated (at Calcutta) Assistant Bishops to the Bishop of Madras for Tinnevelly [76]. [*See also* pp. 551–2.]

(5) *Medical Missions.*—Medical work was introduced into the Sawyerpuram district by the Rev. A. Huxtable about 1854–5 [77]. The commencement of a regular Medical Mission by the Rev. Dr. Strachan at Nazareth in 1870, the relief afforded thereby, and the subsequent development of this agency, are noticed on page 817; but it may be added here that the medical work "greatly tended to disarm opposition, to remove prejudice, and to place the heart in a receptive position" [77*a*].

The same may be said generally of the various missionary agencies, which, under God, were leading to astonishing results [78].

Visiting Tinnevelly in 1875,* the PRINCE OF WALES was met at Maniachi (a railway station near Tuticorin) on December 10, by nearly 10,000 native Christians of the Church of England, headed by Drs. CALDWELL and SARGENT, by whom an address was presented. In his reply His Royal Highness said:—

"It is a great satisfaction to me to find my countrymen engaged in offering to our Indian fellow-subjects those truths which form the foundation of our own social and political system, and which we ourselves esteem as our most valued possession.

"The freedom in all matters of opinion which our Government secures to all is an assurance to me that large numbers of our Indian fellow-subjects accept your teaching from conviction.

"Whilst this perfect liberty to teach and to learn is an essential characteristic of our rule, I feel every confidence that the moral benefits of union with England may be not less evident to the people of India than are the material results of the great railway which we are this day opening.

"My hope is that in all, whether moral or material aspects, the natives of this country may ever have reason to regard their closer connection with England as one of their greatest blessings" [79].

In the next year Dr. CALDWELL devoted himself to purely evangelistic work among the heathen, especially the higher castes, in the province [80].

Accessions had been going on since June 1875, especially in the Puttoor district, the women showing a desire to join [81]; and in February 1877 he wrote that the Tinnevelly districts were "in a state of preparedness for any impulse they might receive from providential events, and for any movement that might set in" [82].

Towards the end of 1877 Southern India was visited by the most

* The Society presented an address to the Prince both on his departure for, and on his return from, India [79*a*].

terrible famine it had yet known, and during that and the following year 85,000 natives in Tinnevelly and Ramnad abjured heathenism and voluntarily placed themselves under Christian teaching in the Missions of the Church of England—the accessions in the S.P.G. districts numbering 23,564 [88].

"The chief means" which led to these accessions were stated by the Madras Diocesan Committee to be:—

"1st. The very wide diffusion of education in Tinnevelly which has enlightened the people. 2nd. The benign influence of European Missionaries who have for many years lived amongst the people—as the effect of these two agencies, demonolatry has for a long time been on the decline. 3rd. The evangelistic efforts of paid and unpaid agents. 4th. The impetus given to these by Bishop Caldwell's evangelistic tours. 5th. The realised helplessness of their gods to assist in the famine. 6th. The liberality displayed by the Government and the British public. 7th. The special help sent by the Church of England through the S.P.G." [84].

The Famine Fund raised by the Society, viz. £17,747, provided for the relief of 96,000 sufferers (without respect to race, caste, or creed) and for the maintenance of hundreds of orphans during the next eight years. A second appeal elicited (in 1878–9) a further sum of £9,845, which under the administration of Bishop CALDWELL and the Native Church Councils provided for the spiritual wants of the many thousands who had sought instruction* [85]. Of these, many of the more ignorant relapsed, but many more remained steadfast, and were joined by others long after famine relief had ceased [86].

On Wednesday, January 20, 1880, the BISHOP OF MADRAS, with his two ASSISTANT BISHOPS, ninety native clergymen, and crowds of laity, met at Palamcotta to celebrate "the centenary of the introduction of Christianity into Tinnevelly." One of the native clergymen dwelt on the fact "that the two great Societies carrying on Mission work in Tinnevelly were one in the great object they had in view, and stated that he himself, brought up at Edeyengudi, and now labouring in the C.M.S., was an illustration of the mutual help the Societies were to each other."

In an historical summary Bishop CALDWELL thus tabulated the visible results of the work:—

	"No. of Villages occupied	No. of native Ministers	Baptized	Unbaptized [Catechumens]	Total of baptized and unbaptized	Communicants	Contributions from native Christians Rs.		
C.M.S.	875	58	34,484	19,052	53,536	8,378	24,498	3	5
S.P.G.†	631	31	24,719	19,350	44,069	4,887	13,056	3	2
Total	1,506	89	59,203	38,402	97,605	13,265	37,555	0	7"

"Who could have predicted in 1780" (added the Bishop) "that such an assembly as this would take place here this day? There was then no Bishop of Madras, and if there had been, the only clergyman of the Church of England he would have had in his diocese would have been the one chaplain of Fort St. George. The only Missionaries in the country at that time were in Lutheran orders. He would have needed no assistants in Tinnevelly, like Bishop Sargent and myself, to help him to superintend the one congregation then in existence in Tinnevelly, comprising forty souls. There would have been no European missionaries of either of our two Societies present, for the C.M.S. had not then come into exist-

* On the exhaustion of the fund the Society (in 1882) voted £3,000 for the continuation of the work [85a].

† Includes Ramnad.

ence, and the S.P.G. had not then extended its operations to India. Its work in India was carried on by the Christian Knowledge Society. There would have been no native clergy present, and probably only one native agent. Who can predict what the state of things will be in Tinnevelly in 1980? If in the first hundred years of the history of the Tinnevelly Mission it has grown from 40 souls to 59,203—to give the number of the baptized alone—by the end of the second 100 years nearly the whole of Tinnevelly should be converted to Christ" [87].

On July 6, 1880, another festival day was kept at Edeyengoody, when Bishop CALDWELL consecrated a stately church on which he had laboured with his own hands from time to time for thirty-three years. The native stonemasons having had no experience in building operations beyond their own simple houses, everything was moulded of full size by the Bishop in clay and copied by the workmen. Three thousand persons crowded into the church, and still more hung around the open doors and windows outside; and yet everything was done with perfect reverence, and 648 persons communicated. In the congregation thus gathered out of heathenism there were representatives of every caste, from the highest to the lowest, and this gave an additional significance to the words of the hymn, "The Church's One Foundation," which the Bishop had translated into Tamil. The work of instructing the new converts of 1877-8 had been faithfully carried on—the success varying much in proportion to their ability to read and to the amount of personal care which could be given to them. In many districts these people were practising self-help, and forming among themselves associations for influencing their heathen neighbours [88].

In 1888 Bishop CALDWELL removed his headquarters to Tuticorin,* the chief seaport and the second civil station in Tinnevelly.

A large proportion of the population of the town consisted of high-caste Hindus, and most of the middle and working classes were also Hindus, but there was a growing (though small) congregation of native Christians and an English congregation. One of Bishop CALDWELL'S objects in removing to Tuticorin was "the strengthening and extension of Missionary work of the ordinary kind, both congregational and educational," and to promote this the College department of the Sawyerpuram Institution was transferred and received the name of "Caldwell College." As yet the Missionaries could be said to have only "reached the fringe" of the higher castes and classes in Tinnevelly, but "excellent results" had been "gained in connection with the superior English† Schools . . . established in towns inhabited by Hindus of the higher classes"; and in villages where English education is unknown the Rev. S. G. YESADIAN had adopted with modifications a lyrical, musical style of preaching,‡ founded on precedents

* Tuticorin (= "the town where the wells get filled up") was occupied by the Portuguese in 1532, and from 1658 alternately by the Dutch and English until 1825, when it was finally ceded to England [89*a*].

† In 1889 it was reported that at Alvar Tirunagari "the conversions have all been amongst . . . the high castes" and "the direct result of the Mission School in the place" [89*b*].

‡ Providing himself with a trained choir of boys, the Missionary selects an open place in the village, and there after dark, and after the people have dined, he sets up a table with lights, and sings a series of Tamil and Sanskrit verses, accompanying himself on the violin, and ever and anon explaining the meaning of what he sings, and impressing it on the attention of the hearers. The singing abounds in choruses, which are sung by the boys and occasionally joined in by the people.

derived from Indian antiquity—his efforts being attended with "remarkable results" (in the Nagalapuram district) [89].

Among the other chief events of 1888 were the confirmation of 388 natives at Tuticorin by Bishop CALDWELL in one day, and the dedication (on St. Andrew's Day) of a new and beautiful church at Mudalur, which was filled by 2,000 persons and surrounded by a much larger number [90].

In 1885 Bishop SARGENT, and in 1887 Bishop CALDWELL, celebrated each the jubilee of his Missionary career, both occasions being "attended with much joy and congratulation on the part of the native Christian community" [91]. In the address presented to Bishop Caldwell it was stated that

"every department of mission work in Tinnevelly has developed tenfold, and we may justly attribute this to a large extent, under God, to your lordship's unflagging zeal, patience, and love. The Tinnevelly of to-day differs vastly from that of 1838. It has been your privilege—such privileges being permitted to but few—not only to share in the work of laying the foundations of the Church so deep and so strong, but also as its first bishop to build up and consolidate an edifice that has attained a prominence unparalleled in the Missions of the world" [92].

By the ordination of 15 Deacons at Edeyengoody on December 19, 1886, and 9 others at Tuticorin in the following Advent, the number of the S.P.G. native clergy had been raised to 70; * and the recent accession of wealthy landlords and a number of poor heathen in the Nazareth district showed that there at least all classes were being influenced [93].

Nazareth indeed was now and still is one of the most successful Missions in India, and the largest connected with the Society in the Diocese of Madras. Under the superintendence of the Rev. A. MARGOSCHIS, its baptized adherents have greatly increased, and progress has been effected in every department. Its Medical work, Orphanage, and Art Industrial School have attained some distinction, and its Primary, Middle and High Schools exist without any aid from the Society's funds. An increasing amount of self-support is regularly enforced as a duty, and besides gifts of money the Christians offer first-fruits of every kind monthly in the churches, this way of giving being "readily adopted" by them [94].

On this subject Mr. MARGOSCHIS wrote in 1888:—

"Natives of India do not believe in a religion which costs them nothing, and the magnificent temples and shrines to be seen all over the country are the best proof possible of the idea so firmly rooted in their minds that they should be ready to spend and be spent in the service of God. In further actual proof of this opinion, we find that all the great Hindoo and Mohammedan temples are richly endowed by *native* money, and the income accruing is sufficient for the up-keep of many of them for ever. When Hindoos become Christians there is no reason why they should think it the duty of the Mission to support them and theirs for the term of their natural lives. If they foster such an idea, then it must be the fault of their spiritual teachers and pastors, and their Christianity will never be of a robust character" [95].

* There had been a yet larger ordination at Palamcotta on January 31, 1869, when 21 native Deacons and 10 Priests were ordained [93*a*].

The annual contributions from the Mission are sufficient to provide (if necessary) for the support of two or three European clergymen [96].

In another respect Nazareth sets a wise and fruitful example:—

"Evangelistic work forms an integral part of the duty of everyone who calls himself a Christian, and though most of our Christians are not qualified to 'go and teach,' yet each in his sphere can bear witness to the truth, and thus be a missionary. Fixed days are set apart every week for systematic evangelistic meetings amongst the heathen. If the results are not large or very apparent, the obligation still remains the same."

So wrote Mr. Margoschis in 1889, and at the same time he reported that nearly 500 people, gathered from four villages, had (after two years' probation and teaching) been baptized *en masse* at the very spot where formerly they sacrificed to demons. Bishop Caldwell and eight clergymen took part in the ceremony; a pandal was erected near a brook, and the sacrament was given by immersion [97].

Addressing the Christians at the central station in January 1892, the Bishop of Madras said: "In the whole Presidency of Madras, there is not another place where so much useful work of different kinds is going on, as at Nazareth" [97*a*].

An address presented (with a Tamil Bible) to his late Royal Highness the Duke of Clarence and Avondale by the native Christians of Tinnevelly, during his tour in India in 1889, stated that

"Roughly speaking, about 100* native clergymen, assisted by a large force of Catechists and Readers, minister the Word and Sacraments to 100,000† native Christians, while Tinnevelly Evangelists, not only in our own districts but in other parts of the Presidency, and even in Ceylon and Mauritius, are engaged in preaching the Gospel to the heathen" [98].

On Bishop SARGENT'S death, which took place on October 12, 1890, Bishop CALDWELL, who had been ordained Deacon and Priest in the same years (1841–2), as well as consecrated with him in 1877 [99], undertook the whole Episcopal oversight of Tinnevelly. It was however evident that he too must soon lay down the burden which he had borne so nobly and so patiently for half a century [100]. His parting words on returning from England in 1884 were: "For Tinnevelly I have lived, and for Tinnevelly I am prepared to die" [101].

Acceptable arrangements having been made for his retirement, he resigned his episcopal office on January 31, 1891. On August 28 he passed to his rest at Kodeikanal (Pulney Hills), and on September 2, amid every mark of respect and esteem, he was buried beneath the altar of the church at Edeyengoody at which he for so many years ministered [102].

In the words of the Society's Report for 1890:—

"His mark will remain on it [Tinnevelly] abidingly, and those who in the generations to come shall enter into his labours will recognise the fact that they are building but on his foundation, and will cherish his name as that of the greatest Master Builder of the Spiritual Temple in Southern India" [103].

Since Bishop CALDWELL'S death the Society has been renewing its efforts [*see* p. 547] to secure the formation of an *independent* Mis-

* Actually 118. † 95,567, including about 16,000 catechumens.

sionary Bishopric for Tinnevelly. Apart from the system of "Society" Bishops (that is, Bishops nominated and salaried by a particular Society), which the S.P.G. strongly deprecates, experience has shown that "Assistant" or "Coadjutor" Bishops do not meet the requirements of the Church in India—or at least of such a Mission as Tinnevelly—and as a matter of fact Bishop Caldwell's usefulness and that of many of the Clergy, was frequently hindered by troubles arising really from the anomalous position which he held* [104]. In May 1891 the Society voted £5,000 towards the endowment of a Bishopric for Tinnevelly, to be formed on the lines of Chota Nagpur [105]. [*See* p. 499.] The Bishop of Madras, in the belief that legally (under his Letters Patent) he could not promote such a scheme, sought in December 1891 the advice and counsel of the English Episcopate [106], but up to the time of going to press the difficulty had not been overcome, although the need of a resident Bishop in Tennevelly is becoming more and more urgent.

STATISTICS, 1892.—Christians, '28,408; Communicants, 7,724; Catechumens, 7,155; Villages, 496; Schools, 197; Scholars, 7,815; Clergymen, 37; Lay Agents, 443.

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* No blame is here attributed to either the Bishop of Madras or the two Assistant-Bishops, between each of whom the best of feelings existed.

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(VI.) **MADURA.** The district of this name (area, 9,502 sq. miles) forms a connecting link between Trichinopoly (in the north) and Tinnevelly (in the south). The military stations—Madura (the capital), Dindigul, and Ramnad—have formed the centre also of the Society's operations.

An offshoot of the Trichinopoly Mission was begun at Madura by the S.P.C.K. (Lutheran) Missionaries in the 18th century* but being committed for the most part to the care of incompetent native assistants it maintained only a precarious existence. A pestilence and hurricane in 1812 drove many of the converts back to idolatry and demon-worship, but a few remained steadfast [1].

S.P.G. Period (1825–60).—At the time of the transfer of the S.P.C.K. Missions to the Society [*see* p. 502] Madura appears to have been connected with Tanjore. In 1830 it was reunited to Trichinopoly, and visited periodically by the Rev. D. SCHREYVOGEL, who held service for the English as well as the Tamils. In his absence prayers and a sermon were read by a gentleman in the employ of the principal collector, who with the aid of a catechist paid by Government kept the congregation together. The state of the native Mission at this time—both congregation and schools—was unsatisfactory, but in 1837 the great want, a resident Missionary, was supplied by the appointment of the Rev. J. THOMSON, who was succeeded in 1838 by the Rev. C. HUBBARD [2].

The Mission at this time included about 80 adherents, five schools, and 120 pupils; it received much countenance from the local authorities, and Judge Thompson presented a communion service to the church. From time to time Roman Catholics joined the Mission—in 1858 there was an accession of over 100 [3]—but the two great hindrances to conversions from heathenism were caste and the distressed condition of the people [4].

In 1850 a Mission House was erected at Cullucotei with a view to making that the headquarters of the Mission [5].

In 1857 the Madras Diocesan Committee entered into a treaty with the American Dissenting Mission in Madura, by which the Society's field of operations in that province was considerably limited, and about 1860 they sold its property in the province [excepting that of the Ramnad Mission] to the American Mission, having previously withdrawn from the town of Madura. A few families of Tanjore Christians residing in the town (about 50 souls) refused however to join either the American or the Lutheran Mission, and up to about 1874, when the old English Church was pulled down to make room for a better one, they assembled in it "every Sunday" for Divine Service, one of their number officiating, and the Incumbent of the Church, once a Missionary of the Society, administering the Holy Communion to them.

While the new church was building the American Missionaries lent one of their places of worship for the English services, but

* One authority says in 1769, another gives the date as 1785 [1a].

declined it for a Tamil service. The Tanjore Christians, however were in prosperous circumstances, and able to hold their own, but year by year an increasing number of Christians migrating from Tinnevelly were "absorbed in the American community." This was one of the effects of the treaty of 1857, by which the Society was excluded from all but the Ramnad division of Madura [6]. It seems incredible that the Society could have been party to such an arrangement, and in fact, when it became aware of it, which was not till 1878, it promptly and emphatically disowned it. [*See* p. 559.]

In another matter the Madras Committee exceeded their powers. In 1881 the Society learned that they had in 1868 transferred the Church at Madura to the Bishop of Madras, but although this action was unauthorised, it caused less objection as the building was to be held in trust for the service of the Church of England.

A new church was consecrated on January 15, 1881 [7].

The resolutions of the Society on the questions raised by the agreement of 1857 are given on p. 559, and although as yet it has not itself directly occupied the town of Madura, it has since 1883 assisted in providing for the native Christians there by lending one of its native clergymen to the Bishop of Madras. This arrangement (which is similar to that made in the case of Vellore [p. 527]) satisfied the Bishop, who thought (in 1883) that the Society should not reoccupy Madura, but that the Church of England "may and perhaps ought to do so" [8].

References (Madura).—[1] R. 1838, p. 87; R. 1854, pp. 94–5; M.R. 1854, pp. 177–8. [1*a*] R. 1838, p. 87; Report of S.P.G. Missions, 1836–8, printed by M.D.C. 1839; R. 1854, p. 94. [2] R. 1830, p. 48; R. 1831, pp. 171–3, 176–8; R. 1833, pp. 60, 167; R. 1837, p. 50; R. 1838, p. 87; M.R. 1854, pp. 94–5. [3] R. 1838, p. 87. [4] Q.P., July 1842, pp. 8–10. [5] R. 1850, p. 74. [6] Statement by Rev. G. Billing 1880 in Correspondence relating to the Ramnad Boundary Question: *see* D MSS., V. 49, at end of M.D.C. Minutes. [7] Standing Committee Book, V. 40, pp. 112–13; I MSS., V. 47, pp. 27–31, 78–9. [8] I MSS., V. 47, pp. 77–9, 262–4; R. 1891, p. 23.

(VI.*a*) **DINDIGUL, THE PULNEY HILLS.** A branch of the Trichinopoly Mission (S.P.C.K.) was commenced at Dindigul in 1787 by the Rev. C. Pohle. Up to 1830 it appears to have fared similarly to the Madura Mission [*see* p. 554] [1].

S.P.G. Period (1825–60).—In connection with the Madura Mission Dindigul was visited in 1830 by the Rev. D. SCHREYVOGEL, who reported, as an instance of the ignorance and superstition of the people, that the body of a criminal which had been left hanging on the gallows near Dindigul, "as a warning to others," was resorted to by natives from all the surrounding country, in the belief that it performed miracles; money was offered, and the sand under the corpse was taken away to be mixed with water and drunk [2].

In 1836 small congregations were formed in the district, and in 1837 the Rev. W. HICKEY was stationed for a time at Dindigul and a Mission was organised. Services were held in English and Tamil and some Romanists conformed, but the converts from heathenism were not numerous, and the introduction of the caste test in 1857 affected both school and congregation [3].

A more hopeful station was begun in 1847 on the Pulney Hills among the Poliars, an aboriginal tribe. Being persecuted by the dominant Manadie, or landed proprietor of the district, two of the

Poliar headmen sought out Mr. Hickey. They had been told that Padres *alone* were likely to sympathise with such outcasts, and that his religion "was one of mercy to the poor," and they begged "Hickey Padre" to receive them and their people, over 1,000, under Christian instruction. The baptism of the two headmen was soon followed by that of 381 of the tribe, who received teachers gladly and guaranteed the repayment of the expenses of the Mission to them in the event of a general apostasy or secession. Some did secede under the influence of the Manadies, but this was stayed by Mr. S. G. COYLE, who "for six years with a self-denying and contented mind" lived in a mud cottage, labouring among them as Catechist till 1854, when he was ordained [4].

The Mission was now "full of promise," and the BISHOP OF MADRAS, who in 1853 baptized 13 and confirmed 46 converts, rejoiced as he stood on the hills and contemplated the 300 Christians gathered from the wilderness and crowding the church [5].

Many of the converts, however, apostatised during the years 1856–8 [6]. The withdrawal of the Society from this part of Madura district has been noticed on pp. 554–5.

References (Dindigul and the Pulney Hills).—[1] R. 1839, p. 143; M.R. 1854, pp. 177–8. [2] R. 1851, pp. 173, 175, 177–8. [3] R. 1837, p. 50; R. 1838, p. 86; R 1839, pp. 136, 143–4; R. 1857, p. 102. [4] R. 1854, pp. 94–5; M.R. 1854, pp. 179–86. [5] M.H. No. 27, pp. 7, 8. [6] R. 1857, pp. 111–12; R. 1857, p. 102; R. 1858, p. 100.

(VI.*b*) **RAMNAD.** The ancient Zemindari of Ramnad (area, 1,600 sq. miles) lies on the east coast of the Indian Peninsula, north of Tinnevelly. Since about the beginning of the 17th century it has been in the possession of a powerful race of Maravers, who obtained their lands through their fidelity and allegiance to the great Pandyan Kings of Madura. English control was introduced in 1781, and Ramnad now ranks among the most important and wealthiest of the States, paying an annual tax to the British Government. Connected with it are eleven islands, the most noted of which, viz., Rameswaram, forms a link in the "Adam's Bridge" connection of the Peninsula with Ceylon. From their control of the passage from the mainland the ruling Chiefs derived their hereditary title of "Setupathy" (="Lord of the Bridge or Causeway"); and the town* of Ramnad, from which the district takes its name, is called after the god Ramanathasawmy at the temple in the island of Rameswaram or Pamban. The capital was removed to Ramnad from Pogalur in the reign of Regunda (1674–1710). When this Setupathy died his forty-seven wives were burnt alive along with his dead body.

The country is extraordinarily flat and uninteresting, there being but one small rock in the whole district, and beyond twelve miles inland the heat is generally intense. The perpetual passing of pilgrims to and from Rameswaram (which contains the second most sacred temple in India), adds to the unhealthiness of the country.

The people are mainly agriculturists. Most of them probably belong to the Tamil nation, and of the many castes the oldest and still the chief is the Maravar, and the most numerous the Vellalar. The prevailing religion is Hinduism; but with it the lower classes combine the worship of the titular gods or demons.

Christianity was first introduced by the Roman Catholics during the supremacy of the Portuguese at the beginning of the 16th century, and one of the famous Jesuit Missionaries, John De Britto, who had courted martyrdom, had his wishes gratified in 1693. Subsequently to 1785 Schwartz and other Lutherans employed by the S.P.C.K. laid the foundation of a Mission at Ramnad.

A School was first established in the Fort with the support of the ruling Prince—his children and those of his successors (down at least to 1857) invariably attending for instruction; and in February 1800 was dedicated (by Gericke) a church which had been erected in 1798 under the superintendence and with the aid of Colonel Martiny, the Commandant of the Fort (a Roman Catholic) [1].

* 300 miles S.W. of Madras and 100 N.W. of Ceylon.

S.P.G. Period (1825–92).—The Mission was nominally adopted by the Society in 1825 [*see* p. 502], but it continued (as it had under the S.P.C.K.) without a resident Missionary until 1837, when the Rev. W. HICKEY was stationed there. At the end of 1838 he returned to Dindigul (having established two Tamil Schools) [2].

The Mission now came under the Tanjore Missionaries, who however represented in 1839 that it was impossible for them to do much for a place 120 miles distant [3].

In 1854 it was placed under the temporary charge of the Rev. A. F. CAEMMERER of Nazareth. Not more than 58 Christians assembled to meet him at his first visit, but four of them had travelled 20 to 25 miles [4]; and during his two years' superintendence his labours were "abundantly blessed" [5].

In 1857 the Rev. J. F. KEARNS reported of the Mission:—

"The aggregate number of converts does not exceed 500, a miserably small number when we consider the early date of the Mission, but by no means to be thought lightly of when we reflect on the disadvantages they have lain under. Give them a resident Missionary, a man of zeal and earnestness, whose heart is filled with the love of Christ, and I feel sure that the Lord of the harvest will bless him with a rich harvest. The congregations are instructed by a few native Catechists, under the superintendence of Mr. Shaller, the Society's East Indian Catechist. The schools are good: the English school in the fort is, without exception, the best in any of the Missions in the south, Seminaries excepted" [6].

In this year, at the instance of the Rev. H. POPE, an agreement was entered into by the Madras Diocesan Committee and the American Dissenting Mission as to boundaries. [*See* p. 554.]

The Rev. T. H. SUTER took charge of the Mission in 1859 [7]; and in 1860 a superior school (erected by the Manager of the Zemindari) was established [8].

The Rev. Dr. J. M. STRACHAN, the resident Missionary in 1864, stated that many adults had sought baptism, but had not yet obtained it from him. Converts were to be bought "any day with rice," and "What will you give us if we become Christians?" was not an uncommon question. But there were some earnest inquirers who but for caste would join the Mission. Finding that caste prejudices rendered the services of the Mission agents useless, he decided not to employ any caste-keeping Christian as catechist, but all the agents except one resigned in consequence [9].

The ministrations of the native deacon, the Rev. J. D. MARTYN, proved acceptable, and Dr. STRACHAN'S influence increased during a visitation of cholera in 1865 [10].

Owing however to the irregular supply of Missionaries—there being four changes between 1857 and 1867—the history of the Mission was a chequered one until 1878, when the Rev. G. BILLING undertook the revival and organisation of the work. The Christians then numbered 361, and of schools there were only a few. The chief obstacle to the conversion of the people did not consist in their attachment to idol-worship, but in "love of the world" [11].

The headquarters of the Mission, for some time in the Island of Pamban, were afterwards removed to the outskirts of Ramnad, where was purchased, in 1874, "Singara Tope," formerly a hunting-box of the Rajah, which had harboured all manner of strange wild beasts and reptiles [12].

In July 1874 a Boys' Boarding School was opened; accessions from five villages swelled the number of adherents to 600 in the next year, and in 1876 a new church was completed. Two native clergymen assisted Mr. Billing, and the work continued to progress [13].

During the great famine of 1876–7 the Valiyers from the neighbouring villages flocked into the town of Ramnad, and were received into the Mission Relief Camp. Mr. Billing considered that but for this "they would probably never have been brought under the influence of Christianity." The Valiyers are by occupation chiefly fishers and charcoal-makers. Socially their caste is not a degraded one, but they are by nature "emphatically low in their moral habits—if indeed they can be said to have any conception of what is right."

At the conclusion of the famine, their huts having been swept away by flood, the Missionaries formed (for such as were willing to prepare for baptism) three settlements near their former abodes, where they could still engage in their hereditary occupations. To one the name of Puthukovil (= "the New Church") was given by the people themselves; to the second that of Adhiyatchapuram (= "Bishop's Town"), in memory of their indebtedness to Bishop CALDWELL during the famine; the third received no distinctive name.

Visiting every part of the district in 1878 and holding confirmations in five centres, Bishop CALDWELL found that the Mission had "taken a wonderful stride ahead" since the famine—the number of villages with Christians having increased to 149, and the accessions being "larger in proportion" than in any other district in South India. "In no part of our Mission field was the work done of a better quality."

The restraints of Christianity press heavily upon the Valiyers, but in 1888 they were reported to comprise "95 per cent. of the Christian population" of the Ramnad division of the Mission [14].

Another result of the famine was the founding of two orphanages in the Central Mission Compound for destitute children of both sexes; and in connection therewith a printing press and bookbinding department was opened in 1882 with the object (which has been realised) of forming "the nucleus of a self-supporting and indigenous Christian community in the town of Ramnad." Other branches of industry were added in 1883, and of the press it was reported in 1888 that it was "*the only one*" in the diocese of Madras "*worked entirely by Christians*" [15].

In 1880 the first favourable harvest since 1877 gave the ryots the heart and means for festivals of their heathen religion, and the refusal of the Christians to join led to bitter persecution, which continued some time and checked progress [16].

In the next year a long-standing question as to boundaries was settled. The terms of the treaty between the Madras Diocesan Committee and the American Dissenting Mission in Madura in 1857, referred to on pages 554–5, were immensely disadvantageous to the Society. Up to 1878 the Committee's efforts in Ramnad were very spasmodic, and they seriously contemplated handing over the Mission to the Americans. In 1876 Mr. Billing proposed to the latter a revision of the boundary, and was allowed to remain in possession of two disputed villages. Unconsciously the treaty was infringed on both sides, and

in 1878 the Americans asked him to sell land at one place and to transfer the congregations to them. This he declined to do, and advised the Madras Committee to either withdraw from the treaty or get it modified. Adherence to it would have involved the withdrawal of the Church from nineteen villages, leaving over 704 adherents (128 baptized) to join the Americans or the Jesuits, or to return to heathenism [17]. The action of the Society in the matter is expressed in the following:—

"*Resolutions of the Standing Committee, May* 5, 1881.

"1. That the Society does not consider itself pledged to any action taken by any Diocesan Committee unless such action fall within the powers possessed by such Committee or has received the formal sanction of the Society.

"2. That the Ramnad Boundary Question though recorded in the minutes of the Madras Diocesan Committee in 1857–8 was not brought under the notice of the Standing Committee previously to 1878, and that when in 1878 the Madras Diocesan Committee called attention to the question, the Secretary, under the instructions of the Standing Committee, wrote as follows:—'With regard to a proposed revision of a boundary line between the American Mission at Madura and our own Ramnad Mission, the Standing Committee desire me to say that they have the greatest repugnance against recognising any agreement with other Societies as to the limits of their several Missions, and they desire to warn the Madras Diocesan Committee that the Society must on no account be committed to any such agreement' (*Letter from Rev. W. T. Bullock to Rev. Dr. Strachan, 12th April*, 1878).

"3. The Standing Committee see no reason now to depart from the position taken by them in 1878. They feel most deeply the evil of rival Christian organizations contending for converts in the presence of the Heathen, and deprecate as strongly as possible any such action on the part of their representatives. They claim, however, for the Church, the full liberty to minister to her own children, and to evangelise the heathen. At the same time the Standing Committee express a hope that in any action which the Missionaries of the Society may enter upon hereafter, the utmost care will be taken to cultivate amicable relations with other Christian Missionaries" [18].

In 1882 Mr. BILLING was transferred to Madras, and after three years' zealous and self-sacrificing labours the Rev. W. RELTON, the next resident Missionary, followed him, but continued to exercise a general control over the work at Ramnad with the assistance of the Rev. A. B. VICKERS.

Since 1873 the Christians had increased from 861 to 3,146, the Catechumens from 11 to 920, communicants from 91 to 741, the scholars from 179 to 1,138, churches from 1 to 5, and the Mission had been divided into six districts, viz. Ramnad, Kilakarai, Paramagudi, Kilanjuni, Rajasingamangalam, and the Isle of Pamban [19]. The church at Paramagudi, which was built chiefly through the munificence of a lady in England, was dedicated to the Patience of God [20].

Returning in January 1888 Mr. Billing was accorded an overwhelming reception, being met outside the town by large numbers of the people and "driven in triumph to the church where a short thanksgiving service was held." The next day "nearly all the influential Hindoos of Ramnad" joined in welcoming him at the High School, one of them assuring him of "the appreciation of all classes and creeds in the elevating and philanthropic work of Christian Missions."

The High School had been for some years self-supporting, and the centenary of its establishment had been celebrated in 1885.

The Kilanjuni district was in charge of the Rev. J. SADANANTHAM, the first native of Ramnad admitted to Holy Orders (deacon, 1886). He was one of a few boys gathered into a school opened by the Rev. H. POPE in 1857, and though his guardian was a Roman Catholic he eventually joined the Mission. With one exception all the other agents also of Kilanjuni were natives of the district.

In the Island of Pamban, however, there had been retrogression among the the Kadiers—a caste so degraded that the Mahommedans regarded them as "too low in the scale to be worthy of being made followers of their Prophet." It is supposed that Christianity had originally been introduced among them by the Dutch [21].

In 1889 Mr. BILLING was driven to England by illness, and on November 2, 1890, his successor, the Rev. A. H. THOMAS, died at his post [22]. Brief as was his ministry Mr. Thomas gained a "marvellous" influence over Hindus as well as Christians, and a month before his death the entire inhabitants of a village, 110 in number, renounced idolatry, and surrendered to him their idols and other symbols of Paganism [22*a*].

One of the last acts of Bishop CALDWELL (to whose episcopal oversight Ramnad had been entrusted as well as Tinnevelly) was to visit the Mission in 1890 and confirm 185 candidates [23]. At present the Mission is under the charge of the Rev. A. D. Limbrick [24].

STATISTICS, 1892.—Christians, 3,409; Communicants, 831; Catechumens, 859; Villages, 121; Schools, 34; Scholars, 1,052; Clergymen, 9; Lay Agents, 134.

References (Ramnad).—[1] The "Ramnad Manual," pp. 126–33; Caldwell's Early History of Tinnevelly, pp. 54, 63–4; M.F. 1857, pp. 111–14; M.F. 1888, p. 464; I MSS., V. 49, pp. 193–4. [2] M.F. 1857, p. 114; R. 1838, pp. 87–8. [3] R. 1840, p. 92. [4] R. 1854, pp. 91–2. [5] R. 1856, p. 107. [6] M.F. 1857, pp. 114–15. [7] R. 1859, p. 115. [8] R. 1860, p. 136. [9] R. 1864, pp. 119–20. [10] R. 1865, pp. 125–7. [11] R. 1867, p. 116; R. 1874, pp. 30–1; M.F. 1888, p. 464; M.D.C. Quarterly Report No. 19, p. 38. [12] M.F. 1888, pp. 312, 462–3. [13] R. 1875, pp. 29, 30; R. 1876, p. 25. [14] M.D.C. Quarterly Report No. 19, pp. 39, 40; R. 1878, pp. 33–4; R. 1879, p. 33; R. 1888, pp. 52–3. [15] M.D.C. Quarterly Report No. 19, pp. 36–8; M.F. 1888, pp. 314, 462, 466–9; M.F. 1890, pp. 414–15. [16] R. 1880, pp. 41–2; R. 1883, p. 40. [17] Correspondence relating to the Ramnad Boundary Question, D MSS., V. 45. [18] Standing Committee Book, V. 40, pp. 18, 44, 47–8, 50–2, 163; I MSS., V. 47, pp. 45–6, 86–7. [19] M.D.C. Quarterly Report No. 19, pp. 38–43; R. 1884, p. 39; R. 1885, p. 46; R. 1888, pp. 51–2; M.F. 1888, pp. 465–6, 469. [20] M.D.C. Quarterly Report No. 19, p. 41; M.F. 1890, p. 411. [21] M.D.C. Quarterly Report No. 19, pp. 42–3. [22] R. 1889, p. 54; R. 1890, p. 47; M.F. 1890, p. 470. [22*a*] I MSS., V. 49, pp. 193–4. [23] M.F. 1890, pp. 410–17. [24] R. 1891, p. 23.

(VII.) **MYSORE.** This native State, situated to the south of Dharwar and the Hyderabad ceded districts, forms a tableland 2,000 feet above the sea level, and contains several prominent hills crowned with forts. In early time Mysore was the principal seat of the Jains. For the greater part of its history it has been under Hindu rulers. *Area*, 24,723 sq. miles. *Population*, 4,943,604; of these 4,639,104 are Hindus and 38,185 Christians; and the majority speak Canarese.

The Society's operations have been carried on in the districts of Bangalore (1837–92), Sheemoga, and Oossoor.

Bangalore (1837–92) (with Sheemoga and Oossoor or Hosur).—At some time previously to 1837 Mr. MALKIN, the Chaplain at Banga-

lore, began Mission work by employing a catechist at his own cost. By the advice of Archdeacon ROBINSON of Madras this catechist was adopted by the Society and nominally placed under its Missionaries at Vepery, but they, being 200 miles distant, never visited him, and "he continued keeping school, and every now and then calling upon the Chaplains to baptize and bringing some 10 or 12 poor ignorant natives to the Communion at the English Church." On the Rev. G. TREVOR taking charge of the chaplaincy (1838) he found the Mission "a mere name"—represented by 40 persons under an ignorant and unworthy native teacher. Hitherto there had been no local support of the Society, but on the Madras Committee of the Society providing an educated catechist (Mr. Coulthorp), Mr. Trevor raised a fund for the erection of some schools, and "the Mission Church of St. Paul," which was consecrated on March 31, 1840, and "dedicated for Divine Service *in the native languages only*." Before leaving Bangalore Mr. Trevor, with the approval of the Bishop, organised (about 1844) a local Association of the Society, which the Madras Committee at first discountenanced so far as to withdraw their own agent, but the Society welcomed the Association, and on appeal to it the difficulty appears to have been amicably settled [1].

"Much good" was at this time (1844) being effected by this *Tamil* Mission, which contained 333 baptized persons. Extensions had been made to Mootoocherry and to Sheemoga, and (let it be recorded to their credit) the European residents at Bangalore were "ready to contribute to similar attempts" at Mysore, Oossoor, and several other places [2].

The openings could not be taken advantage of by the Society, which only succeeded in placing a single ordained Missionary at Bangalore, and the result in 1854 was reported to be "a feeble and disheartened Mission . . . surrounded on all sides by difficulty and discouragement, with little hope of satisfactory progress under existing circumstances." The clergyman then in charge, the Rev. D. SAVARIMOOTOO, a native [3, 4], had been partly supported by the Bangalore Association since 1851; and in 1858 the Mission was "left entirely to local management and the support which it is sure to receive from the large European community of Bangalore with four clergymen" [5].

Meanwhile, in 1840, at the instance of Mr. H. Stokes, of the Madras Civil Service, who presented premises at Sheemoga, the Society had undertaken to support a Mission there among the Canarese, and the Bishop of Madras in 1841 expected much from the opening there [6]. Little or nothing however appears to have been actually attempted then, and though the Society's connection with Bangalore was subsequently resumed, and is still continued, with an out-station at Oossoor, the Canarese as a body still remain untouched by the Church [7].

STATISTICS, 1892.—Christians, 837; Communicants, 337; Catechumens, 11; Villages, 7; Schools, 8; Scholars, 280; Clergymen, 1; Lay Agents, 33.

References (Bangalore, with Sheemoga and Oossoor).—[1] App. Jo. D, pp. 305–14,

816–19; R. 1844, pp. 86–7. [2] R. 1844, pp. 87–8; M.R. 1854, pp. 187–8. [3] M.R. 1854, p. 188. [4] App. Jo. D, pp. 307–9; R. 1842, p. 115; R. 1844, p. 86. [5] R. 1854, pp. 95–6; R. 1855, p. 121; R. 1856, p. 119; R. 1857, p. 105; R. 1858, p. 95. [6] Jo., V. 44, pp. 358–9; R. 1841, p. 75; R. 1842, p. 116. [7] R. 1884, p. 36; R. 1891, p. 24.

(VIII.) **HYDERABAD**, the largest of the Indian Native States, occupies the Deccan or central plateau of Southern India. The ruling dynasty—that of "the Nizam" (who ranks highest of all the Indian princes)—is of Turkoman origin. *Area* (including Berar), 98,000 sq. miles. *Population*, 11,537,040. Of these 10,315,249 are Hindus, 1,138,666 Mahommedans, and 20,429 Christians; and about 4½ millions speak Telugu, 4 millions Mahratti, and 1½ millions Canarese.

The Society's operations have been carried on in the districts of Secunderabad and Hyderabad.

Writing to the Society on December 7, 1841, the Bishop of Madras said of the capital of the Native State: Hyd[e]rabad "may be called pre-eminently the wicked city; for I am told that there is no abomination which is not known and common within its walls; . . . a Missionary would have at present, humanly speaking, no chance . . . but at Secunderabad, the British cantonment, I think that much might be done" [1].

Whether Hyderabad exceeded Sodom in wickedness is open to question; but certain it is that it contained more than "ten righteous," for as early as 1828 over £400 was collected there after a sermon by Archdeacon Robinson of Madras in aid of the Society's operations in India [2], and at the time the Bishop wrote (1841) the nucleus of a Mission had already been formed in the immediate vicinity—at Secunderabad—by one of the late Chaplains, the Rev. Mr. Whitford, who had gathered a little band of native Christians [3].

S.P.G. Period (1842–92).—At Secunderabad the Society in 1842 stationed a native Missionary, the Rev. N. PARANJODY, "an excellent man" (reported the Bishop in 1844), who "has been already instrumental . . . in bringing many of his countrymen . . . to . . . Christ" [4].

Mr. PARANJODY was regarded "with general and just respect by the European community," who supported his Tamil and Telugu day schools, which by 1848 were "scattered over the station" and extended to "Bolarum and the Residency at Hyderabad," at both which places "excellent churches" had been recently built by the English congregations [5].

With the help of Major Hall a new Mission Church was erected at Secunderabad in 1852–4, and at its consecration on November 29, 1855, the Bishop of Madras held a confirmation [6].

Meanwhile (in 1852) 66 of Mr. Paranjody's candidates had been confirmed [7], he had begun to officiate weekly at a church in Hyderabad (probably at Chudderghaut, a suburb) [8], and he could now (1855) report his first convert from Mahommedanism [9].

In 1858 his preaching was interrupted with violence by the Mahommedans, but his converts resisted the attempts of a Mormon emissary to draw them away [10].

Mr. PARANJODY remained in charge of the Mission until 1861 [11], and although by his successors (mostly native clergymen, who, their Bishop says, have worked "zealously and well") efforts continued to be made to reach the Mahommedans and Telugus also, by means

of schools, and in 1875 some of the former were among the converts [12], yet the Mission has scarcely touched Mahommedanism [13].

With a view to extending Missionary operations to the Mussulmans, and the Mahrattas and Canarese, and forming a chain of stations to connect Hyderabad with the C.M.S. Missions at Kammamet, Masulipatam, the Bishop of Madras has frequently appealed to the Society for the necessary means. Thus far the Society, in view of limited funds and superior claims elsewhere, has felt unable to enter on the work [14].

STATISTICS, 1892.—Christians, 565; Villages, 42; Schools, 8; Scholars, 262; Clergymen, 3; Lay Agents, 40.

References (Hyderabad).—[1] R. 1842, pp. 114, 116–17. [2] R. 1828, p. 52. [3] R. 1842, pp. 114, 116–17; R. 1848, p. 99. [4] Jo., V. 45, p. 23; R. 1842, p. 26; R. 1844, p. 6. [5] R. 1848, pp. 99–101. [6] Jo., V. 46, p. 87; R. 1852, p. 103; R. 1854, p. 97; R. 1855, p. 119. [7] M.H. No. 27, pp. 10, 11; R. 1852, p. 106. [8] R. 1854, p. 97; Q.P., July 1854. [9] R. 1855, pp. 119–20. [10] R. 1858, p. 105. [11] R. 1861, p. 166. [12] R. 1861, p. 166; R. 1863, p. 98; R. 1864, pp. 118–19; R. 1875, p. 31. [13] R. 1884, p. 36. [14] R. 1884, p. 36; R. 1888, p. 56; I MSS., V. 49, pp. 173–5, 185–7.

(IX.) **THE TELUGU MISSION.** The Telugu district, comprised in the collectorates of Cuddapah and Kurnool, a country of hills and valleys, forms one of the most arduous of Mission fields. The rainfall is the smallest in the Presidency, and yet at one season the land is flooded, while at another vegetation is burnt up by the sun and all work in the fields ceases. Broad belts of jungle cross the country, and for several months in the year malaria pervades every village and invades almost every house. The Telugus are for the most part a poor agricultural people, and though they are rude and uncultured their language is so sweet and flowing that it is called the "Italian of the East." The Telugu-speaking inhabitants of India number 19,885,137 millions—that is, nearly five millions more than the Tamil population. Christianity was introduced among them by the Roman Catholic Missionaries towards the end of the 18th century. Since 1822, when the London Missionary Society began work there, the field has been occupied by the Independents, American Baptists, American Lutherans, and other sects, besides the two great Missionary Societies of the Church of England. Roughly speaking, the field occupied by the S.P.G. lies between the towns of Cuddapah, Kurnool, and Cumbum—more especially in the valleys of Kundée and Cumbum—and now forms the three Mission districts of Mutyalapâd, Kalsapâd, and Nandyal-Kurnool [1].

Mutyalapâd is 45 miles north of Cuddapah, 85 miles south of Nandyal, and 50 west of Kalsapâd [2].

The Telugu Mission of the Society in the Cuddapah district originated with a few families who separated from the London Missionary Society when their pastor, the Rev. W. Howell, joined the Church of England in 1842. Being left without a minister they applied to the Rev. W. W. Whitford, the Chaplain of Poonamallee, who occasionally visited Cuddapah to administer the Sacraments. He received them into the Church of England, gave them land on which to build houses, and appointed a catechist and schoolmaster. For the administration of the Sacraments they remained dependent upon the occasional visits of a Chaplain until the appointment of the Rev. U. Davies by the Additional Clergy Society to the charge of the English congregation at Cuddapah in 1849. Mr. Davies not only took the Telugu Christians under his pastoral care but organised evangelistic work among the surrounding heathen, and with such effect that 30 converts were baptized at Rudraveram (55 miles north of Cuddapah) in July 1852, 80 at Gublagundam Jumbledinne in September 1853, and in the next month all the Malas of Mutyalapad and many in Goryganur and Muddhur applied for Christian instruction. The Malas (from whom most of the converts were drawn) are of the same class as the Pariahs of the Tamil country, and the movement among them in favour of

Christianity so alarmed the Reddies and Curnums that at their instigation Mr. Davies was maltreated and violently driven out of the villages by the Sudras of Wonypenta and Mutyalapad in December 1853 [3].

S.P.G. Period (1854–92).—Mr. Davis now went on sick leave; and on his appeal the Society, which had been urged by the Bishop of Madras in 1841 to establish a Mission at Kurnool, took up the native Mission in 1854 [4].

The Rev. J. CLAY, who since March 1854 had been undertaking the English duty at Cuddapah, became in September the first Missionary of the Society in the district, having as his assistants Messrs. J. F. SPENCER (joined 1854, ordained 1863), and J. HIGGINS (joined 1855, ordained 1860); and in June 1855 the headquarters of the Mission were removed to Mutyalapad [5].

From this centre the three Missionaries carried on systematic work in the neighbourhood: the Gospel was preached to all classes, but from the beginning the only real substantial impression made was upon the Malas, who came forward in small communities and placed themselves under Christian instruction. As a class the Malas are weavers, they are also employed as agricultural labourers, coolies, village watchmen, horsekeepers and servants. After daily instruction and a probation of one to two years those of approved character and conduct were baptized. The condition of the majority when first they sought Christian instruction was thus described by Mr. Clay—using the words of a Mala from a distant village:—

"I asked him why he desired instruction, and what he knew of Christianity? His reply was: 'I know nothing: I do not know who or what God is, I do not know what I am or what will become of me after death; but all this you can tell me, and I have come to be taught by you. Become our Guru, and we will obey you in all things.'"

In 1856 about seventy (gathered from six stations) were confirmed by the BISHOP OF MADRAS. Village after village yielded inquirers, and a difficulty was experienced in providing instruction. As soon as possible Christian youths were trained and appointed teachers to their own people. This was the beginning of the native agency [6].

By 1859 thirteen congregations had been formed, including a total of 1,146 adherents, of whom 600 were baptized [7], and this in a district notorious "for the hardened and daring felons which it produced," and in which the opposition to the introduction of Christianity had not been "exceeded in virulence in any part of India" [8]. Though the Christians were subjected to "considerable persecution"—in some instances being "violently beaten," in others having their houses burned or robbed, and this frequently at the instigation of the village magistrates (Brahmans mostly) [9]—the Telugu Mission now ranked next to Tinnevelly in showing the most hopeful signs of progress [10]. The Christians were becoming industrious and careful; not one was dependent for support on the Mission, but on the contrary the weekly offertory was "amply sufficient" to relieve the sick and infirm of each village [11].

Provision for the extension of the work was made in 1859 [12], and in 1861 a new centre was formed under the Rev. J. HIGGINS at Kalsapad, a moderately-sized village, isolated and seldom visited by

Europeans. The work in the district has been very successful [13]. (About this time, however, on account of disputes and quarrels between him and his flock, the teacher of the Cuddapah congregation was withdrawn. He was never replaced, and the congregation, left without supervision, broke up, some of its members becoming teachers in the Mutyalapad Mission, the rest drifting back into the ranks of the L.M.S. [13*a*].)

Among four villages added to the Kalsapad branch in 1863 was one called Obelapoor, three miles distant. The people had been long anxious to join, but on account of their character—as professional thieves—Mr. Higgins at first refused to have anything to do with them. At last he consented to receive them under instruction provided they built decent houses, erected a place of assembly for prayers, and adopted new means of livelihood, and further that no rumour of their dishonesty reached him in the interval. About a year after "this ultimatum was issued" he wrote (1863):—

"How vividly the scene recurs to my mind of the hopeless circumstances under which it was published! It was my first visit to the village, one of the most wretched I have ever seen; the houses, as I have before described them, being little better than cock-baskets built of date branches. It seemed impossible to preserve order, for much as the people wished to express by silence, a respect for my presence, they were continually defeating their own wishes. Now the men would swear at the women, and again the women would scream at their children. Seated under a tree I briefly explained to them my intentions. I did not even venture to ask them to join me in a prayer, but rode away, afterwards thinking on the unpromising work I had taken in hand, and not a little dismayed at my last discovery, which was that many of the men had two wives each! And yet, with hardly anything that I can attribute to my own exertions, this village has turned out far better than I expected. I lately visited it, and how great a contrast the village presented to the scene I first witnessed! Most of the people had built their houses, and a neat little school-room had been erected. If nothing more, cleanliness, which is next to godliness, seemed in some measure to have been attained. The congregation that assembled for prayers was quiet and orderly—and the school children were pretty well advanced. Some of the men had set up looms and taken to weaving, others had engaged in the trade in goat-skins and buffalo horns, and in cases where parties were without the capital to build a house, they had gone down to Budwail, and by working for a few months as coolies on the roads, were enabled to lay by sufficient for that purpose. Thus it will be seen that on an almost hopeless soil a great change has been effected" [14].

At the Bishop's visit in this year 17 natives (9 women) walked 80 miles to be confirmed [14*a*].

In 1863 the custom of offering first-fruits to God was introduced at Kalsapad, partly in order to supersede the heathen festivals in honour of "Magnæ Matris," usually celebrated after abundant harvests [15]. At Mutyalapad also the principle of self-support was well acted upon—"all the schools and chapels in the villages," excepting the central one, having been erected without aid from the Society. Such was the report in 1866 [16], when Mr. Higgins was succeeded at Kalsapad by the Rev. J. F. SPENCER. Amid much sickness and discouragement the Missionaries persevered in their efforts, until in 1869 the congregations and the baptized had increased threefold [17].

In the next ten years the Missionaries, whose powers were failing, were unable to effectively supervise the growing work, and the bonds of discipline being slackened, much hard-earned fruit was dissipated. In the midst of all came the terrible famine of 1876–7.

Nevertheless the congregations in 1879 had increased to 76 (nearly double the number of 1869) and the adherents to over 4,000, of whom nearly 2,400 were baptized [18].

With the advent of Messrs. SHEPHERD and INMAN in 1877 and BRITTEN in 1881 new life was given to the work, but the new arrivals had hardly gained sufficient knowledge of the language to be useful when, in 1880, Mr. SPENCER retired, and in 1884 Mr. CLAY died. The latter, who was a good Telugu scholar, and helped in the revision of the Telugu Bible and Prayer Book, was the author of some useful works of instruction in that language [19].

On the appeal of Mr. Latham (the head of the Irrigation Department) a branch station was opened at Kurnool under a catechist in 1875, and in 1883 Mr. SHEPHERD was appointed to organise it as a new centre, including Nandyal. He soon had to take sick leave, and Mr. BRITTEN, who replaced him, was charged with the primary duty of establishing at Nandyal a Training College for native agents [20]. (A boarding school for this purpose had been started at Mutyalapad some twenty years before) [20*a*].

For nearly the whole of the next four years the two large Missions of Kalsapad and Mutyalapad, with their more than 100 congregations and 6,000 Christians, were virtually served by one Missionary. Towards the end of 1888 the Rev. H. G. DOWNES and in 1889 Mr. G. F. HART were added to the staff [21].

During the ten years 1879–89 the Telugu Missions had began to rival the old Tinnevelly Missions in continually increasing numbers, the baptized showing a more than two-fold increase [22].

The Report for 1884 stated :—

> "There is probably no Mission in the world with brighter prospects of an abundant harvest than that in the Telugu country. Thousands of the Malas and Madigas offer to place themselves under Christian instruction, but the Missionaries are unable to receive them owing to the paucity of teachers. The number of European Missionaries should be doubled, and that of the Native agents increased fourfold" [23].

A similar state of things was reported in 1891 [24].

The want of a native ministry had long been a pressing one, and the evil consequences of leaving the Christian congregations untended and unvisited had become painfully apparent. Hence the establishment of the Training College at Nandyal, on which much labour has been bestowed and not in vain. The first clergyman of Telugu race (the Rev. J. Desigacharri) was ordained in 1891 [25]. (Further particulars of the institution are given on page 794.)

The state of primary education in the Missions is indicated by the fact that about one in every five of the adult Christians is able to read—one-third being women. Much however remains to be done for the higher education of native girls, the future wives of the native teachers and clergy [26].

The converts in their poverty have shown liberality in "labouring for the maintenance of the faith." It is a rule that every Christian family shall pay at least one anna a month towards the fund for supplying native teachers, and all the agents, European and native, contribute one-twentieth of their monthly salary to the same fund.

The weekly offertory, too, is maintained even in "every little Prayer House" [27].

Through a Native Church Council formed in 1883 the various branches have been united and consolidated into one Mission [28], and this, though one of the youngest, is also at the present time "perhaps the most promising of all the S.P.G. Missions in India" [29].

STATISTICS, 1892.—Christians, 6,281; Communicants, 2,115; Catechumens, 4,819; Villages, 145; Schools, 95; Scholars, 1,743; Clergymen, 9; Lay Agents, 162.

References (The Telugu Mission).—[1] Q.P., May 1866, p. 2; M.D.C. Quarterly Report No. 7, 1885, pp. 52, 58; R. 1887, p. 39; M.F. 1890, pp. 444, 449. [2] M.F. 1859, p. 188; R. 1890, p. 51; M.F. 1890, p. 445. [3] M.F. 1859, pp. 185–7; M.D.C. Quarterly Report No. 7, p. 55. [4] Jo., V. 47, pp. 5, 6; R. 1842, p. 116; R. 1854, p. 99; M.F. 1859, p. 187. [5] R. 1855, pp. 112–13; M.F. 1856, p. 249; M.F. 1859, pp. 187–8; M.D.C. Quarterly Report No. 7, p. 55; M.F. 1890, p. 446. [6] M.F. 1856, pp. 249–53, 278–82; M.F. 1857, p. 253; R. 1856, pp. 110–11; R. 1857, pp. 97, 99–101; M.F. 1859, pp. 27–31, 188-90, 199–207; R. 1860, p. 141; M.F. 1890, pp. 445–6. [7] M.F. 1890, p. 446. [8] M.F. 1859, p. 26. [9] M.F. 1856, pp. 251, 279; R. 1857, p. 101; R. 1858, p. 99; M.F. 1859, pp. 26, 189; M.D.C. Quarterly Report No. 7, p. 55. [10] R. 1858, p. 96; R. 1859, p. 106; M.F. 1859, p. 27. [11] M.F. 1859, p. 203. [12] R. 1859, p. 106; M.F. 1859, pp. 25–8. [13] R. 1861, pp. 159–60; R. 1862, p. 161; R. 1863, p. 97; M.D.C. Quarterly Report No. 7, pp. 56–7; M.F. 1890, pp. 446–7. [13*a*] M.D.C. Quarterly Report No. 7, p. 56. [14] R. 1863–4, pp. 113–14. [14*a*] M.F. 1864, pp. 1, 2. [15] M.F. 1868, pp. 154–5; R. 1864, pp. 121–2. [16] R. 1866, p. 140. [17] M.D.C. Quarterly Report No. 7, p. 57; M.F. 1890, pp. 446–7: *see also* R. 1870, pp. 93–4. [18] M.D.C. Quarterly Report No. 7, p. 57; M.F. 1890, p. 447. [19] R. 1884, p. 34. M.D.C. Quarterly Report No. 7, pp. 57–8; M.F. 1890, p. 34. [20] M.F. 1875, p. 278; R. 1876, pp. 22–3; M.D.C. Quarterly Report No. 7, pp. 57–8; M.F. 1890, p. 448. [20*a*] M.D.C. Quarterly Report No. 7, p. 56. [21] R. 1884, p. 34; M.F. 1889, pp. 157–8; M.F. 1890, p. 449. [22] R. 1880, pp. 42; R. 1883, p. 39; M.F. 1890, p. 449. [23] R. 1884, p. 35. [24] R. 1891, p. 52. [25] R. 1883, p. 39; R. 1884, pp. 34–5; R. 1885, pp. 44–5; R. 1886, p. 45; R. 1887, p. 43; R. 1888, p. 51; R. 1889, p. 54; M.F. 1889, pp. 179–81; M.F. 1890, pp. 448–51; R. 1890, p. 51; R. 1891, p. 52. [26] R. 1890, p. 51; M.F. 1890, p. 451. [27] M.D.C. Quarterly Report No. 7, p. 53. [28] R. 1890, p. 51; M.F. 1890, p. 452. [29] *I* MSS. V. 49, p. 194; R. 1891, p. 52; M.D.C. Quarterly Report No. 7, pp. 52, 57.

(X.) **COIMBATORE DISTRICT** is situated between Madura (in the south) and Mysore (in the north), and was acquired in 1799.

In the S.P.G. Report for 1829 "Coimbetore" is mentioned as affording an instance of the beneficial influence of the early Missionaries of the S.P.C.K. in almost every part of the Peninsula. Though there was "no particular [Mission] station" in the district, the existence of a small congregation of Christians there (descendants of some original disciples of Schwartz) was reported by Mr. Sullivan, the Government "collector." They joined in the English service on Sundays, and for their benefit "the Madras District Committee" supplied Tamil Prayer Books [1].

S.P.G. Period (1875–92).—Visiting Salem in 1879, the Society's Secretary at Madras (Rev. Dr. Strachan) found there a "beautiful new Church built for the Europeans of the Station, to the cost of which . . . some of the native Christians subscribed." The latter formed a congregation of about 80 adults, nearly all being of the Vellalar caste. Many of them were from Tanjore, not one being a native of Salem, and most of the men occupied important posts under Government. In 1875 they were brought into connection with the Tanjore Mission, and in 1877 they received a resident clergyman—the Rev. J. Eleazer. "We were nothing before" (they said), "now we are a church, with our own Pastor" [2].

In 1891 the headquarters of the native clergyman were removed from there to the town of Coimbatore, where the Rev. D. W. Kidd, the Chaplain, had for some years been looking after the Tamil Christians, and now undertook to contribute towards the salary of a curate for the Tamils [3].

STATISTICS, 1892.—*Salem*: Christians, 120; Communicants, 45; Villages, 3; Clergymen, 1. *Coimbatore Town*: Christians, 200.

References.—[1] R. 1829, p. 209. [2] Dr. Strachan's Report of a Visit to the Missions in 1879, D MSS., V. 49. [3] I MSS., V. 49, pp. 142, 160, 195.

(XI.) **BELLARY** is one of the "ceded districts" made over to the British in 1800 by the Nizam of the Native State of Hyderabad. It lies between Hyderabad (in the north) and Mysore (in the south).

A Tamil congregation, consisting of about twelve Christians, was gathered at the town of Bellary by the Rev. R. W. Whitford in 1841, and for their benefit an endowment was formed by the Rev. Dr. Powell. Up to 1879 the Mission had always been in charge of the English Chaplains; but as they did not know Tamil the result was not satisfactory [1], and in 1880 the Society adopted the Mission and placed an efficient catechist there [2], and afterwards a native clergyman.

STATISTICS, 1892.—Christians, 345; Communicants, 186; Catechumens, 54; Villages, 4; Schools, 1; Scholars, 45; Clergymen, 1; Lay Agents, 6.

References (Bellary).—[1] D MSS., V. 49 (Rev. Dr. Strachan's Report of a Visit to the Missions, 1879). [2] Standing Committee Book, V. 40, p. 18; *The Bellary Magazine*, April 1892, p. xix.

STATISTICS (General).—In Madras Presidency, &c., where the Society (1825–92) has assisted in maintaining 216 Missionaries (108 Native) and planting 70 Stations (as detailed on pp. 911–15), there are now in connection with its Missions 48,038 Christians, 15,838 Communicants, 12,597 Catechumens, 1,060 Villages, 457 Schools, 17,256 Scholars, 87 Clergymen (74 Native), and 1,275 Lay Agents, under the care of two Bishops [pp. 766–7]. [*See also* Table, p. 780.]

CHAPTER LXXVII.

BOMBAY.

THE WESTERN PRESIDENCY of British India, entitled Bombay, comprises 24 British Districts and 19 Feudatory States, the principal geographical divisions of the former being Sindh, Gujarat, The Deccan, and The Konkan.

It was on the western coast that Europeans first gained a footing in India—the Portuguese at Goa in 1508 (which is still in their possession), and the English at Surat about 1611–13. The *island* of Bombay formed part of the dower which King Charles II. received in 1661 on his marriage with Catharine of Braganza, and in 1668 it was transferred to the East India Company. *Area* of the Presidency (including Native States, minus Baroda, 8,570 square miles), 197,845 square miles. *Population* (including Native States, 8,059,298), 26,960,421; of these 21,440,957 are Hindus, 3,537,103 Mahommedans, 74,263 Zoroastrians (Parsees), 13,547 Jews, 170,651 Christians; and 10,362,743 speak Marathi, 8,131,505 Gujerati, 3,068,434 Canarese, and 1,153,804 Urdu.

A MOVEMENT on behalf of the Society was organised in the city of Bombay in 1825, and its active operations in the Presidency have since been carried on in the districts of (I.) BOMBAY (ISLAND), 1834–92; (II.) GUZERAT, 1830–1, 1838–51; (III.) THE GREAT PENINSULAR AND BOMBAY AND BARODA RAILWAYS, 1863–76; (IV.) POONA, 1868–87; (V.) KOLAPORE, 1870–92; (VI.) AHMEDNAGAR, 1871–92; (VII.) DAPOLI, 1878–92; (VIII.) DHARWAR, 1888–92.

(I.) **BOMBAY**, 1825–92.

On May 23, 1825 (Whitsunday), the Governor of Bombay, the Chief and the Puisne Judges, the Commander-in-Chief and almost all the members of Government, together with all the Clergy of the island, and a majority of the principal civil, naval and military officers then within the limits of the Presidency, attended St. Thomas' Church, and there united with Bishop HEBER of Calcutta in forming a district Committee of the Society. The object of the Committee as then defined was to further the Society's designs in India, and more particularly to promote the establishment and support of Missions and schools within the limits of the Archdeaconry of Bombay; the maintenance and education in Bishop's College, Calcutta, of proper persons to conduct the same, also to supply to the College and to the Society information as to the means and opportunities for Missionary exertions in the Presidency of Bombay. The institution of this, the first Committee formed in India in connection with the Society, originated from a suggestion of Archdeacon BARNES, who also did much to secure its success [1].

Within six months Rs.13,700 were collected and forwarded to Calcutta for the purposes of Bishop's College [2]; and a "Bishop Heber Bombay Scholarship" was afterwards founded as a memorial to that exemplary prelate [3].

On his death the Society in December 1826 petitioned Government and the East India Company for the establishment of a Bishopric for Bombay, but this was not accomplished for ten years [4].

In the meantime efforts had been made to establish Missions in Guzerat and Bombay (in both instances for the Guzerattee-speaking inhabitants), but only one Missionary being forthcoming—viz. the Rev. T. D. PETTINGER, stationed at Guzerat in 1830, and he dying in 1831—the District Committee in 1834 decided "to make no further collections until one or more Missionaries should be stationed in this Archdeaconry." At that period the funds in the hands of the Committee amounted to Rs.15,000, and the only disbursement charged upon it was Rs.50 monthly to the Superintendent of the Native Schools in Bombay maintained by the S.P.C.K. [5].

In November 1836 Mr. G. CANDY, who had previously resigned his commission as a captain in the East India Company's army, arrived in Bombay with the desire of obtaining ordination and devoting himself to minister amongst the Indo-British and other neglected portions of our fellow Christians in the Presidency. After working nearly eighteen months as an unpaid lay assistant Mr. Candy was admitted to Deacon's orders by the Bishop of Bombay on Trinity Sunday 1838, and a special fund was raised by the Bombay Committee towards the support of the Mission. A school with an "Orphan and Destitute Asylum" attached was opened in 1838, and afterwards accommodated near Sonapore in new buildings, which included a chapel opened in 1840 and consecrated in 1843 by the name of the Holy Trinity. Among the communicants on the last occasion were two converted Brahmins, a Chinese, a Parsee, and a few other native Christians. The Bombay Committee, in formally taking the Mission under their care in 1840, had defined its object to be to promote the Christian education of the Indo-British community of the Islands of Bombay and Colaba, but not to the exclusion of other Christian classes of the population nor of

those not actually residing on the two islands; and thus it was that natives, Armenians, Africans and Chinese, as well as Eurasians and Europeans, were gathered in [6].

Through Mr. Candy's influence several families of Chinese were led to embrace Christianity in 1840. They burnt their idols in his presence, publicly renounced Buddhism in St. Thomas' Cathedral, and were baptized [7].

In 1844 Mr. Candy reported

"The erection of Trinity Chapel, and the stated public worship of God, together with the regular declaration of the Gospel therein, have been manifestly blessed of God to the raising of the Christian tone of many European and Indo-British inhabitants, residing in the district of the native town. The neighbourhood of Sonapoor has been notorious for profanity and profligacy; and the shameless conduct of baptized persons has, alas! produced an evil and deteriorating effect on the character of the heathen around. Now a great change is visible, though still not a few individual instances of the former profligacy from time to time call forth shame and sorrow. The natives now see a large and attentive congregation statedly assembling for the purpose of joining in the public worship of God. It is not unusual to see them standing at the door, or looking in through the windows from the opposite street. They are now convinced that the English *have a religion* (a point formerly much doubted), and that they do not regard their own will as the only rule of their conduct" [8].

The Mission continued to be productive of great good, and in 1850 its entire support was undertaken from local sources aided by an endowment fund, to which the Society contributed [9].

The amount of local support received by the Bombay Diocesan Committee (of late years so small) in 1845 exceeded in proportion that raised in aid of the Society in the other Indian dioceses [10].

In some parts of the Presidency a disposition was shown at this time by the chaplains and residents to assist in evangelising their heathen neighbours, and from Rajkote a scheme was submitted for providing, mainly through local contributions, that wherever a chaplain is stationed to minister to the Europeans a Missionary should be established to labour among the heathen. The Society promised its co-operation in such instances, but nothing practical appears to have resulted [11].

In 1860 the Society resumed operations in the city of Bombay, sending the Rev. C. GREEN to act as Diocesan Secretary and to organise Mission work [12].

On his arrival he found the Indo-British Mission "in a fairly prosperous state," and well supported locally, but only one agent of the Society employed—the Rev. C. GILDER, who was engaged in managing a school established by the S.P.C.K. [13].

Mr. Green's useful ministry was cut short by his death in 1861; but the interest which he had aroused in the cause continued, and the plans he had set on foot were taken up and extended by his successor, the Rev. C. DU PORT, aided by Messrs. GILDER, L. PRENTIS, C. KIRK, and G. LEDGARD, so that in 1863 the Marathi, Tamil, and Hindustani speaking natives, as well as Eurasians and Europeans, were being ministered to in their own languages [14].

The chief centres of operations were established at Sonapore and Kamatipura. At the former place the Indo-British Institution was again brought into direct connection with the Society, and it has

continued to provide a home and education for the humbler class of English and Eurasian children. In recognition of its usefulness Government granted a site and Rs.56,000 towards new school buildings, the foundation stone of which was laid by the Earl of Dufferin on December 9, 1884, this being his first public appearance in India. In so doing the Viceroy-elect asked permission "to substitute for a speech a humble subscription" and the Governor of Bombay stated that the schools had "long been among the most admirable and popular institutions" of the city [15].

Since Mr. Du Port's resignation in 1866, the Institution has been under the care of the Rev. C. Gilder, who has also assisted in work among the heathen, through the medium of the Marathi and English languages—efforts being made to reach the Parsees and Mahommedans also [16]. In 1879 a class was opened for English-speaking Hindus, with whom Mr. Gilder read "Butler's Analogy" [17].

Both at Sonapore and Kamatipura the Missionaries since 1864 have been aided by a staff of native teachers. In that year out of 34 persons baptized one was a Jew and one a Parsee, the rest being Mahonimedans and Hindus, and all of them displayed great firmness under persecution and consistency in their lives. The Parsees in particular at this period showed persecution and violence towards Christians and would-be converts of their own race [18].

At Kamatipura a Church projected in 1864, and for which Government gave a site, was not opened until 1871 nor consecrated until January 1872 [19]; but in the meantime services had been held in the "so-called Two Wells Chapel" (the upper storey of which was occupied as a dwelling-house), and faithful work had been carried on under the Rev. G. Ledgard's superintendence [20].

The Mission embraces Hindustani, Marathi, Tamil, and English departments,* and ministrations to the inmates of the hospital and jail [21]. Mr. Ledgard has personally devoted much time to the task of converting the Mahommedans (who consist of Arabs, Persians, Egyptians, Afghans, and Mussulmans generally), but as yet with little success. In 1869 he reported that two able works in defence of Christianity had been written by converted Mahommedan Maulvis, and several of that class had asked him to thoroughly instruct them in the principles of the Christian religion [22]. To increase his usefulness he acquired Persian, and in 1874 completed the translation of the Prayer Book into that language [23]. Endeavours to influence the Mahommedans are made by means of schools, preaching in the bazaars, visiting houses and shops, &c., and conversations at a Mission-room. Street preaching is attended with much trouble and some danger and abuse [24], and Mr. Ledgard, after long experience, stated in 1888 that he does "not place much value upon this work in Bombay."

What he values more is "visiting and cultivating friendly feelings . . . by showing sympathy . . . in all possible ways." "I am" (he added) "pressing upon my catechists the importance of manifesting

* For a short time (under the Rev. T. Williams) it also included a Guzeratti branch. Guzeratti is the peculiar language of the Parsees, this active, influential, though comparatively not numerous people having settled originally in Guzerat on their flight from Persia, and thence moved to Bombay and to other portions of the Presidency [31a].

Christian character at the same time that they teach Christian doctrine" [25]. A practical application of this occurred two years later (1890), when one of the catechists while preaching in the street received a violent blow on the forehead from a stone. Quickly recovering himself, he did not at once discontinue his discourse, but told the people quietly "that such things had often happened to Christians, and they were willing to bear them so long as they knew that their own motives were good and they were suffering for the Truth's sake [26]. The influence of such conduct is always good. "How is it," some say, "that these people bear all this?" and others answer, "Their Master was forbearing like this, and His influence is seen in them; otherwise are not these men?" And this, says Mr. Ledgard "is really the reflexion of the teaching of Jesus Christ seen in them" [27].

The Tamil Mission originated from special services arranged by Mr. GILDER in Trinity Church in 1862, when two Madras Missionaries were passing through Bombay. On each occasion the Tamil-speaking Christians eagerly availed themselves of the opportunities, and were affected even to tears "by hearing for the first time since they left their own presidency [Madras] the Church Service and sermons in their own vernacular" [28].

In 1866 the Mission was placed under the care of a Tamil clergyman, the Rev. J. St. Diago [29], who, with his headquarters at Kamatipura, has pastoral and evangelistic charge of the Tamil-speaking community in the whole island of Bombay, numbering several thousands, and much good has resulted from his labours [30].

In addition to the foregoing works the Society established in 1865 a chaplaincy for Mazagon ("St. Peter's Chapel") [31]; and about the same time promoted the establishment of a chaplain for British merchant seamen calling at Bombay. Although there was an average of 2,000 seamen in the harbour the whole year round, and most of them were professedly members of the Church of England, no agency whatever existed on the part of that Church for their moral and religious benefit. With a view to meeting this deficiency and supplying clergymen for neglected Europeans and Eurasians wherever found in the diocese, a fund was established at Bombay in 1864, under the management of the local committee of the Society [32].

The Rev. W. B. KEER, the first Harbour Chaplain, was in 1866 provided by Government with a residence on board H.M.S. Ajdaha, and with all necessary facilities for the discharge of his duties in the harbour. His ministrations were gratefully accepted, and good work was carried on in various ways both afloat and ashore [33].

The names of the Mazagon and Seamen's Chaplains were retained on the Society's list until 1878, although they were mostly supported from local sources.

STATISTICS, 1892.—Christians, 570; Communicants, 237; Catechumens, 30; Schools, 5; Scholars, 270; Clergy, 4; Lay Agents, 15.

References (Bombay).—[1] India Committee Book, V. 1, pp. 257, 282–5; R. 1825, pp. 148–6, 166. [2] India Committee Book, V. 1, pp. 285, 295–6, 298; Jo., V. 36, pp. 133, 254, 292–3, 298–9. [3] India Committee Book, V. 1, pp. 390, 396–7; M.H. No. 11, pp. 3, 4. [4] India Committee Book, V. 1, pp. 349, 351–9; Jo., V. 37, pp. 1, 4; M.H. No. 11, p. 5. [5] India Committee Book, V. 1, p. 296; do., V. 2, pp. 11–12, 31; Jo., V. 37, pp. 178, 237;

Jo., V. 43, p. 433; R. 1828, p. 52; M.H. No. 11, pp. 4, 5. [6] Jo., V. 44, pp. 240, 351, 426; R. 1839, pp. 72–5; R. 1840, pp. 97–9; R. 1842, pp. 87–8; R. 1843, pp. 49, 50, 54; M.H. No. 11, pp. 5–15, 21–35; M.F. 1885, pp. 137–8. [7] Q.P., April 1841, p. 4. [8] M.H. No. 11, pp. 26–7. [9] Jo., V. 46, pp. 72, 79, 80; M.H. No. 11, p. 15; R. 1840, p. 98; R. 1845, pp. 87–8; R. 1850, p. 75; R. 1851, p. 53. [10] R. 1845, p. 90; R. 1881, p. 50. [11] Jo., V. 45, pp. 206–7; R. 1845, p. 91; R. 1846, pp. 85, 117–18. [12] R. 1859, p. 115; R. 1860, p. 151. [13] R. 1861, pp. 173–4. [14] M.F. 1861, pp. 71–2; R. 1861, pp. 173–5; R. 1862, pp. 169–70; R. 1863, p. 98; M.F. 1862, pp. 56–8; M.F. 1863, pp. 13, 142; R. 1863–4, pp. 116–18; Jo., V. 48, pp. 134, 342–3. [15] M.F. 1885, pp. 138–43. [16] R. 1864, p. 131; R. 1866, p. 142; R. 1873, p. 80; R. 1874, p. 34; R. 1875, p. 36; R. 1876, pp. 31–2; R. 1879, p. 35. [17] R. 1879, p. 35. [18] M.F. 1863, p. 17; R. 1864, pp. 129–31; R. 1865, pp. 133–4. [19] R. 1864, p. 131; R. 1865, p. 134; R. 1866, p. 143; R. 1871, p. 116; Bombay Committee's Report, 1871, p. 27; do. 1872, pp. 6, 19. [20] R. 1870, p. 95; Bombay Committee's Report, 1871, pp. 22–7. [21] R. 1868, p. 95; R. 1872, p. 77; R. 1873, p. 81; R. 1880, p. 42; R. 1891, p. 54; M.F. 1870, p. 38. [21*a*] M.F. 1870, p. 35. [22] R. 1868, pp. 94–5; R. 1869, p. 113; R. 1870, p. 95; R. 1872, p. 77; R. 1873, p. 81; R. 1874, p. 35; R. 1879, pp. 35–6; R. 1880, p. 42. [23] R. 1868, p. 95; R. 1872, p. 77; R. 1874, p. 35. [24] R. 1884, p. 43; R. 1889, pp. 55–6. [25] R. 1888, p. 57. [26] R. 1890, pp. 57–8. [27] R. 1889, p. 56. [28] R. 1862, p. 170. [29] R. 1866, p. 142. [30] R. 1867, p. 122; R. 1868, p. 95; R. 1872, pp. 77–8; R. 1873, p. 81; R. 1874, p. 35; R. 1875, p. 36; R. 1879, pp. 35–6; R. 1880, p. 43. [31] R. 1865, p. 134. [32] R. 1864, p. 132; R. 1865, p. 134. [33] R. 1866, p. 143; R. 1868, p. 95; R. 1869, p. 113; R. 1870, p. 95.

(II.) GUZERAT, 1830–31, 1838–51.

The formation of a Mission in this province—the first opened by the Society in the Presidency of Bombay—was due to the zeal shown by the Auxiliary Committee established in Bombay in 1825. [*See* p. 569.] From the richness of its soil Guzerat has been called "the Garden of India," and at the time now referred to the population of the province (very numerous) consisted of the Banyan or Jains, Coombies or cultivators, Rajpoots, Mahommedans (who were numerous in the towns), and Coolies and Bheels, who were professed plunderers. Generally speaking, the independent spirit and character of the people presented much that appeared to recommend them to the attention of a Missionary; but the Rev. T. D. PETTINGER, who was stationed at Ahmedabad in June 1830, died in the following May, before he had been enabled to reap the fruit of his labours [1].

Years elapsed before anything effectual was done to fill his place. The Rev. G. PIGOTT, travelling Chaplain to the Bishop of Bombay, established a school at Ahmedabad about 1838, and enlisted the aid of the native and English residents to the extent of £120 a year; and in 1839 he conveyed the buildings and a plot of ground to the Society. Two years later Mr. MENGERT, an ex-Lutheran Missionary, was stationed there as a catechist [2].

Aided by a special fund raised by the Dean of Norwich and his friends, the Society sent out the Rev. G. ALLEN and the Rev. W. DARBY from England in 1842 [3].

On his way to Ahmedabad Mr. Allen visited Cambay and Kaira. At the latter place was a handsome church, but the English residents had for ten years been dependent on the casual passing through of a clergyman. Neglected too were "an interesting group of native Christians like sheep in the midst of wolves," who held fast their faith under every discouragement. Some six of them had been baptized by Chaplains; these, with a few catechumens, met on Sundays for reading the Scriptures and prayer and for mutual instruction and encouragement—their chief instructor being an aged woman. Mr. ALLEN conversed with them through the medium of a Christian Parsee whom he

brought from Bombay, and by means of a manuscript translation enabled them for the first time to unite in the prayers of the Church [4].

Taking up his quarters "in the old Dutch factory" in June 1842 at Ahmedabad, Mr. Allen opened a school and established daily prayers in Guzerattee with a few native Christians. At that time Ahmedabad contained 120,000 inhabitants, three-fifths being Mahommedans, the remainder Hindus, with a few Parsees and Portuguese. The people were "most depraved"—"a fierce, vindictive race, all carrying arms," "without natural affections, implacable, unmerciful"; hundreds in the city being ready "to murder any one . . . for five rupees, if they saw a fair chance of escape" [5].

The force opposed to the Missionaries however "was not so much a directly hostile one, as indifference and sluggishness." They had only to stop a moment before a shrine or temple and immediately they had a large and attentive audience. In general also an assent was given to the teaching; but the heart of the Hindu was not easily changed.

> "The chief feature of the Hindu mind," said Mr. Allen, "is stagnation; his general answer to any improvement is, My father did it thus, and my grandfather, and why should not I? And this pervades everything; so that any domestic improvements one attempts to introduce, are speedily destroyed by the servants, to save themselves the trouble of learning their use; and on the same principle men will stand in the sun, holding one end of a piece of cloth to be dried, the other end of which is fastened to a stake, and if you suggest the very obvious improvement of another stake for the other end, they will tell you only that it is not the custom" [6].

There was however "a great thirst for knowledge among the Hindoos and Parsees"; education was "very general," and the Mission School (conducted in English) was well attended, little or no objection being made to Christian teaching. "No books . . . no dictionary, and no good grammar" existed in Guzerattee, and while the Parsees were raising a fund for translations from standard English works into that language (for which purpose Sir Jamsetjee Jeejeebhoy of Bombay gave "£30,000"), the Morning and Evening Prayers, with the Office of Baptism, translated into Guzerattee, were presented to the Society by Mr. JOHN VAUPEL of Bombay and printed towards the end of 1842 [7].

During the years 1842–4 eleven persons were baptized, three of them being the principal members of a body of natives at Deesa who had renounced idolatry and been accustomed for some time to meet in the evenings for the study of the Scriptures and religious conversation. They were men of high caste, of respectable station and character, and well informed [8].

While visiting Deesa in 1844 Mr. Allen was attacked at night by a gang of thieves, his escort was cut down, his bullock-cart rifled of everything, and as he alighted a Bheel struck at him with a sword, but he escaped almost naked into the jungle, whence, after hiding in a hole at the foot of a tree, he made his way to a village, but for twenty-six hours he "could obtain nothing to eat" [9].

At the close of 1844 nine natives were confirmed by the Bishop of Bombay [10].

About this time the S.P.G. undertook the support of a school at

Surat, received from the Bombay Education Society and placed under the superintendence of the Chaplain, the Rev. G. MORRISON [11].

Mr. Allen's work among the natives was, he said, "much interrupted" by his having to perform two English Services on Sundays "at places four miles apart" [12], and in 1845 the Mission "sustained a great loss" by his appointment to a chaplaincy. The Rev. G. W. PIERITZ succeeded him in 1847, but in the next year his colleague, the Rev. W. DARBY, was moved to Bombay to fill a temporary vacancy. It was expected that he would return, but he declined to do so; and Mr. Pieritz having confessed the little he was doing, or could hope to do unless the Mission was greatly strengthened, the Society resolved in 1851 to suspend its operations at Ahmedabad, being "convinced of the necessity of concentrating its Missionary force, and not establishing a Mission at all, unless it can be established in strength, and vigorously supported" [13].

The Mission was not renewed.

References (Guzerat).—[1] C.D.C. Report, 1829–30, pp. 20–25; do., 1830–1, pp. 1, 2; R. 1834–5, pp. 189–90; M.H. No. 11, p. 4. [2] Jo., V. 44, pp. 230, 276, 302, 416–17; M.H. No. 11, pp. 5, 15–17; R. 1834–5, pp. 189–90; R. 1838, pp. 89–92; R. 1839, pp. 69–72; R. 1842, p. 88. [3] App. Jo. D, pp. 80–1; R. 1842, pp. 88, 127–8; Q.P., Oct. 1842, pp. 15–16; R. 1851, p. 53. [4] Q.P., Jan. 1843, pp. 6, 7; R. 1843, pp. 49–50. [5] Q.P., Jan. 1843, pp. 6, 7; R. 1843, p. 52; R. 1844, p. 89. [6] Q.P., April 1844, pp. 12–13. [7] R. 1843, pp. 50, 52, 54; M.H. No. 11, p. 19. [8] R. 1843, p. 53; Q.P., Oct. 1844, pp. 13–15; R. 1844, pp. 88–9; R. 1851, p. 53; M.H. No. 11, p. 17. [9] Q.P., Oct. 1844, p. 16; R. 1844, p. 90. [10] R. 1845, p. 90; R. 1851, p. 53. [11] M.H. No. 11, pp. 19–20. [12] R. 1843, p. 51; Q.P., April 1844, p. 14. [13] Jo., V. 46, p. 212; R. 1847, p. 94; R. 1848, p. 111; R. 1849, pp. 130–1; R. 1850, p. 75; R. 1851, p. 53.

(III.) MISSIONS ON THE GREAT INDIA PENINSULAR AND BOMBAY AND BARODA RAILWAYS, 1863–76.

In addition to their work in the city of Bombay the Society's Missionaries undertook in 1863 a Mission among the European labourers engaged on the Great India Peninsular Company's Railway, whose lives furnished native heathens with a strong argument against Christianity. The object of the Mission was not merely to remove this stumbling-block, but to make of those who once were hinderers useful helpers in the Missionary cause, and that this was effected in some instances was shown by the Report of the Rev. C. KIRK in 1863:—

"In our railway work we have continually endeavoured to impress *this fact* upon those to whom we minister: you are sent here by God for the very purpose of bringing in the heathens around you into the Church, and so by Christ to save much people alive. It is pleasing to see how uneducated navvies have responded to this; one has bought Bibles for his time-keeper, and given tracts to his cook; another has read the Bible every night to some six or seven of those whom he employs; a third has talked to his Brahmin assistant in a common-sense way on the folly of idol worship; and a fourth has brought his servant to us as likely to be a learner. The Railway Mission has, indeed, been the success of the past year; and if it be systematically worked on the principle of making those who are already Christians practically earnest Missionaries, labouring along with the ordained minister, it has many promises of doing real and lasting good" [1].

The efforts of the Missionaries in this direction were supported by the Society, which, in response to a Memorial from the Governor of Bombay, the members of Council, and a large number of the most influential members of the various professions in the city, undertook

in 1864 to assist in supplying the ministrations of religion to English settlers of the humbler class in India [2].

The result was the initiation of a regular system of pastoral supervision over the two railways by the Society's Missionaries, and the calling into existence of the Bombay "Additional Clergy Society," by whose efforts and those of Government the work was taken up and sustained, Chaplains being stationed at Egutpoora, Pareill, Budnaira, and Kotri, and in some instances churches were erected. The Society's connection with this work continued up to 1876 [3].

References (Missions on the G.I.P. and Bombay and Baroda Railways).—[1] R. 1868–4, pp. 117–18. [2] Jo., V. 49, pp. 11, 13, 14; M.F. 1864, pp. 124–7, 160; R. 1864, pp. 132–3. [3] R. 1864, pp. 131–3; R. 1865, p. 134; R. 1866, pp. 143–5; R. 1867, pp. 120–1; R. 1869, p. 114; R. 1870, p. 95; R. 1872, p. 78.

(IV.) POONA, 1868–87.

Poona is situated on the table-land of the Mahratta country. It is the headquarters of the British army in Western India, and among the cities in the Presidency is inferior in importance only to Bombay, from which it is distant about 70 miles [1].

It was in Poona in 1821–2 that the translation of the Old Testament into Persian by the Rev. T. ROBINSON was begun under the auspices of the Society. Mr. Robinson was then a Chaplain there, and during a visit the Rev. Dr. MILL assisted at the commencement of the work, which was completed at Bishop's College, Calcutta, of which the latter was Principal [2].

From lack of funds the Society was unable to station a Mission among the Indo-British at Poona in 1844 as urged by the Bishop of Bombay [3], but in 1868 its Tamil Missionary at Bombay, the Rev. J. ST. DIAGO, began a Mission among his countrymen at Poona [4]. With this exception the operations of the Society at that time were almost entirely confined to the city of Bombay and its immediate neighbourhood, and impressed by this fact Bishop DOUGLAS [L., Nov. 6, 1869] urged the establishment of a chain of Mission-stations in the Mahratta country, beginning with Poona and Kolapur. The Mahrattas he regarded as "among the finest of the races of India," and the climate of their table-land as "about the best in India" exclusive of the high mountain ranges. In the ancient city of Poona important schools were "rearing a great multitude of men who are almost as familiar with English as with their native tongue," European thought was permeating society, and there needed but the Christian Church to step in, "in order that the civilization of the West may have inserted in it the ennobling influence of Christianity" [5].

In response to the appeal the Society set apart £3,000 for Marathi Missions, and proposed that the whole of it should be devoted to Poona, but the Diocesan Committee preferred to divide it among several stations. Kolapore (in 1870) was the first to benefit by the scheme [6] [*see* p. 578], and in 1873 the Rev. W. S. BARKER and the Rev. A. GADNEY were stationed at Poona. In the meantime work had been carried on in Poona by native agents under the supervision of the Chaplains (the Revs. S. STEAD and W. CLARK) and the Rev. J. ST. DIAGO. Baptisms were annually reported, and by 1872 the native

Christians numbered 145 and were being regularly ministered to in St. Paul's Church [7].

Bishop DOUGLAS, who in 1871 objected to the C.M.S. proposal to open work at Poona because the S.P.G. was already there and likely to occupy it in force, wrote in May 1872:—

"The work there is in a most promising condition . . the field is really whitening for what may be a great harvest. . . . I confirmed more than twenty in November and nearly forty in March. . . . A whole clan of aborigines living about four miles from Poona . . . were ready to become Christians. . . . I went myself to see them . . . they number 200 to 300. . . . They all came round me and said they would do whatever I told them" [8].

It should be added however that of 94 accessions in 1871, 20 were from Roman Catholic and 50 from Dissenting communities [9], and that in 1873 the supervision of the native Church appeared to occasion some difficulty, composed as it was chiefly of very poor people, some of whom by immoral conduct had "given occasion for the exercise of stern discipline" [10].

During the next two years the two European Missionaries were transferred to other stations, and the work came again under the superintendence of the Rev. S. STEAD, the Rev. J. ST. DIAGO continuing his assistance with great benefit to the Mission among the Tamils and Telugus [11].

In 1877 the Rev. B. DULLEY took charge of the Mission, and by the aid of the Society (which voted £850 for the purpose in 1877–79) a branch of the Wantage Sisterhood was established. In 1878 a Theological Training College was opened with the help of the S.P.C.K. [12]; and Orphanages for boys and girls (the latter by the Sisters), in which children (some from Ahmednagar) were received and trained in various industrial pursuits, as well as in book-learning [13].

The opening of an hospital under the Rev. J. D. LORD in 1881 did much to break down prejudice and make the people friends [14].

During his stay at Poona Mr. Lord found time not only to assist in the Tamil and Marathi work, but also to engage in frequent discussions among the Israelites in the city, of whom there were a considerable number of Bagdad Jews, and a community (200) of "Beni Israel," an interesting though not so intellectual a people as the ordinary Jews [15].

In 1886 Mr. Lord reported:—

"In all respects work is growing and religion, I trust, becoming deeper in the Tamil congregation. The people are particular about their private and family devotions. They all have the Bible, and most of them read it daily. Drink has considerably decreased during the last year or two. I am very hopeful of this part of the Mission, and I think a Church Council, which is receiving my attention, may be found to strengthen it" [16].

After this statement from the Missionary in charge it was surprising to hear from the Bombay Diocesan Committee in the next year that "the circumstances of the Tamil Christians had long made some of the Society's most earnest supporters, notably Archdeacon Stead, feel that there could hardly be a less promising field for its exertions." This was one of the reasons put forth for abandoning Poona at a time

when inadequacy of resources necessitated concentration of the forces of the Society. The other reasons assigned were that the Society of St. John the Evangelist [the Cowley Fathers], and in connection with it the Wantage Sisterhood [which the S.P.G. had assisted, *see* p. 577], had a strong Mission in Poona; that the C.M.S. had long decided on transferring thither the headquarters of its Junar Mission, that the S.P.G. had sunk no money in buildings in Poona, which was perhaps the station where the smallest proportion of the time and strength of its staff had been expended. On these grounds (concentration being imperative), the Rev. J. D. LORD was removed (by Bishop Mylne) to Ahmednagar in October 1887, "and the various works of the Society in Poona were handed over to the C.M.S." [17].

In consenting to Mr. Lord's removal, which they did reluctantly, and on condition that the Bishop was able to make provision for his flock, the Home Committee stated that they looked forward "to the Society's future working of the Poona Mission in increased strength" [18].

Up to the present however the Society has taken no action in that direction.

References (Poona).—[1] M.F. 1870, pp. 34, 88. [2] R. 1822, pp. 193–4; R. 1825, p. 167; *see also* p. 810 of this book. [3] R. 1844, p. 88. [4] R. 1868, p. 95; R. 1869, p. 113. [5] R. 1869, p. 114; M.F. 1870, pp. 34–40; R. 1888, p. 56. [6] Jo., V. 50, p. 413; R. 1870, p. 95. [7] R. 1870, p. 95; R. 1871, pp. 116–17; R. 1872, p. 79; R. 1873, p. 80. [8] I MSS., V. 2, pp. 233–4. [9] Bombay Committee's Report, 1871, p. 43. [10] R. 1873, p. 82. [11] R. 1874, p. 36. R. 1875, p. 36; Bombay Committee's Report, 1874, pp. 7, 9, 10; do., 1875, pp. 11, 39, 40; do., 1876, pp. 9, 10. [12] Jo., V. 53, pp. 58, 60; Applications Committee Report, 1879, p. 27; M.F. 1877, pp. 401–3; R. 1877, p. 30; Bombay Committee's Report, 1878, pp. 5, 11, 32–3. [13] R. 1878, p. 37; Bombay Committee's Report, 1878, p. 32; [14] M.F. 1882, pp. 115–16; R. 1884, p. 42. [15] M.F. 1882, p. 115; R. 1884, pp. 41–2; R. 1885, p. 51. [16] R. 1886, p. 49. [17] Bombay Committee's Report, 1886–7, pp. 7, 8. [18] Standing Committee Book, V. 44, pp. 15, 55, 69; I MSS., V. 3, pp. 183–4; do., V. 4, p. 443; R. 1887, p. 47.

(V.) **KOLAPORE**, 1870–92.

Kolapore is a fertile and densely populated native State in the Mahratta country. Its capital—also named Kolapore—was commended to the Society by Bishop DOUGLAS in 1869 as "presenting a very favourable site for missionary operations," from the fact that its climate is "very cool," that it is "the seat of very strong Brahminical influence, being one of the most sacred cities of India," and that its young Rajah (at that time) though not disposed to become a Christian, yet spoke the English language and was "favourable to the diffusion of English influence," and during his minority (under the administration of the political agent) training schools and other like agencies were being provided for the education of the people. Though the Society had desired priority for Poona, its first Mission established under the Bishop's scheme [*see* p. 576] was located at Kolapore [1].

In July 1870 a good beginning was made by the Rev. J. TAYLOR, with the assistance of the Rev. DAJI PANDURANG (a converted Brahmin) and the Rev. T. WILLIAMS. Both in the city and in the

neighbouring villages the natives gave them a cheering reception, listening attentively to their preaching. In May 1871 the first accession from heathenism took place in the baptism of an orphan girl from the Miraj State, to which the Missionaries extended their visits; in 1872 there were 16 baptisms [2], and in 1873 the Mission was reported to have taken deep root in and about Kolapore [3]. Some of the converts had however to encounter much persecution [4].

A monthly Anglo-vernacular newspaper, begun in 1872 by Mr. Taylor, was taken in by many of the most intelligent Brahmins in the city, but the village work (to which Mr. Williams devoted much attention) was at this time "the most hopeful feature" in the Mission [5].

In spite of failing health Mr. Taylor's zealous labours continued unabated, and in 1874, when he was left to carry on the work alone for a time, the number of accessions exceeded that of any previous year [6].

In 1875, when forty converts were confirmed, the Bishop of Bombay found two excellent catechists at work. One was a Brahmin who had resigned employment under Government for the sake of doing good; the other, a Mahommedan by origin, was engaged at Miraj (30 miles distant).

Mr. Taylor's health now broke down under the strain of working single-handed where a body of Missionaries was needed, but after a short visit to England he returned [7]; and in 1877 the Bishop of Bombay reported

"that the work at the Kolhapur Mission is thoroughly real and solid. . . . Catechists admirable. . . . More persons have been baptized in the last year than in all the previous history of the Mission. The work has reached a point at which it spreads among the natives themselves, one bringing another to Holy Baptism. . . . Many more workers wanted. About forty natives were confirmed, though Mr. Taylor was particular in not bringing forward any who were not thoroughly prepared."

Among the latest converts was an old idol priest who had held out five years. At his baptism he was named "Dwajaya," or the "Victory of God," and as many of his caste had looked upon him as a sort of Simon Magus, it was hoped he would now influence many of them for good [8].

Having now the assistance of three clergymen Mr. Taylor was enabled to undertake extensive preaching tours, but the staff was soon again weakened, and in 1882 he was transferred permanently to Ahmednagar [9].

Hopeful progress however continued to be made [9*a*].

In 1883 the Bishop Douglas Memorial Church was opened* for the use of the Mission Station, the Regent of Kolapore contributing Rs.500 to the building and the Kolapore State Rs.5,238 for the Church compound wall and peon's house [10]. Under the Rev. J. J. PRIESTLY, an Industrial Institution has achieved great success. It not only affords

* The Society undertook half the cost of the repairs of the church, but owing to the lack of a sufficient guarantee for the remainder the consecration of the building was delayed [10*a*].

work to the converts, enabling them to earn an independent livelihood, but in 1891, through the profits of the Mission Press, it enabled a valuable contribution to be made towards the support of the Missions generally in the Diocese [11].

As in the case of our Lord among the Jews, "the common people" in the district hear the Missionaries "gladly," the chief opposition coming from the Brahmans [12].

STATISTICS, 1892.—Christians, 97; Communicants, 39; Catechumens, 3; Schools, 2; Scholars, 18; Clergy, 1; Lay Agents, 5.

References (Kolapore).—[1] M.F. 1870, pp. 34–40; R. 1870, p. 95. [2] R. 1870, p. 95; Bombay Committee's Report, 1871, pp. 6, 7, 27–42; R. 1871, pp. 115–16; R. 1872, p. 78. [3] R. 1873, p. 81. [4] R. 1872, pp. 78–9. [5] R. 1872, pp. 78–9; Bombay Committee's Report, 1872, p. 28. [6] R. 1873, p. 80; R. 1874, p. 35. [7] R. 1875, p. 35. [8] M.F. 1877, pp. 403–4. [9] R. 1877, p. 30; R. 1878, p. 37. [9*a*] R. 1881, p. 50; R. 1883, p. 47; R. 1888, p. 61. [10] Bombay Committee's Report, 1882, p. 23; do., 1883, pp. 5, 8, 13, 36. [10*a*] Do. 1884–5, p. 11. [11] Bombay Committee's Report, 1883, p. 9; do., 1884–5, p. 11; R. 1889, p. 57; R. 1891, pp. 56–7. [12] R. 1888, p. 61.

(VI.) AHMEDNAGAR, 1871–92.

Ahmednagar is one of the most interesting towns in Western India. It stands on a table-land, 2,000 feet above the level of the sea, 75 miles north of Poona and 200 miles from Bombay. After being the capital of a powerful Mahommedan kingdom for 150 years (1487–1637), it became subject to the Moghul Emperor of Delhi till about 1797, when it was assigned to a chief named Sindia. In 1803 it was captured by the Marquis of Wellesley (the Duke of Wellington) after a siege of two days, and it has since belonged to England. Outside its fort, which is one of the strongest in India, is shown a tree under which the Duke wrote his despatches after the battle. Happily those days of war and bloodshed are over, and Ahmednagar is now famous as the centre of the largest and most important Mission in Western India. The district is nearly as large as Wales, and its population consists of about half a million of Hindus of all castes, from the Brahmans, who think themselves the highest and holiest, to the Mahars and Mangs, who are considered to be the lowest of the low, but who have been the first to throw away their manifold idols and show a desire to embrace the one true God [1].

As a step towards carrying out the BISHOP OF BOMBAY'S scheme of 1869 for a chain of Marathi Mission Stations [*see* p. 576], a Catechist was set to work at Ahmednagar in 1871 under the superintendence of the Chaplain, the Rev. — BAGNELL. The establishment of this Mission drew forth attacks "from unexpected quarters"—from persons who regarded it as an unwarrantable intrusion into a field long occupied by the American Independents. In justification of his action Bishop Douglas, while fully recognising the good work done by the Independent Missionaries, said:—

"We, as a Church, have our own duties to the heathen, and our own responsibilities—responsibilities from which nothing can deliver us—duties for which God and our own consciences will call us to account. . . .

"A pretty Church, indeed should we be, if we agreed to do our best and hardest work by deputing it to those who have separated from us. . . . Already, we have had quite enough of delegation in another form. It is one great reason for our humiliation as a Church that we should often have been driven to look in other lands for Missionary clergy, because our own countrymen could not be found to make the necessary sacrifices. . . .

"I say then that we could not delegate this work to any one without forfeiting our character and life as a Church" [2].

As Mr. Bagnell's ignorance of the vernacular and the claims of his duties as Chaplain prevented his giving sufficient supervision, the Rev. T. WILLIAMS was transferred from Kolapore. Applications for baptism had been continually received from various villages—particularly from people at Toka, Undeergao and Pudergao; but owing to his unacquaintance with their language, Mr. Bagnell had been prevailed upon to baptize only a man with his wife and child; and these with three teachers constituted the Mission at the time of Mr. Williams' arrival at Ahmednagar, viz. on January 9, 1873. A few weeks' itineration in the neighbouring villages proved the necessity and wisdom of the step; 66 converts were soon baptized by him (nearly one-half at Toka), and thus the foundation of a Christian Church was laid in the district.

Sickness drove Mr. Williams to Bombay; but returning after a short stay he found matters going on in an encouraging way, although the newly-made Christians had been persecuted. In several of the outlying villages native catechists and schoolmasters were now stationed; while a catechist and schoolmaster remained at Nuggar under Mr. Williams, who by periodical visits exercised a careful supervision of the whole Mission.

In October every circle of villages was visited by the Bishop of Bombay in company with Mr. Williams, when 20 were baptized and 77 confirmed; the addresses of the Bishop, delivered at various places, leaving an impression upon the listeners not easily to be eradicated [3].

In July 1874 Mr. Williams had to take sick-leave to England. The work, which he had extended nearly 100 miles east and west and 50 miles north and south, was carried on with vigour by his successor, the Rev. W. S. BARKER; but the pastoral oversight of Christians residing in 34 villages, scattered over a district covering 1,500 square miles, was a labour of no ordinary difficulty [4, 5, 6].

The Mahars occupy "a kind of Gibeonite position" in relation to the Hindu population, and have parts of the towns and villages set apart for their separate uses. Caste has a comparatively loose hold upon them, and they listen readily to the Gospel. Considering out of what "degradation" the converts had been brought, the Bishop of Bombay stated in 1875 that he had been

> "often surprised to see what vigour and intelligence they show, how rapidly they advance in refinement, and what proof some among them give of sound and solid qualities. In the Ahmednuggur district I have confirmed nearly 200 Mahars within fifteen months. These represent the superintending work of only one European Missionary; and, as converts are coming in at the rate of more than 100 a year, through the efforts of one overworked man, what might we not hope for if we had three or four men?" [7].

Unfortunately, on the removal of Mr. Barker to Kolapore in 1877, Ahmednagar was temporarily left without an ordained Missionary; and in February 1878 "the Roman Vicar Apostolic made a raid upon the Mission" and tried "to sweep" the converts, numbering 500, "*en masse* into the Roman fold." Through the instrumentality of two catechists and 16 other agents whom he had seduced, he succeeded

in baptizing 150 catechumens who were led by the disloyal agents to believe that he was the Bishop of Bombay. Under these circumstances the Rev. J. TAYLOR of Kolapore was hurriedly sent to Ahmednagar, which he reached on March 2, much to the joy of the faithful. Though "one against many," Mr. Taylor soon arrested the spread of the defection, won back the greater number of those who had been misguided and deceived, and who were "indignant at having been imposed upon." More than this, he found that there were numbers of the people "ripe for Christianity, and only waiting for some one to gather them into the Church." They had long had the Gospel preached to them by different Missionaries,* and their faith in Hinduism had been shaken. They had also been accustomed to visit the town of Ahmednagar, and Poona, Bombay, Nasick and Aurangabad, where they had seen and heard more of Christianity. Many of their relatives had there embraced the Faith of Christ, and returning had told them about Him. Hence they too had come to speak of Him with respect and formed a desire to be His.

From places 40 to 60 miles distant they met Mr. Taylor by the way and invited him to their villages. Begging for teachers and expressing a determination to be Christians, they gave in their names as candidates by hundreds and fifties. It was they who in their eagerness to be Christians were influenced by the Roman Catholics, and were in danger of drifting into Roman Catholicism if not rescued. The immediate result was that by the end of 1878 Mr. Taylor had baptized 1,927 (of whom 902 were adults) and 1,500 were under instruction. These people lived in 162 villages, and belonged chiefly to the Mahar and Mang castes.

The Bishop of Bombay, who was "well satisfied that these baptisms represent really solid results of Christian teaching," stated that "*No opening on such a scale as this has ever before been presented to Christianity in Western India*," and the Society readily responded to his appeal for the means to take advantage of it and to follow up the work on a large scale [9].

During his stay in 1878 Mr. Taylor received effective assistance from Mr. C. KING, Dr. MACHELLAR, and the Rev. N. GOREH [10], and in 1879 the Rev. T. WILLIAMS resumed charge of the work, being now supported by two clergymen, the Revs. H. LATEWARD and P. A. ELLIS, and Mr. KING, who after several years' voluntary lay help became (in 1881) an ordained Missionary [11].

Special attention was now devoted to the improvement of the native agents, who were "mostly very ignorant," and to supplement the oral instruction given to them and to the converts Mr. Williams started a periodical in Marathi entitled "the *Prakashta*, or enlightener" [12].

As the message was spread the work continued to develop, but in 1880, just as success demanded further effort, it became necessary on financial grounds to reduce the number of native agents, and in consequence the number of converts—3,000—had fallen to 2,660 in 1882. Still the work was as "full of promise and interest as ever," and in

* First of all by American Presbyterians, and more recently by C.M.S. and S.P.G. Missionaries [8].

one instance Mr. Williams "felt obliged" to advise some inquirers "to apply to the American Mission" because of his inability to provide for their instruction [13].

Meanwhile an incident had occurred which marked an epoch in the advance of Christianity, in at least Western India. The bulk of the converts were Mahars, who have strong caste prejudices with regard to the castes inferior to them, and when in 1879 a Mang orphan was received into the school the Mahar boys (on the ground that he was not baptized) refused to eat with him. As one by one declined they were sent away, until after thirteen had been thus dismissed, the remainder consented, and the thirteen were afterwards at their own request re-admitted. Some time before this the American Mission gave in under a similar trial, and in consequence their converts were (in 1879) almost all Mahars, and caste feeling was rampant among them, and doing serious mischief. The same thing at that time marked the work of the C.M.S. Aurungabad Mission. Christianity having "begun to be looked upon as the Mahar religion and to be wholly appropriated by them," the S.P.G. Missionaries made a stand, being prepared "to empty the school rather than yield on a point so essential to Christianity."

By this step a decided advance was made towards saving Christianity, not only from countenancing caste, but also from being regarded as itself a caste, "a danger not so manifest, perhaps, but many times more fatal." The fact that the majority of the converts in the Mission were Mahars was a great obstacle to the admission of higher as well as lower castes [14]; but in spite of the common idea that "to become a Christian is to become something very like a Mahar," it was reported in 1882 that "not only is it the low castes which seem so specially drawn to Christianity just now, but it is the higher ones, and even the Brahmans, who see their religion is worn out, and are tired of performing their irksome and useless remedies" [15].

In the previous year, moved by what was then not an unfrequent occurrence, the sight of Mahar boys sitting outside a Government village school 'peering and learning all they could by hearing what the master said to the boys within" (the higher castes), Mr. Williams made it an opportunity of demonstrating to the Brahmans from their great caste Law Book itself that there is "not now a true Brahman to be found," and "that of all the castes in India, there is none . . . less pure by descent than the Brahman." In fact the lower the caste the purer it is as regards descent [16].

The occupation of Sangamner by agents of the S.P.G. in 1874 and again in 1878 (after having withdrawn in 1875) called forth protests from the C.M.S. Missionaries at Nasick and Junar, who regarded it as part of their field, although they had neither occupied nor worked it. In 1880 the local Committee of the C.M.S requested the S.P.G. again to withdraw [17]. The Home Committee of the S.P.G., to whom the matter was referred, considered (February 8, 1881) Sangamner "a very suitable meeting point for the C.M.S. and S.P.G. Missions, and that there need be no bar . . . to their co-operating with each other in evangelistic work." Wishing therefore "the two Missions to work side by side in a charitable and fraternal spirit," they sought a confer-

ence with the C.M.S., the result being that the following concordat was adopted by both Societies in March and approved by the Bishop of Bombay in May 1881:—

"That as the best mode of meeting the difficulty at present existing at Sangamner, the S.P.G. will direct their Missionaries to strictly consider Sangamner as a terminus, and to offer any facility in their power to agents of the C.M.S. who might wish to occupy or visit that place"* [18].

It may be added here that at a conference between the American Dissenting Missionaries and the Bishop of Bombay and the S.P.G. Missionaries at Ahmednagar in January 1879, a provisional arrangement was made as to a boundary between these two Missions; on hearing of which the Society, though "not wishing to interfere with the independent action of the Bishop," replied that it could "not pledge itself to any such arrangement" as was "proposed" [19].

The completion of a new church at Ahmednagar in 1882 (consecrated in September 1883), the removal of Mr. Williams to a new sphere of work [*see* p. 624], and his succession by the Rev. J. Taylor (in 1882), marked a new stage of progress in the life of the Mission. Mr. Taylor found many of those whom he baptized under such peculiar circumstances in 1878, alive and faithful, and ready to welcome him.

On the whole he was "much pleased" with the work, though a number of his old converts had left the district and some had fallen back from various causes, chiefly the lack of agents. The Mangs, hitherto excluded by the Mahar Christians, were willing and anxious to become Christians, and arrangements were at once made to receive many. Special efforts were also directed towards the Bheels,† but the aim of the Missionaries during 1882–3 was to look after the large number of scattered and half-taught converts and to build them up in the Faith, rather than to extend the field of their work. Already that field, which needed fifteen instead of five Missionaries, had been enlarged by having attached to it (in 1882) the Mission of Mangalvedha, formerly visited from Kolapore. Pandharpur, the capital of Mangalvedha, is the yearly resort of hosts of Hindu pilgrims, and with a view to making it the centre of an organised Mission the Rev. Narayan Vishnu Athawale, a converted Brahman, was transferred there from Kolapore in 1882 [20].

Pressing calls from other parts of the field led however to the partial neglect of Pandharpur during the next three years, and visiting the district in 1885 for the purpose of reviving the work the Rev. J. Taylor found that some of the converts had fallen away and would not come near him, while others were "positively rude" and asked him what he wanted coming there. Some however were grateful for what

* The Bishop of Bombay, who at first (in 1880) was inclined to the withdrawal of the S.P.G., stated after a visit to Sangamner in February 1881: "Now that I have seen it no pressure, either at home or here, would induce me to consent to its being permanently severed from the Nagar field" [18*a*].

† The Bheels are "rather timid and lawless," but in 1890 two boys influenced by the Mission began a school at Kadgao "on their own account," and did "wonders" in a short time with pupils composed of all castes [20*a*].

had been done and anxious that their children should be instructed. Mr. Taylor took with him a few native agents to introduce them to the people. Work in the district is peculiarly trying owing to cholera, which rages severely during the annual pilgrimages, but when the native catechists reached Pandharpur and saw for themselves the innumerable devotees visiting the city daily, they were emboldened to desire to reside there, "feeling that they would have a grand opportunity of conveying the Gospel message to many thousands from all parts of India" [21].

The Central School at Ahmednagar was now training more boys than could be employed as Mission agents, and experience showed that unless the Mission could give them work they would either try Dissenting Missions or would be lost to Christianity altogether. In this case the difficulty was all the greater because the outcast Mahars (from which the Christians were still almost entirely drawn) have to live outside the villages and perform menial tasks for the villagers in return for certain doles and perquisites. The prospect of these low-caste Christians obtaining Government or railway employment was very unfavourable [22]; but the difficulty has to a great extent been overcome by the establishment of an Industrial Institution, which from small beginnings in 1887 has become an effective handmaid of the Mission, and has shown how one of the greatest problems of Indian Missionary work may be solved [23].

Revisiting Ahmednagar in 1886, after an interval of seven years, the Metropolitan of India was of opinion that, slow as progress had necessarily been, there was every cause to be thankful for what had been effected. But "looking at the present state of affairs from the point of view of what we should like the native Church to be" (said the Bishop of Bombay), "there is no fear of our being satisfied with ourselves, or of learning to think that we have not still all but everything to do" [24].

The reports of the Missionaries themselves confirmed this in the next year, one telling of the defection of a congregation through the instigation of a discharged teacher, another of converts sacrificing to the goddess of cholera during a visitation of that disease, a third of instability at another station, a fourth of Mahars refusing to associate with Mangs in church and school [25].

Until more effectual superintendence can be provided, a better state of things was hardly to be hoped for, the Rev. J. Taylor represented in 1888, adding:—

"The wonder to me is, not that our scattered congregations are so bad, but that they are so good as they are, when they see their *padre* so seldom; and if they are to be made better, they must have more missionaries to make them so. Considering that the vast majority of our converts are from the most degraded classes among the Hindoos—so low, indeed, that they are outside the pale of Hindoo society altogether—that they are dependent on the classes above them, still nearly all idolaters, for their daily bread, and that to break with them is to court starvation or banishment from their wretched homes in search of work, that they have to perform menial services of the most degrading kind, and are hereditary thieves and dacoits, the difficulties they and we have to contend with are incalculable. Add to this the fact that hardly one adult in a hundred can read—and that to teach people who have never been taught or had to learn anything before, whose minds are a blank or utterly dark, must be hard, when to commit the Lord's

Prayer or the simplest form of the Ten Commandments to heart is the work of months.

"When, then, I look round this district, and see what has been done during the last ten years, I think, however imperfect and backward things still are, and however far short our poor converts come of being what we should like to see, we shall be guilty of unthankfulness and scepticism if we do not recognise great changes for the better. During the past year alone I see much improvement in the villages where our best men are at work, in a greater readiness in the people to have their children baptized, to send their girls as well as boys to school, to mix less in what is idolatrous, to hold aloof from those under discipline. There have been fewer irregular marriages, and those who have been guilty in this respect have expressed their sorrow for it in several instances, and asked for the Church's marriage and blessing.

"Last year there was a much stronger caste feeling against the Mangs than now, and the efforts I have made to uproot it, by the introduction of Mang preachers and schoolmasters, kindly lent me by my old friend the C.M.S. Missionary at Amangabad, by fearlessly taking up work in Mang villages, and taking their children into school, has been bearing quiet fruit" [26].

The Missionaries have constantly to deal with such questions as the converts being called upon to play their musical instruments before the heathen procession on its way to the temple—they being by birth the village musicians—and to heap or kindle the fuel for the fire which is lighted at the vilest of Hindu festivals, the Shingwa or Holi. It may be imagined what it is for people whose ancestors have been practically slaves for centuries, to hold out in difficulties of this kind. To raise them from a state like this to some adequate conception of what their profession means they have (up to the present, at least) had nothing but, in some cases, visits once or twice a year from a European Missionary [27].

In the words of the Rev. J. Taylor, "Until our European staff is strengthened, the Missionaries almost despair of building up our converts as we should like to do, or taking advantage of the openings which are presented to us" [28].

STATISTICS, 1892.—Christians, 4,296; Communicants, 746; Catechumens, 425; Schools, 49; Scholars, 1,076; Clergy, 3; Lay Agents, 82.

References (Ahmednagar).—[1] M.F. 1890, p. 476; Q.M.L. 34, pp. 1, 2. [2] R. 1871, pp. 116–18; Bombay Committee's Report, 1871, pp. 8, 12–15. [3] R. 1872, p. 10; R. 1873, p. 82; Bombay Committee's Report, 1873, pp. 10, 11, 48–57. [4] Bombay Committee's Report, 1874, pp. 9, 31; do., 1875, pp. 10, 33–9; do. 1876, p. 9. [5] R. 1876, p. 30. [6] Bombay Committee's Report, 1876, pp. 27–9. [7] R. 1875, p. 34. [8] M.F. 1878, pp. 534–5. [9] R. 1877, p. 30; R. 1878, pp. 36–7; Bombay Committee's Report, 1877, pp. 9, 10; do., 1878, pp. 9, 10, 18–22; M.F. 1878, pp. 534–6. [10] Bombay Committee's Report, 1878, p. 21. [11] R. 1878, p. 37; R. 1879, pp. 36–7; R. 1880, p. 44. [12] R. 1879, p. 37; M.F. 1880, p. 61. [13] R. 1880, p. 27; R. 1881, p. 50; R. 1882, p. 40. [14] M.F. 1880, pp. 61–2. [15] Bombay Committee's Report, 1882, p. 7; R. 1882, p. 113. [16] M.F. 1882, pp. 44–5. [17] Bombay Committee's Report, 1874, p. 31; do., 1875, p. 34; I MSS., V. 2, pp. 414, 419–23, 425. [18] Standing Committee Book, V. 40, pp. 93–4, 113–14, 117; I MSS., V. 4, pp. 350–1; do., V. 2, pp. 430, 442. [18*a*] I MSS., V. 2, pp. 421, 425. [19] D MSS., V. 49 (*see* reference in the Ramnad Boundary Correspondence); Standing Committee Book, V. 88, p. 403; do., V. 39, p. 39. [20] Bombay Committee's Report, 1882, pp. 7, 8, 33–42; do., 1883, p. 5; R. 1883, p. 47. [20*a*] R. 1890, pp. 55–6. [21] Bombay Committee's Report, 1883, pp. 6, 10; R. 1885, pp. 48–50. [22] R. 1885, p. 50; R. 1886, p. 47. [23] I MSS., V. 3, pp. 267–9; M.F. 1890, p. 476; R. 1891, pp. 58–9. [24] R. 1886, p. 45. [25] R. 1887, p. 47. [26] R. 1888, pp. 58–9. [27] R. 1889, pp. 57–8. [28] R. 1890, p. 57: *see also* R. 1891, p. 57.

(VII.) DAPOLI, 1878–92.

In 1878 the Rev. A. GADNEY was transferred from Bombay in order to open a Mission in the collectorate of Ratnagiri, which at that time contained a population of 143,137, made up of Brahmans (8,514), Mussulmans (18,544), Marathas (18,576), and other castes and races. Dapoli, on the sea coast, possesses one of the best climates in India, but from having been a considerable station with a European garrison, it had passed into a small station for invalid pensioners. The centre of the Mission was fixed amongst the hills at the foot of the Ghats, six miles from the sea. The church, which had been built some sixty years before for the European residents, was "shut up and deserted," the three or four English families who remained having for many years had only an annual visit from a clergyman. While directing his chief efforts to the heathen and to some orphans whom he had brought from Bombay, Mr. Gadney (who took up his residence on March 1, 1878) managed to minister to the English also.* Work attempted by the Presbyterians had been abandoned some forty years before, and the natives now would not at first approach the Mission; but when they saw that Mr. and Mrs. Gadney sought their good and intended remaining they listened to the preaching and invited and returned visits.

During the first eight months three children of heathen parents were baptized; and by the end of about another two years 200 children, boys and girls, were being educated and trained in four schools and an orphanage. Though Government had a boys' school, it had unsuccessfully attempted to open one for girls; and the Mission was well described by the Bishop of Bombay in 1881 as being "almost the sole educator and civiliser of the place." As yet however there had been only three adult baptisms [1].

By establishing a farm Mr. Gadney was enabled to provide industrial work for the orphans and for converts who cannot obtain other work. To many natives in India conversion to Christianity means starvation or mendicancy; and in such cases the advantage of having honest work to give is great indeed—it dispenses with eleemosynary help which would pauperise the recipients and teaches them independence and self-respect [2].

STATISTICS, 1892.—Christians, 86; Communicants, 24; Catechumens, 3; Schools, 6; Scholars, 209; Clergy, 1; Lay Agents, 18.

References (Dapoli).—[1] I MSS., V. 2, pp. 448–5; R. 1877, p. 30; R. 1877, p. 30 Bombay Committee's Report, 1878, pp. 5, 8, 13; R. 1885, p. 50. [1*a*] R. 1891, p. 57 [2] R. 1885, pp. 50–1; R. 1886, p. 49; R. 1891, pp. 56–7.

* All the English civilians have since left, and for months in a year the Missionary does not see another European [1*a*].

(VIII.) DHARWAR, 1888-92.

Dharwar is situated in the South Marathi country. During a visit there in October 1888 the BISHOP OF BOMBAY was appealed to for spiritual help by a number of native Christians who had separated from the Basel Mission at Dharwar, Gadag, and Hubli, and for fourteen months had been pressing for reception into the Church of England. They professed no knowledge of the theological questions at issue between the Lutheran Church and the Church of England, "but appealed simply on the ground of their . . . spiritual destitution." Declaring themselves unable to submit to the practical discipline exercised in the Basel Mission at the arbitrary dictation of certain Native pastors who had the ear of the European Missionaries, they craved admission into the Church of England simply on the ground that they believed they would be differently treated under the rule of the Bishop. They requested that they might be allowed to state their case in the presence of the Rev. W. Nubling, the head of the Basel Mission at Hubli. That gentleman declined to be present at any such interview, but held a private conference with the Bishop, in which he made certain animadversions on the character of the persons concerned, not going however into any detail. The Bishop, who on two former occasions had declined to entertain their request for help when made in writing, now went into their case. He found that as a rule they were well educated and fairly well-to-do, and he satisfied himself that their grievances were substantially true, and that there was no case against the character of the persons concerned. He did everything he could to ascertain whether the breach between them and their Missionaries was capable of being healed. The Missionary in charge affirmed that if the Bishop gave them no encouragement they would return to their former allegiance. It appeared however that they had remained in a state of spiritual destitution, and indeed of practical excommunication, for over two years, and "they affirmed that nothing would induce them to return to the Basel Mission." Ascertaining further that if he did not receive them the Roman Church was ready to do so, and that one or two families had already joined that communion, the Bishop felt that the responsibility of promising to do what he could for them, great though it was, and unwillingly though he undertook it, was smaller than that of refusing and leaving them the choice between joining the Roman communion and remaining in a state of practical excommunication.

Mr. Paul ..ppa, a former catechist of the Basel Mission, who had retired voluntarily and had been thanked for his services, promised to help in providing for the spiritual needs of the people, receiving only his travelling expenses, under the superintendence of the Chaplain of Dharwar. Arrangements were made for his instruction in the doctrines of the Church of England, and the Rev. N. V. ATHAWALE of Ahmednagar was transferred to Dharwar in December 1888, not with the intention of interfering between the Basel Mission and the people who had not separated from it, but simply for the spiritual supervision of the community above referred to. In this he is assisted by the Rev. J. TAYLOR, the head of the Ahmednagar Mission [1].

When these facts were reported to the Society it decided (June 13, 1889) "to leave the question relating to the Dharwar Mission in the hands of the Bishop of Bombay" [2].

STATISTICS, 1892.—Christians, 204; Communicants, 74; Schools, 1; Scholars, 22; Clergy, 1; Lay Agents, 3.

References (Dharwar).—[1] D MSS., V. 84, No. 2; Bombay Committee's Proceedings, 5 Dec. 1888, Minute 15; Bombay Committee's Report, 1888, pp. 7, 8; I MSS., V. 3, pp. 217, 242–4. [2] I MSS., V. 5, p. 22; Standing Committee Book, V. 45, p. 167: *see also* I MSS., V. 5, p. 30; Standing Committee Book, V. 45, pp. 328–9, 399; R. 1884, p. 57.

STATISTICS.—In the Bombay Presidency, &c., where the Society (1880–92) has assisted in maintaining 89 Missionaries (4 natives) and planting 18 Stations (as detailed on pp. 915–16), there are now in connection with its Missions 4,998 Christians, 860 Communicants, 451 Catechumens, 63 Schools, 1,602 Scholars, 13 Clergymen (1 native), 120 Lay Agents, under the care of a Bishop [*see* p. 766]. [*See also* Table on p. 730.]

CHAPTER LXXVIII.

NORTH-WESTERN PROVINCES.

THIS district, which comprises (roughly speaking) the upper basin of the Ganges and the Jumna, and includes India's richest wheatfields and most of its celebrated cities, began to come under British rule towards the end of the last century, and in 1833 was constituted a Lieutenant-Governorship. The scene of the outbreak of the great Mutiny of 1857, it suffered more from this event than any other part of India. *Area* (Native States about 5,100 square miles), 86,988 square miles. *Population*, including Native States, 47,684,576; of these 40,929,713 are Hindus, 6,846,651 Mahommedans, 58,501 Christians; and 33,798,213 speak Hindi.

THE operations of the Society in the North-Western Provinces have been carried on in the districts of (I.) CAWNPORE, 1833–92; with (II.) BANDA, 1873–92; (III.) ROORKEE, 1861–92; (IV.) HARDWAR, 1877–92. Hitherto these Missions have formed a part of the Diocese of Calcutta, but by commission the North-Western Provinces were in 1893 placed under the charge of the Bishop of Lucknow. The formation of the See of Lucknow was an object which the Society sought to accomplish as early as 1858, and in 1891 it granted £2,000 towards the episcopal endowment required [1].

(I.) CAWNPORE.

Cawnpore was ceded to the English by the Nabob of Oude in 1803, and then became a military station. When in April 1809 the Rev. Henry Martyn was sent there as Military Chaplain he found no church of any kind and none even of the decencies of public worship. Besides ministering to the soldiers he undertook a translation of the New Testament into Persian and Arabic, and at the close of 1809 began publicly to preach to the Hindu and Mahommedan beggars who on stated days met before his house to receive alms. While his health permitted he laboured unceasingly among these outcasts, and the first Hindu convert at Cawnpore was baptized by him in 1810. In the same year he was invalided to England, but he died on his way there, at Tocat, on October 16, 1812. In his short life of thirty-one years he had been enabled to do much for God, and one native of Cawnpore, Abdool Messah, who had been led to Christ by him, became himself the means of converting many of his fellow countrymen, who with their children were admitted to baptism. The Rev. D. Corrie (afterwards Bishop of Madras) carried on for a time the work which Mr. Martyn had begun. But though their successors also did what they could for the heathen there was no regular Mission established at Cawnpore until 1833.

S.P.G. Period (1833–92).

In 1833 the Rev. J. J. CARSHORE was sent to Cawnpore as a Missionary from the Society at the request of the Rev. E. WHITE, the Military Chaplain, and some of the English inhabitants who, first aroused to their responsibilities by Mr. Martyn's preaching, had long been anxious to have a resident Missionary [2]. In the previous year at a public meeting resolutions were entered into for a more systematic

management and support of a local Missionary Institution which had for some time existed at the station, and

"a considerable sum of money, derived in a great measure from Sacramental collections, was at that meeting vested in trustees, to be the funds of the Missionary Institution: the objects of which were, the maintenance of one or more catechists, and the establishment and support of schools for native youth."

Though professing to be a Church Society and employing a Church of England Missionary, this Institution as originally formed was entirely unconnected even in name with any Church or established body; and as this might have led to embarrassment, if not to a change of principle, it was (at the instance of the BISHOP OF CALCUTTA during his visitation of 1836) reorganised as a corresponding Committee of the Society in England. In 1844 the Committee became an Association of the Calcutta Diocesan Committee of the Society [2*a*].

On his arrival at Cawnpore, Mr. CARSHORE found five schools organised and supported by the Chaplains and English residents, as well as by twenty-two native Christians. These twenty-two had been all instructed by a native catechist, Karim Mussah. Not long after Mr. Carshore's arrival eight more natives were converted and baptized by him, while eight were receiving Christian instruction from Karim Mussah. Twice in the week this little congregation met together in the Church Bungalow, and joined in the services of our Liturgy, translated into Hindustani. The five schools contained 170 boys, some of whom were instructed in English; but the want of competent teachers was much felt.

At that time the Hindu part of the population at Cawnpore bore a proportion of about three to one to the Mahommedan, the total number of inhabitants being 100,000. The Mahommedans, from their familiar though partial acquaintance with the Scriptures, were the most difficult to deal with in any attempt to evangelise them. One of them applied for the Gospels of Thomas and Barnabas in Hindustani.

In addition to his work in Cawnpore Mr. Carshore visited the neighbouring towns and villages (Ryepore, Jooee, Bhurra, Routpore, Koora, Narrainpore, Oosmanpore, &c.), and at Bithoor, ten miles distant, he attended the annual fairs, where the Mahrattas and the Pundits from various parts of the country, who had refused any Hindustani copies of the Gospels, were eager to receive Sanscrit copies of the Sermon on the Mount from Dr. Mill's poem "Christa Sangita." On these occasions he addressed the natives and generally found them attentive, but the impressions made were seldom lasting.

"In their present state of ignorance," he reported in 1835, "no force of argument can effectually prevail. Reflections may be awakened in them by preaching; but the artful Brahmin is ever at hand with his poisonous opiate; and caste, that dire weapon of Satan, puts a check to every good impression, and silences the strongest convictions of their conscience."

By 1885 the congregation of baptized natives in Cawnpore had

more than doubled. Mr. Carshore's labours were greatly assisted by his native catechist, who taught the people, and disputed with the Brahmins in the bazaars and ghauts (landing-places) of Cawnpore.

In 1835-6 Mission schools were established at Rawatpore (a small town north-west of Cawnpore), Anwargunge (close to the southern boundary of Cawnpore), and Bithoor—the latter at the request of Mr. Carshore by the Mahratta General, Ram Chunder Punth (who acted as Prime Minister to the Peishwa, Bajee Row, when on his throne). This was at first attended only by Ram Chunder Punth's own sons and those of his near kindred.

From time to time new schools were established, while others were given up. In 1841 there were six in connection with the Mission, not including the Native Female Orphan Asylum, which was established at Sevadah, a suburb of Cawnpore, in 1835, by Mr. WHITE, the Chaplain, and some Christian residents, for the children of the wretched Bundeelas, inhabitants of Bundlecund. At this asylum, where Mr. Carshore in 1837 undertook a weekly service, there were sixty-six girls. His brother coming to his assistance as catechist in this year, Mr. Carshore himself was enabled to devote more time to the superintendence of the Cawnpore Translation Society, established about 1837 by the Bishop of Calcutta in connection with the S.P.C.K., and which was designed to supply Hindustani translations of tracts and books suitable to the wants of the natives of the upper provinces. The departure of several of the families of two native regiments in 1837 decreased his flock greatly, and his heart was further saddened by the little progress the Gospel appeared to make amongst the inhabitants, whose gross ignorance and worldly-mindedness, together with the Brahmins and caste, still continued the formidable obstacles to their reception of the Truth. In 1840 Mr. Carshore was appointed to a Government chaplaincy [3].

He was succeeded in the Mission in 1841 by the Rev. W. H. PERKINS, who at first took up his residence at Savadah in the Female Orphan Asylum, which his wife soon improved. Between 1838-40 sixty-two persons had been baptized, but the Christian flock was subject to great fluctuations by the removal of regiments.

If the presence of the soldiery exercised a demoralising influence on the native mind, the greater was the necessity for the manifestation of the Truth, and the people were ready to acknowledge that all are not true Christians who bear the Christian name. Great care was necessary in admitting native candidates for Christian baptism. It is difficult for one who has never known the trial to realise the sacrifice which some Hindus have to make in accepting Christianity.

One day while preaching in the bazaar Mr. Perkins met an aged Hindoo of the Writer caste, who read and spoke Persian fluently, and who from previous association with a Missionary at Mirzapore had obtained and read the whole of the New Testament. The following day he sought out the Missionary, and after due preparation he was baptized in 1843. At first he had not the courage to inform his heathen relatives of his change of religion, but on being urged he consented to do so. Mr. Perkins accompanied him to his house,

where they were received with kindness and civility, and word was sent to the relatives. While awaiting their arrival he sat under a tree silently caressing a little child. What must have been his thoughts as he did so!

"How often had he sat beneath that very tree, with children playing at his feet, and their parents standing round him to listen to his words, honoured and beloved alike by young and old. Well he knew that this was the last time the trees of his old home should shade him from the sultry sun—the last time its doors should be open to receive him from the scorching blast. Never would that little child, who clung so fondly to him, run into his arms again—never would the many dear ones come forth to welcome him. . . . .

"When all his friends and relations were assembled, Simeon rose up in the midst of them, and lifting up his eyes on them, he said, with quiet simplicity, 'Well, brethren, I am a Christian.' Not a word" (continued Mr. Perkins) "was uttered in reply by any one. Every eye settled on the apostate (as there esteemed) with a gaze of mingled sorrow and anger; the boy playing by him was called away, as if in danger of pollution by his proximity to his former friend; and all the persons present retired to a little distance and sat down. I interrupted the painful silence by the inquiry, 'Did you not know of Simeon's having been baptized?' 'Know, sir!' exclaimed one, with the greatest bitterness. 'Think you not we would have put a knife through his liver, rather than he should have lived to forsake the faith of his forefathers? He is the head of our family, and he has disgraced us all.' After some little time had passed, Simeon turned to me, and, with his eyes filled with tears, said, 'Well, sir, now I trust you are satisfied. Why should we stay here longer? We can do no good.' And being fully satisfied, and sensible that our work was done, I returned with my aged friend, now more closely bound to me than ever. . . . . It must be strong conviction and lively faith which can enable an upright convert to meet the pain of such a parting, the bitterness of which follows him into all his subsequent experience, and meets him at every step."

The manner in which the natives received the Missionary's public teaching varied greatly. At one time the abusive or impure language of a crowd of hearers sent him to his home, ready to say, "I have laboured in vain, I have spent my strength for nought." At another, their attention to his message rendered his vocation one of the happiest. The opponents were generally Mahommedans.

"The common people," however, in almost every instance, "heard him gladly," especially in the villages. Of one scene of his labours he wrote:—

"There is a ghaut* of some celebrity about a mile from the Mission, which I visit on Mondays. It is in many respects an interesting place, and its neighbourhood is thickly populated by the class of Brahmins called Gangá Puttrás.† A noble tamarind tree overshadows one of the massive buttresses of the ghaut, affording shade even at noontide; a pipal tree, at a few yards' distance, gives shelter to a marble image of Krishna, and to a few '*smooth stones of the brook*,' besmeared with red paint, before which I have seen many an aged woman devoutly bow, and, sprinkling the senseless stones with water from the river, mutter her vows for blessing on herself and her offspring. Two or three other adjacent temples, dedicated to Shivá, rear their heads on high; and in their narrow doorways some ardent votary is often seen to bow, pouring water fresh from Gangá over the stone emblem of Mahádeo (Shivá), and crowning it with the red and white flowers of the oleander, which if previously smelt at would be polluted. A broad flight of steps of masonry, the pious erection of the wife of a Banyá or merchant, named Soná Dári, leads down to the river which laves the lower steps

* Bathing-place.

† "Gangá Puttrás," Sons of the Ganges, an unorthodox sect of the Brahmins.

with its turbid waters; and across the widely extended stream the independent state of Oude bounds the distant view. Here and there a needy Brahmin sits, reading or chanting some sacred poems, and ever and anon the sacred bell and conch sound from the temple near, indicating the moment at which the glory of Jehovah is given to another, and His praise to graven images. In the full moons, and the appointed feasts, crowds assemble here to bathe and worship; and in seasons when epidemic diseases are rife, troops of women congregate at this spot, to deprecate the anger of Bhawani (wife of Shivá), and to seek protection or deliverance for their husbands and children. There is no place here I could so much wish to transport for a while to England to give the Christian public there some lively idea of the externals of Hindoo idolatry."

A thought which often pressed itself on the Missionary's attention at the burial of the baptized was that

"India is becoming more and more Christianized, even by the dust of those of the Lord's little flock who lie down in the tomb. It seems to be a taking an unalienable possession of the land; a sowing it, as it were, with a holy seed; a peopling it with those who though enrolled by one or two, shall, when the great summary comes, stand up—a great army."

Little could he then foresee the events which should give a fearful notoriety to Cawnpore, and sow Northern India thick with the bodies of Christians.

Mr. Perkins was joined in 1844 by the Rev. J. T. SLEICHER, and in 1846 the headquarters of the Mission, including the Girls' and Boys' Orphanages—the latter of which had been established in 1843—were removed to Asrapur (Hope Town), where the Society had acquired a valuable property of 33 acres of land. (For lack of proper superintendence it became necessary in 1853 to dissolve the Female Orphanage and to transfer the few remaining girls to the C.M.S. School at Agra. The same course was pursued with regard to the Boys' in 1856.)

In 1847 a Sikh convert named DAVID became a teacher in the Mission, and in 1854 he was admitted to Holy Orders in connection with the Church Missionary Society's Punjab Mission [4].

In 1849 Mr. and Mrs. Perkins were obliged by failing health to resign. The Rev. J. T. SLEICHER, assisted by the Rev. R. T. BLAKE, carried on the work until 1852, when the Rev. H. SELLS succeeded to the charge. In 1853 Mr. Sells was joined by Mr. WATTS (of Bishop's College, Calcutta), Mr. W. H. HAYCOCK, Mr. EDGAR (from Agra), and MANUEL THOMAS, a native preacher of great experience [5]. Mr. Sells' first report mentions the soldiers of Her Majesty's 70th Regiment as "steady contributors" to the Mission since their arrival in 1851. The Mission-school at his coming consisted of some 75 boys; only English was taught, and that through the medium of a heathen master. The introduction of religious text-books in Urdu and Hindi startled many of the boys, and this joined to the growing indolence of the master and the imposition of monthly fees reduced the number of attendants to thirty, inclusive of five Christians. A change of masters was followed by the happiest results.

The value of schools as a subsidiary aid to the Missionary was fully demonstrated at Cawnpore, and in the neighbouring villages also the people were anxious to have schools established among them. The number of the native congregation being reduced to thirteen by

the departure of the orphan girls [*see* p. 594], Mr. Sells invited a small colony of native Christians residing in the Colonelgung district of the city to settle at Asrapur. Most of them did so, and the small company of Christians met together daily (morning and evening) for reading of the Scriptures and prayer. Mr. Sells and Mr. Haycock followed the example of their predecessors in travelling through the villages and preaching at the time of the great Melas. At a fair held twice a week at Bara-Sirohi, about five miles from Asrapur, the Missionaries generally suceeeded in getting an audience of from 80 to 150. There was never opposition in this village, and one good sign was the presence time after time of the same hearers. Mr. Sells was already convinced that

"the great battle of Christianity in India must be not so much with idolatry in the popular acceptation of the term, as with the Pantheism and indifferentism at the root of all practical idolatry."

In 1854 Mr. H. E. COCKEY and in 1855 Mr. W. WILLIS joined the staff. Mr. Haycock now (1855) arranged for the erection of a school at Shiooli, and began a tour through some districts of Central India which had been till then unvisited.

The following are extracts from his last report, referring to a tour in the neighbourhood of Cawnpore:—

"My spirit was much refreshed at a place called Machavia Burpur, where I got a congregation of about twenty persons; my conversation was principally with an old man. . . . He said—'Sir, all will soon be one; times change wonderfully. Many years ago, I was at Chunar. A Clergyman used to preach to the natives; people seeing him open his book, used to run away, afraid to listen, lest they should become Christians. You have come to this obscure village; no one has run away, but many have been attracted to listen to your words.' I was delighted to hear the old man bear witness to this sign of the times. Speaking on this subject to an aged disciple, I asked him what hope he saw for Christianity,—what signs of progress could he see? He replied,—'Many. The preaching of the Gospel has shaken the faith of the people. What was before done from motives of faith, is now done generally from mere deference to popular custom. The Brahmins and the women give the tone to public opinion. There is less enthusiasm, and a decrease in the attendance at popular festivals. The offerings have decreased; where the Brahmins got thousands before, they get only hundreds now'" [6].

This was the last tour made by Mr. Haycock. At the beginning of 1857 the work was going on steadily and well. Arrangements had been made for occupying Shiooli (20 miles distant) and Bithoor, where through the kindness of Mr. Greenway (a merchant of Cawnpore, afterwards killed in the massacre), the deserted Baptist meeting-house in the station had been acquired. Early in 1857 Mr. Sells left Cawnpore to begin an itinerant Mission at Saugor, little thinking what a fate awaited his fellow labourers. There were already, indeed, warnings—sure, though faint—of the coming storm. Six months before it burst over Delhi and Cawnpore, Mr. Haycock's Maulvie (Mahommedan teacher) told him that they would "soon feel the sharpness of the Mussulman's sword." On the night of the 21st of May, immediate danger being apprehended, the residents of Cawnpore were gathered together into the European barracks; the sepoys refused to assist in removing the treasure; Nana Sahib, under pretence of quelling the mutiny, brought in his own men, and, joining the rebellious sepoys, at once declared his intention of attacking the barracks.

The Chaplain of Cawnpore (Mr. MONCRIEFF), the Missionaries and their catechists, all the native Christians who had not escaped into distant districts, perished in the massacre which followed.

The precise time and nature of the deaths of the Missionaries is not quite certain. The Rev. W. H. HAYCOCK is said to have lost his reason, probably from sunstroke, and to have died in the early days of the siege. Another account simply says that he was shot down as he was entering the entrenchments. His mother perished in the general massacre. The Rev. H. E. COCKEY, wounded in the thigh by a musket shot, survived to suffer with those who were so treacherously invited to proceed in boats to Allahabad, and it is believed that he was brought back among the rest who were not destroyed in the river, and endeavoured to snatch a few mom[illegible] respite before death to offer a common supplication in behalf [illegible]all present* [7].

Mr. WILLIS, who had left Cawnpore in April for ordination in Calcutta, received from Mr. COCKEY a letter dated June 1, 1857 (*i.e.* a week before the outbreak at that station), in which occurred this striking quotation: "Veni, et ostende nobis faciem tuam, Dominus, qui sedes super Cherubim! et salvi erimus. Veni, Domine, et noli tardare; relaxa facinora plebis tuæ." On returning to Cawnpore, Mr. (now the Rev. W.) WILLIS wrote:—

"It was with a heavy heart that I entered the station, and viewed the sad spectacle of a once happy and prosperous town, now lying desolate and in ruins. There near the spot of the final massacre rest, enclosed in their common grave, the remains of our Christian brethren. Touching indeed are the brief inscriptions on the two monuments hard by! As I passed along the roads and saw the crumbling European dwellings, and the pretty Gothic church, gutted and roofless, I had little hope of finding much left of the Mission property at Nawabgunge. There were five buildings with their respective out-offices, together with three or four small houses for the Christians. All are more or less dilapidated, with the exception of the school-house. Of the three dwelling houses one alone was not burned: its doors and windows had all been carried away. . . . The little chapel has its walls standing but the woodwork and the roof are gone. The floor is overgrown with weeds, and covered with dirt and rubbish. A broken piece of masonry is all that remains of the font. . . . All the mission property has been plundered and burned . . . all gone. . . . It appears that before going into the entrenchments Mr. Haycock had entrusted the communion plate to one of the Zemindars on whose ground the mission premises are; the man . . . is now unable to produce the said plate. He has, however . . . agreed to give as compensation . . . Rs.200" [8].

This Zemindar further agreed to remit his share of the rent of the Mission premises for five years [8*a*].

As soon as the Society received news of the massacre of Missionaries in Cawnpore and Delhi it "determined, God being its helper, to restore those desolated Missions on a broader foundation than before." [*See also* p. 615.] Two public meetings were held in London, and by August 1858 nearly £19,000 had been raised for the extension of the Society's Indian Missions [9]. A portion of this sum was designed for the erection of a Mission Church to serve as "a memorial of our countrymen of all classes—soldiers, civilians, and

* Accounts differ as to whether the last prayers at the final massacre were offered by Mr. Moncrieff (the Chaplain) or Mr. Cockey, but a native Christian ayah, who escaped to Calcutta, stated very positively that Mr. Cockey was the Padre who read from a book at the last sad scene.

Missionaries," and it was intended to build the church over or near the well into which were thrown the bodies of the murdered women and children. For military reasons the Government forbad this and covered the well by a marble monument. Meanwhile the civil and military authorities in India had opened a subscription for the erection of a memorial church on the site of Sir Hugh Wheeler's entrenchments, in the centre of the cantonments; and eventually the Society's Memorial Church Fund was applied to the new church, and in return the Government made over to the Society Christ Church,* a spacious building, which though nearly destroyed in the Mutiny had been completely restored, and was situated in the centre of the city, close to the well. The transfers were effected in 1861, and the Rev. S. B. BURRELL was appointed to Christ Church by the Archbishops of Canterbury and York and the Bishop of London, in whom the appointment of the incumbent was vested in perpetuity [10].

£100 of the fund raised by the Society was reserved for a monument to its Missionaries and catechists, to be placed in Christ Church [11], but the accomplishment of this object was delayed (by oversight rather than intention) until 1892, when the money with interest [in all £304] was applied to the erection of a brass tablet in the Church and Memorial School buildings. The work was executed in India, and the inscription on the tablet (in English and Urdu) is as follows:—

"To the Glory of God.
In Memory of
W. H. HAYCOCK, Priest,
and
HENRY EDWIN COCKEY, Deacon,
of the S.P.G. Mission to CAWNPORE.
Also of
M. J. JENNINGS, Priest, Chaplain, and
Founder of the S.P.G. Mission to DELHI;
also of
ALFRED ROOTS HUBBARD, Priest,
and
DANIEL CORRIE SANDYS, Catechist,
and
LOUIS KOCH, Catechist,
of the S.P.G. Mission to Delhi.
The Society for the Propagation of the Gospel in
Foreign Parts
Dedicates this Memorial of its brethren who
glorified God by their deaths
in the Mutiny of 1857.
'Here is the patience and the faith of the Saints.'" [12]

* Could this have been the church mentioned in the Report for 1839 as having been erected chiefly by the subscriptions of the residents, aided by a donation of Rs.12,000 from the Church Building Fund, and the first stone of which was laid by the Bishop of Calcutta on February 4, 1837? [10a.]

One of the victims of the Mutiny—Mrs. Greenway—bequeathed Rs.800 per annum to the Society [13].

On his return to Cawnpore early in 1858, the Rev. W. WILLIS re-established a school and gathered around him a few native Christians. It was not thought advisable to rebuild the Mission-houses at Nawabgunge, which were destroyed in the Mutiny, and until Christ Church was ready school and service were held in a Baptist Chapel lent for the purpose. In 1859 the premises and funds of the "Cawnpore Free School" were made over to the Society [14].

Under the Rev. S. B. BURRELL, who arrived in August 1859, the work of reconstruction and extension made rapid progress. Daily service was established in Christ Church, where also (under the terms of the transfer) the Society undertook to provide an English service each Sunday for the benefit of the civil station. Bazaar preaching was begun at eight different places in the city, the prisoners in the district jail were ministered to, and (in 1861-2) the Orphanage was re-opened to receive 100 friendless children collected by the Missionaries during a period of famine [15].

The boys' section of the Orphanage was removed to Roorkee in 1875, and the girls' branch has been extended so as to include other pupils of a boarding and day school. In 1889 the 400 Christians then connected with Cawnpore were reported to be "all perfectly independent of the Mission in temporal matters and self-supporting" [16].

Through Mr. Burrell's exertions the Gospel was made known not only throughout the city of Cawnpore, but also to the heathen beyond to a distance of 100 miles, in Oude, Rohilcund and other districts [17].

In 1868 the Rev. J. R. HILL (who had been assisting Mr. Burrell some seven years) baptized a Jamadar (petty officer) of Police and his family, who lived at Orai in West Bundelkund. In the Mutiny they sheltered and concealed some European fugitives several months, and it was then that they resolved to become Christians. After their baptism, with the exception of one brief period, they were "completely cut off from all Christian society and privileges" for nearly twenty years, and yet held fast to their profession without wavering. The man was no scholar, but the mother learned to read fluently her simple and expressive Hindi, and every Sunday for nineteen years she read to the household from the Prayer Book and New Testament. During that period when three of their children were seized (at different times) with fatal illness, they got some European Inspector or other Christian to baptize them, and on their death buried them in joy and hope of the resurrection. But the healthy children they kept against the time when some Missionary should come from Cawnpore; and in 1887 Mr. Hill baptized at Orai four who had thus been kept waiting—one for seventeen years [18].

In Cawnpore itself much of the time of the Missionaries has generally been devoted to education, and with great success [19]. Speaking of this branch of work in 1873 the Rev. H. FINTER said:—

"Judging from what I have seen of the effects of Mission School Scripture teaching, I think there are very few of the students who reach the higher classes

that are not permanently affected by it for good, but while the obstacles to conversion remain as they are, we must expect very few converts indeed. Some few, who are more free from restraint than others, become Brahmos, but the great majority seem to be content with what is really, but in many cases almost unconsciously, a compromise between Christianity and Hinduism freed from its grosser elements" [20].

Passing over sixteen years—a period still of preparation rather than of actual conversions, but marked by changes in the staff not always to the advantage of the cause [21], we find the Rev. J. R. HILL reporting that the High Court of Allahabad had laid down that sixteen is the minimum legal age for a change of faith, and eighteen of release from natural guardianship, and that there had been an accession of six young Brahman converts from Kursawan, "the Brahman quarter of the city and hotbed of bigotry and intolerance." Remarking on this significant fact Mr. Hill said :—

"For how many years have your Missionaries passed through prejudiced Kursawan on their way to their schools, how many boys' names have they registered whose homes were in this ward—all, it seemed, in vain; the old Brahmans have continued to smile at us politely and sarcastically, the youths to jeer a little at our want of success; but now it has come, the spell at last is broken; quietly and unexpectedly the Cross of Christ has been imprinted upon the foreheads of the youths of Kursawan. One of the catechists journeying in a railway carriage with some of the old men of Kursawan was remonstrated with by them. We cannot tell, they said, what has come over our boys; we have known for some time that they do not care for the customs of their old religion, and prefer the Christian, and the Arya Samajis (the North India organisation corresponding to the Brahmo Samaj of Bengal) has not helped us, and now if we are insistent with them they say openly, We will become Christians" [22].

The labours of SAMUEL SITÁ RÁM, a converted Brahmin, deserve special notice. Baptized in the C.M.S. Mission at Lucknow, he afterwards came to Cawnpore, where he became distinguished as "a most interesting and efficient preacher," "a living power in himself and in his history upon his own countrymen, and as a Christian pastor, simple, firm, faithful." He died in 1878—four years after his ordination [23].

Under the Rev. ROGER DUTT, and the Rev. G. H. WESTCOTT and the Rev. F. WESTCOTT (sons of the Bishop of Durham), appointed in 1889, the Mission has been raised to a stronger and more hopeful position than it has occupied for many years [24].

STATISTICS, 1892.—Christians, 272; Communicants, 61; Catechumens, 3; Villages, 9; Schools, 13; Scholars, 872; Clergymen, 3; Lay Agents 52.

References (North-Western Provinces—Cawnpore).—[1] M.F. 1858, p. 69; R. 1891, p. 19; R. 1892, pp. 18, 34; M.F. 1893, p. 15. [2] C.D.C. Report, 1832–3, pp. 6–8; do., 1856–7, pp. 7–8; R. 1838, p. 50; Jo., V. 43, pp. 363–4; M.H. No. 35, pp. 1–6. [2*a*] C.D.C. Report, 1836, pp. 13–14; do., 1843–5, p. 1, and annexed Report of Mr. Perkins, Jan. 15, 1844, pp. 28–30. [3] R. 1834–5, p. 36; R. 1836, p. 40; R. 1840, pp. 79–80; C.D.C. Report, 1834–6, pp. 11–13, 41–51; do., 1836, pp. 12–14, 34–8; do., 1837, pp. 14, 15, 37; do., 1838–41, pp. 54–60; do., 1856–7, pp. 8, 9; Jo., V. 44, p. 373. [4] Jo., V. 44, p. 358; Jo., V. 45, pp. 177–8; C.D.C. Report, 1838–41, pp. 54–60; do., 1843–5, p. 1, also annexed Report of Mr. Perkins, Jan. 15, 1844, pp. 1–27; R. 1844, pp. 78–9; R. 1846, p. 78; R. 1851, p. 50; R. 1854, p. 84; C.D.C. Report, 1852–3, pp. 30–1; do., 1856–7, pp. 7, 9–12, 14; M.H. No. 4, pp. 1–16; M.H. No. 35, pp. 13–47, 55. [5] C.D.C. Report, 1851–2, pp. 8–9;

do., 1852–3, pp. 4, 27; do., 1854, p. 3; M.H. No. 35, pp. 51–2; R. 1853, p. 64; R. 1854, p. 83. [6] C.D.C. Report, 1852–3, pp. 27–44; do., 1854, p. 3; do., 1855, pp. 25–9; do., 1856–7, p. 13; R. 1854, pp. 83–6; R. 1856, p. 101; R. 1857, pp. 91–2; M.H. No. 35, pp. 53–65. [7] C.D.C. Report, 1856–7, pp. 1, 14–16; M.H. No. 35, pp. 65–70. [8] C.D.C. Report, 1856–7, pp. 16–18. [9] R. 1858, pp. 29, 30; R. 1859, p. 27. [10] Jo., Nov. 20, 1857; Jo., Dec. 21, 1860; Jo., June 21, 1861; M.F. 1857, p. 282; R. 1858, p. 90; R. 1860, p. 127; R. 1861, p. 143; M.F. 1861, pp. 23, 167–8; Bound Pamphlets, "Calcutta 1860, V. 1"), No. 11*a*. [10*a*] R. 1839, p. 64. [11] Jo., June 21, 1861. [12] Standing Committee Minutes, V. 46, pp. 297, 299, 300–1. [13] C.D.C. Report, 1860, p. 7. [14] C.D.C. Report, 1858, pp. 2, 7–8; do., 1859, pp. 5–6; do., 1860, p. 6; R. 1859, p. 104; R. 1860, pp. 126–8. [15] C.D.C. Report, 1859, p. 1; do., 1860, pp. 6, 7; R. 1861, p. 145; R. 1862, pp. 141, 236; R. 1863, p. 89. [16] M.F. 1889, pp. 134–6, 319; MF. 1890, p. 140. [17] R. 1863–4, p. 96; R. 1865, pp. 116–17; R. 1866, p. 118; R. 1870, p. 79; R. 1872, p. 61; R. 1874, pp. 14–15: *see also* R. 1877, p. 21. [18] R. 1861, p. 145; R. 1887, pp. 29, 30. [19] R. 1870, p. 79; R. 1871, p. 98; M.F. 1889, pp. 319–20; M.F. 1890, pp. 136–40; R. 1890, p. 31; R. 1891, p. 37. [20] R. 1873, p. 68. [21] R. 1874, p. 14; R. 1875, p. 14; R. 1889, pp. 37–8. [22] R. 1889, pp. 37–8. [23] R. 1870, pp. 79, 80; R. 1874, p. 14; R. 1875, p. 14; R. 1878, p. 22. [24] R. 1888, p. 48; R. 1889, p. 38; R. 1890, pp. 31–4; M.F. 1890, pp. 137–41.

(II.) BANDA, 1873–92.

Banda is an offshoot of the Cawnpore Mission. When visited by the Rev. S. B. BURRELL in 1865 Bundelkund was almost unknown from a Missionary point of view [1], and though containing over two million inhabitants no Christian Mission was opened in the province until 1873, when the Rev. J. R. Hill was transferred from Cawnpore to Banda, the capital of East Bundelkund.

The establishment of the Mission was greatly promoted by Mr. F. O. Mayne, of the Indian Civil Service, who died in 1872. The Bundelos are a fine, manly race, and possess a respect for the religion of the English. Regular bazaar preachings and meetings for instruction and discussion were organised, and on All Saints' Day 1873 the first Christian native baptism that ever occurred in the city took place, the convert being a Mahommedan gentleman, the son of the chief Maulvai of the place and the trusted spiritual adviser of the former Nawab of Banda. Starting with a convert of his character and position it was hoped that the Mission would gather an abundant harvest, but as yet these hopes have not been realised [2]. But although only a few converts have been made [3], the Mission has exerted an influence which cannot be tabulated or tested by statistics [4].

In 1885 Mr. Hill returned to Cawnpore, and from that date until his death in 1892 the Mission was in charge of the Rev. ABDUL ALI, a native who was ordained at Banda on November 2, 1879 [5].

STATISTICS, 1892.—Christians, 27; Communicants, 15; Catechumens, 3; Schools, 1; Scholars, 97; Clergymen, 1; Lay Agents, 6.

References (Banda).—[1] R. 1865, pp. 116–17. [2] R. 1872, p. 61; R. 1873, p. 69; C.D.C. Report, 1873, pp. 28–30; R. 1875, p. 14; R. 1878, p. 21. [3] R. 1890, p. 20. [4] R. 1884, p. 27. [5] R. 1879, p. 23; I MSS., Calcutta R. VII., pp. 35–6.

(III.) ROORKEE, 1861–92.

Roorkee is situated about 18 miles from Hardwar, where the Ganges emerges from the Himalayas. Hardwar is one of the most sacred parts of all that sacred river, and at the annual festivals many thousands of Hindu pilgrims pass through Roorkee on their way to the holy bathing place. Previously to 1861 (probably from 1856) Roorkee had been visited only occasionally by the Society's Missionaries from Delhi, but in that year the Rev. H. SELLS was stationed there, to open a Mission. A small native congregation was soon gathered [1], by 1864 the number of native Christians had reached 89 [2], and in the next year it was reported that "Roorkee, although a small place . . . contains a larger number of Christians than either Delhi or Cawnpore" [3]. Mr. Sells had now taken to itinerating, and the work of the station devolved on the Rev. R. W. H. HICKEY (appointed 1863). On his leaving in 1869 the Mission was carried on for some five years partly with the assistance of the Rev. Y. K. SINGH and the Chaplain.

In 1875 Mr. F. H. T. HOPPNER, of the Berlin (Lutheran) Missionary Society, having been ordained by the Bishop of Calcutta, was placed in charge of Roorkee, to which place the Boys' Orphanage at Cawnpore was transferred [5]. This institution has been excellently managed by Mr. Hoppner, the boys being trained to be industrious Christians [6]. In his Mission work Mr. Hoppner has been no less successful. Up to 1890 he had baptized 275 persons, including several Brahmins and Mahommedans, and the number he says

"might have been trebled, but we have learned that it is not the quantity, but the quality, that is the test of the increase and advancement of the Lord's cause; we have made the experience that one real convert is worth ten doubtful ones, as the Methodists have amply shown again last year, when they baptized eighty-five sweepers offhand in one evening in the city of Roorkee, of whom not one single soul even remained faithful."

One of the Brahmins was not ashamed, even when an inquirer, to engage in hard manual labour for a livelihood, and at his baptism he took off his "Brahminical thread" and tore it in pieces before the whole congregation, in token that he had broken with Hinduism altogether. Along with him was baptized a man of the Shepherd caste, whom he had influenced to renounce Hinduism. Similarly a Moulvi of great learning, after receiving baptism in 1882, sought by diligent preaching in the bazaars to bring others into the Christian fold. [7].

According to a report of Mr. Hoppner in 1887, whenever a Mahommedan Moulvie now preaches in the bazaar he carries in his hand, not the Koran, but the Bible. Of course he uses the Bible for controversial purposes, but the fact is remarkable, and "the Gospel is preached" [8]. Some of the Christian converts have been subjected to persecutions, the endurance of which on the part of a timid people represents a true form of confessorship [9]. In Mr. Hoppner's opinion

"the influence which the Word creates among the masses of the people must not be measured by these small visible signs of success. That has gone already

far deeper into the hearts, and prepares them for the time when hundreds and thousands shall be seen flocking into the fold of Christ" [10].

STATISTICS, 1892.—Christians, 261; Communicants, 82; Catechumens, 22; Villages, 5; Schools, 9; Scholars, 174; Clergymen, 1; Lay Agents, 17.

References (Roorkee).—[1] C.D.C. Report, 1856–7, p. 26; Jo., Jan. 17, 1862; R. 1861, p. 26; M.F. 1862, p. 255; R. 1862, p. 146; I MSS., V. 11, pp. 377–8, 431, 477; do., V. 12, pp. 35–6, 143–4; R. 1876, pp. 16–17. [2] R. 1863–4, p. 99. [3] R. 1863–4, p. 99; R. 1865, p. 115. [4] R. 1866, p. 114; I MSS., V. 12, pp. 159, 188; R. 1869, p. 86; R. 1871, p. 89; R. 1872, p. 57; C.D.C. Report, 1873, p. iv; do., 1874, p. iv; R. 1876, p. 17. [5] C.D.C. Report, 1874, pp. vii, viii; do., 1875, pp. xvi, xvii; do., 1876, p. viii; I MSS., V. 21, p. 45; R. 1876, p. 17; R. 1877, p. 21; M.F. 1877, pp. 372, 571; R. 1878, p. 21; Standing Committee Book, V. 36, pp. 226, 292, 310, 388. [6] R. 1878, p. 24; R. 1879, p. 23; R. 1880, pp. 31–2. [7] R. 1882, pp. 27–8; R. 1890, pp. 35–6: *see also* R. 1891, pp. 35–7. [8] R. 1887, p. 29. [9] R. 1888, p. 42. [10] R. 1890, p. 36.

(IV.) HARDWAR, 1877–92.

In connection with the Roorkee Mission a catechist was stationed at Hardwar in 1877. In 1878 eight adult converts and two infants were baptized—the firstfruits of Christianity in this "most idolatrous and bigoted place of Hindu superstition." The labours of the catechist are supplemented by visits from the Rev. F. H. T. HOPPNER, and few stories of Mission method are more interesting than Mr. Hoppner's accounts of his preachings and disputings at the great fairs there [1].

The changes which railways and other products of Western civilisation are making in India are shown in the changed attitude of the people at a gathering at Hardwar in 1886:—

"The railway to Roorkee and Hardwar was opened on the 1st January, 1886, and the people . . . the greater number of them, were carried there for the first time by the railway; and whereas they formerly stayed there from five to ten days and even a fortnight, they now seemed all to be in a great hurry to get away again, many did not even stay for the principal bathing day; and whilst formerly there were in the ordinary fairs always between 30,000 and 40,000 people, there were now never more at one and the same time than about 18,000 or 20,000 at the most. If this were a sign that idolatry is going to decline then it would be a good sign. And partly it is so, no doubt; people lose their faith in their idol-worship and the bathing in the Ganges, for they see very clearly that their 'holy mother Ganges' is no longer *invincible*, as they formerly thought she was, because she has yielded and is daily yielding to the destructive operations and skill of the foreign engineer, and has against her own free will to issue her water into the canal instead of sending it down in its ordinary and original channel, as she did all these many centuries. Though the people were fewer . . . our work in the fair was not less than in former years . . . on the contrary we had very large and good congregations, who listened with immense interest to our preaching; and we had also very determined opponents who argued with all their might and zeal, and were in right earnest to defend their cause and their gods. One Brahman also began to praise his gods, how powerful they were, and what mighty and heroic deeds they had done; and, as an instance, he said, 'Look at our Krishna, who lifted up the mountain Gobardhan with his little finger!' But we said, 'What boasting is that? look at your mighty, invincible mother Ganges, who is all-powerful and much stronger than Krishna was, and yet one of Her Majesty the Empress of India's most insignificant and low servants, a 'red-turbaned' peon who gets only 5 rupees salary a month, keeps her in his control, and whenever it pleases him to

shut the head gates, she has to pour all her water into the canal, and he thus lays her dry and bare that you can walk through her bed without hardly wetting your shoes ! ! ' Such a reply he had, of course, not expected, it put him out completely, he could not reply a single word. This then makes the poor think about it, for they see . . . it is so" [2].

References.—[1] R. 1878, p. 21; R. 1886, p. 33; M.F. 1878, pp. 254–5. [2] R. 1886, pp. 33–4.

STATISTICS.—In the North-Western Provinces of India, where the Society (1833–92) has assisted in maintaining 28 Missionaries (5 Natives) and planting 5 Central Stations (as detailed on pp. 916–7), there are now in connection with its Missions 560 Christians, 158 Communicants, 28 Catechumens, 8 Villages, 23 Schools, 1,143 Scholars, 4 Clergymen, and 75 Lay Agents, under the care of the Bishop of Lucknow [p. 767]. [*See also* Table on p. 730.]

CHAPTER LXXIX.

CENTRAL PROVINCES.

THE SAUGOR AND NERBUDDA TERRITORIES, annexed in 1818, were with the Nagpur province organised under the name of the Central Provinces in 1861. Including subsequent additions the *area* is now 113,279 square miles, about one fourth being under cultivation. *Population*, 12,944,805; of these 10,489,342 are Hindus, 1,592,149 Animistic (Aboriginals), and 13,308 Christians; and 7,277,344 speak Hindi, 2,127,908 Marathi, 1,188,402 Gônd, and 1,602,732 Uriya.

THE Society's operations have been carried on in the

NERBUDDA AND SAUGOR TERRITORIES, 1846–8, 1857, 1883–92.

In 1846 the Society opened a Mission among the Gonds (an aboriginal people) in the Nerbudda district. This step was taken on the recommendation of its local Committee in Calcutta, and on the promise of local support from the Chaplains of Jubbulpore (Rev. F. H. DAWSON) and Saugor (Rev. J. BELL) and other British residents, sufficient to maintain a school and provide for other contingent expenses. The Saugor and Nerbudda Territories, a land of valleys and hills, were then estimated to comprise an area of 80,000 square miles, and to be inhabited by three millions of people, "to whom the glad tidings of salvation" had "never been proclaimed." The Mission was entrusted to the Rev. J. R. DRIBERG and Mr. HARRISON, who were encouraged by the friendly reception accorded them by the petty Rajahs and by the readiness of the people to receive instruction.

The Missionaries had been directed to make Saugor their headquarters, but the place proved unsuitable for the purpose, and the local support (diminished by the departure of the Chaplains and other British residents) not justifying a change of site, the Mission, after an existence of eighteen months, was withdrawn in 1848, but with the hope of renewing it. A grammar and vocabulary of the Gondi language, with a translation of the Parable of the Prodigal Son, by Mr. Driberg, were published in 1849 [1]; and in 1857 the Rev. H. SELLS of Cawnpore (who had made a tour in Central India in the cold season of 1855–6) was appointed to Saugor to open an itinerant Mission in the neighbouring district; but, shortly after his arrival, sickness compelled his return to England [2].

In the meantime [1854] Jubbulpore was occupied by the C.M.S. About 1869, at the suggestion of the local Secretary of the S.P.G. in Calcutta, Bishop Milman employed some private funds at his disposal in opening a new Mission among the Gonds, the centre of which was at Hoshungabud, under the Rev. — HADEN. This Mission the Bishop

in 1870 desired the Society to adopt, but lack of funds prevented its doing so [3].

The Society has, however, assisted in the maintenance of a Tamil Mission established in connection with Christ Church, Jubbulpore, about 1888. By means of a Tamil catechist work is carried on among the native soldiers and the domestic servants in Jubbulpore; the adjoining villages (including Hoshungabud) are visited, and the Gospel is preached also to pilgrims on their way to Benares [4].

References (Nerbudda and Saugor).—[1] Jo., V. 45, pp. 249, 278; R. 1846, pp. 77–8; R. 1847, pp. 82–3; R. 1848, pp. 97–8; C.D.C. Report, 1845–6, pp. xxii, xxiii, xxvii–xxxiv; do., 1846–7, pp. 4–5, and Appendix No. 3; do., 1847–8, pp. 1–2. [2] Calcutta Bound Pamphlets, 1851, No. 4; C.D.C. Report, 1856–7, pp. 1, 29; R. 1857, p. 94. [3] I MSS., V. 14, pp. 39–42; do., V. 20, p. 211. [4] Calcutta Diocesan Council (Western Section) Report, 1888, pp. 24, 34–6, 41.

CHAPTER LXXX.

ASSAM.

ASSAM forms the north-eastern frontier of India, and comprises the valleys of the Brahmaputra and the Barak, with the intervening mountainous watershed. It was constituted a separate province from Bengal in 1874. *Area* (excluding some unsettled tracts), 46,341 square miles. *Population*, 5,476,833; of these 2,996,883 are Hindus, 2,294,506 Animistic (Aboriginals), and 16,844 Christians; and 2,741,947 speak Bengali, 1,414,285 Assamese, 197,330 Cachari, 280,303 Hindi.

THE operations of the Society have been carried on in the districts of (I.) Debroghur, 1851; (II.) Tezpore, 1862–92; (III.) Mungledye, 1866–92. As early as 1842 proposals were made to the Bishop of Calcutta by Major Jenkins, a Government Commissioner in India, for Christianising the hill tribes of Assam. His predecessors, Mr. Scott and the Hon. Mr. Robertson, as well as himself, had advocated this measure "as a duty incumbent upon the Government." Hitherto their efforts had met with little success—the Government apparently fearing to interfere with the superstitions of their subjects; but some assistance had been rendered since 1826 for the support of schools, and there was now a prospect of aid for the establishment of a branch of the Moravian Mission, or of a Church Mission on the Moravian system. The Moravians had previously been invited to take up work in Assam, but were unable to do so; and in order to secure the object in view it would in Major Jenkins' opinion be necessary that the arrangements should be conducted by one of the great Missionary Societies of the Church of England [1].

In compliance with the recommendation of the Bishop of Calcutta, the Society left it to his discretion to appropriate a portion of the Diocesan grant to the purposes of the proposed Mission in Assam, but apparently nothing could then be spared [2].

In the autumn of 1842 a Government Chaplain was appointed to Assam; and the Rev. R. BLAND, who was occupying that position at Gowhatty in 1845, revived the subject of a Mission, and soon after sent a native of Assam to Bishop's College, Calcutta, for training, and promised to have collections for the endowment of an Assamese Scholarship at the college [3].

DEBROGHUR, 1851–61.

The effect of the appointment of a Chaplain was felt also at Debroghur, where the European residents in 1845 formed the idea

of building a church and endowing it, "so as to secure the services of a resident clergyman, who might also devote himself to the reclaiming of the wild tribes around." The foundation-stone of the church was laid in 1847, and in 1849 the first subscriptions were received for the endowment fund. By September 1850 this fund was producing an annual income of Rs.640. At that time the Bishop of Calcutta visited Assam, and was entreated by the residents to station a clergyman at Debroghur. Accordingly the Rev. E. HIGGS was transferred there from Barripore in June 1851 as a Missionary of the Society. From the commencement the main object of the Mission was to convert the hill tribes around. It does not appear that the native population about Debroghur was to occupy the Missionary's chief attention—as their mixed character and the peculiar circumstances under which they had become mingled together did not offer so promising a field for Missionary labour as the untouched hill people.

Until Debroghur became the headquarters of the civil authorities and a military post it was an insignificant fishing village. The whole population in 1852, with few exceptions, consisted of the local corps with the usual amount of camp followers, a few shopkeepers from Dacca attracted by the European residents, and a few traders from Mairwarra. To one Missionary the majority of these were necessarily inaccessible, from the variety of tongues spoken and other circumstances.

Professedly the greater part of the Assamese were Hindus, but their observance of even the outward rites was very lax. All classes were followers of some particular Gossain, or Hindu priest, and numberless villages of Miris, as yet "unaffected by scruples of caste, and most willing to receive instruction in religion," were gradually falling into the hands of the Hindu priests, who were "often almost identified with the Deity, and this quite irrespective of the merit or talent of the man." The Mahommedans were equally eager in making proselytes, but in reality the mass of the people in Assam had "no religion at all"; they lived "almost as though there were no God," they seemed to think that religion was "no concern of theirs," they "were called by a certain name" and that was "enough for them." Mr. Higgs had not a doubt that the whole of the Miris would "at once declare themselves as our disciples" were they sure of regular visits and instruction from Christian teachers. Whenever he entered their villages they entreated him to supply them with Christian books and a teacher, and frequently deputations waited on him at Debroghur with the same request. For these he could do no more than visit them occasionally, but many of the Abors were brought under instruction.

These hill tribes used to visit Debroghur occasionally, and in 1852 Mr. Higgs induced some 60 of them to form an agricultural settlement on land granted by Government about 3½ miles from Debroghur in order that he might the more readily and surely teach them. At first it was difficult to manage them; their wants were almost numberless and their complaints endless. Water was their "great abhorrence," and Mr. Higgs had to be present every day at noon to see that they all washed themselves. They also required to

be taught how to sow and to plant out their rice, but within two years they became independent of any assistance, and by 1858 the colony had advanced beyond anticipation, the village had become more cleanly and orderly, and the people (increased to over 80) more prosperous and decidedly advanced in civilisation. In 1855–6 Mr. Higgs, urged by two chiefs, twice visited the Abor Hills, about 80 miles north-west of Debroghur—a feat which had never been performed before (so far as appears) by any European or any resident in the plains of Assam.

In the latter part of the journey the route lay in many places over sheer precipices, which were scaled by means of gigantic creepers fastened to the trunks of trees at the top. The people were surprised at his accomplishing the task, and when they learned from his guides of a heavy fall or narrow escape "they would," said Mr. Higgs, "come back and look at me from head to foot, with the greatest sympathy depicted on their faces, and then stroke me with their hard, rough hands all down the face and back and along the arms. This . . . was their manner of showing affection." They showed much curiosity as to the country he had come from, and there was a story generally current that a certain king called "Billy-pots-Sahib," supplied the British with guns &c. and strength and power to use them. In this king's country, which was "situated underground somewhere," a man was born in the morning of a day, at noon he had reached middle age, and at night he died." Mr. Higgs concluded that Billypots was a corruption of *Bilate Desh*, about which they had heard strange stories and had added some fancies of their own.

The kindness and affection which the Abors showed Mr. Higgs was remarkable, and immediately after they met every day they invariably introduced the subject, "Teach us your religion. How will you teach us? How are we to worship God properly?" And this they did daily, following up their first questions by "lamenting that they certainly did not know how to please their gods; heavy misfortunes came upon them, and continually seemed to increase; their prayers and sacrifices were in vain; no help came, no alleviation." Their ignorance of Assamese and Mr. Higgs' slight acquaintance with the Abor language added to the difficulty of imparting instruction. They listened to the reading and exposition of the Gospel, and one old chieftain gave up a furious fit of revenge because it was contrary to its teaching, but beyond the simple rudiments of morality they were unable to follow their teacher. They had hardly any conception of a Supreme God; the beings to whom they offered sacrifice and prayers were the Bhuts and Ghosts with which their imaginations had peopled the hills and valleys. On his leaving the people were greatly affected, and the Gain or chief with whom he had been staying cried like a child, and some time after visited Debroghur, at a most inclement season, to press him to come again [4].

Mr. Higgs devoted some attention also to the Assamese and Kacharees. The latter were regarded as more promising to a Missionary than any other natives in Assam, being distinguished for cleanliness, trustworthiness, and chastity. Though they had taken the name of

Hindus they still retained their own religion, and acknowledged "one Supreme Being, the Governor of the world, to whom they are bound they say to pray and by whom they will be judged hereafter." A large number settled near the Abor colony were frequently visited by Mr. Higgs, and as their apprehensions of the Gossains wore off he was welcomed gladly, and some children came to school [5].

Mr. Higgs' ministrations extended to the European community at Sibsaugor, where a warm welcome always awaited him, and in 1856–7 contributions began to be raised for erecting a church [6].

During the Indian Mutiny Debroghur was for several weeks in great peril, and from 1858 the claims of his European congregation (increased by the addition of a Naval Brigade) appear to have absorbed most of Mr. Higgs' time—at least, nothing further is recorded of Mission work among the heathen by him, and in 1861 he resigned the Society's service but remained at Debroghur in the capacity of a Chaplain to the Calcutta Additional Clergy Society [7]. Later on Debroghur became a branch Mission of Tezpore [8].

TEZPORE with MUNGLEDYE.

S.P.G. Period (1862–92).—In 1861 the Rev. R. BLAND, Chaplain of Gowhatty, appealed to the Society on behalf of certain English residents to adopt a Mission at Tezpore originated by a Captain Gordon about 1850. The Mission was designed for the hill tribes north of Assam, but that object appearing impracticable, the enterprise was directed towards the Kacharees of Durrang. The property of the Mission included a tea barrie, a parsonage, and a church ("the Epiphany"); and the Missionary, the Rev. C. HESSELMEYER, was a German Lutheran. Towards the support of the work some assistance had been rendered by the C.M.S. and other friends in England, but that Society could not take up the Mission, which was now on a "precarious footing." In connection with the Mission there were about 50 native Christians, 12 Village Schools, and a Normal Class for training teachers.

Urged by the Bishop of Calcutta to adopt Tezpore as part of a scheme which he advocated for the establishment of a chain of Missions through the north-east and east parts of the Diocese of Calcutta down to Singapore, the Society in 1862 consented to do so, and Mr. HESSELMEYER, having been ordained by the Bishop, was placed on the Society's list [9].

In 1863 Mr. SYDNEY ENDLE was sent from England to assist in the work [10], which consisted in ministering to the numerous Europeans scattered over an extensive district, as well as pastoral and evangelistic work amongst the natives of the hills and plains.

Among the Kacharees a system of vernacular schools was established, and several converts were made, including some at Boorigoomah; and in 1866 the Bishop of Calcutta admitted thirteen native Christians to confirmation, "the first that ever were confirmed in Assam" [11].

Mr. Hesselmeyer's labours were crowned by a translation of the Prayer Book into Assamese (1868–9) [12]. On his death in 1871 he was succeeded by Mr. Endle, who since December 1866 had been stationed at Mungledye. In this district Mr. Endle itinerated in the villages during the cold season (December–March). In every case he was received with great attention and respectfully heard; "indeed" (reported he in 1867) "there is little or no active opposition to the spread of the Gospel truth in Assam, as Hindooism has no real hold on the minds and affections of the people." The great foe was "ignorance of the most debased character." Other great obstacles are the apathetic character of the Assamese and the practice of opium eating [18].

The ignorance Mr. Endle has sought to overcome by establishing schools and training schoolmasters (with Government support), and by preaching at his headquarters at Tezpore. Since 1869 the chief burden of the Missions in Assam has been cheerfully and ably borne by him. During this period other labourers sent to his assistance have made only short sojourns in the country [*see* list on p. 917], and Debroghur has been occasionally reoccupied; but though for the greater part of the time Mr. Endle has been the only ordained Missionary, there are few Missions which under such circumstances can show such encouraging progress and prospects [14].

The indirect influence of the Mission is far larger than can be measured by the numerical account of conversions, and Mr. Endle expressed the opinion in 1887 that a time will come when, not one by one but in a mass movement, whole villages and towns will seek admission to the Church [15].

The testimony of the Rev. M. RAINSFORD, who joined the Mission in 1891, is to the same effect [16].

A grammar of the Kachari or Bara language was published in 1885 by Mr. Endle, who knew more of the structure of the language than the Kacharis themselves, and the work is prized by Europeans as affording them an opportunity which had never before presented itself of learning Kachari grammatically [17].

From a Missionary point of view Assam is closely connected with Chota Nagpur. For many years large numbers of coolie immigrants have been employed on the tea plantations in Assam. A large proportion come from Chota Nagpur, and in 1888 it was estimated that over a thousand of the latter were Christians. Though the immigrants go to Assam nominally for three or five years, more than one-half (from Chota Nagpur at least) do not return, but settle down in Assam [18].

As early as 1866 some converts of the German (Lutheran) Mission in Chota Nagpur were commended by their old pastors to the care of the English Clergy in Assam, and eleven Kol coolies were baptized by the Bishop of Calcutta at Debroghur [19]. The way being thus prepared the work has gone on increasing, but as yet the efforts of the Church Missionaries and Catechists have been inadequate even to provide for the spiritual wants of the Christians in the distant plantations, and it is felt that until resident native pastors are supplied from Chota Nagpur this branch of the Mission will leave much to be desired [20]. It should be added that the European tea-planters bear favourable testi-

mony to the character of the Chota Nagpur Christians [21], and that by their influence other coolies have frequently been drawn towards the Church [22].

STATISTICS.—In Assam, where the Society (1851–92) has assisted in maintaining 8 Missionaries and planting 3 Central Stations (as detailed on p. 917), there are now in connection with its Missions 2,000 Christians, 260 Communicants, 55 Catechumens, 45 Villages, 20 Schools, 372 Scholars, 2 Clergymen, and 27 Lay Agents, under the care of the Bishop of Calcutta [p. 766]. [*See also* Table on p. 730.]

References (Assam).—[1] App. Jo. **D**, pp. 180–265. [2] **I** MSS., V. 9, pp. 93–4, 165; Standing Committee Book, V. 21, p. 221. [3] **I** MSS., V. 9, pp. 93, 275, 277; R. 1847, pp. 79–80. [4] C.D.C. Report, 1850–1, pp. 4–5; do., 1852–3, pp. 5, 51–7; do., 1854, pp. 27–31; do., 1855, pp. 14–19; do., 1856–7, pp. 41–2; R. 1852, p. 101; R. 1854, p. 36; R. 1855, p. 105; M.F. 1856, pp. 97–103, 121–31; R. 1858, p. 92. [5] C.D.C. Report, 1852–3, pp. 56–7; do., 1854, pp. 30–1; do., 1855, p. 19; do., 1856–7, p. 41; R. 1855, p. 105. [6] C.D.C. Report, 1856–7, p. 41; R. 1858, p. 92. [7] C.D.C. Report, 1856–7, pp. 1–2; do., 1858, p. 11; do., 1859, p. 17; do., 1860, p. 3; R. 1861, p. 144; **I** MSS., V. 11, p. 453. [8] R. 1874, p. 18. [9] **D** MSS., V. 20; L., Rev. F. R. Vallings, 6 Sept. 1861, with Correspondence appended; **I** MSS., V. 11, pp. 463, 465, 474–5, 505; do., V. 12, pp. 18, 58–9, 77, 83, 87–9, 95–6, 132; Standing Committee Minutes, V. 28, pp. 146, 150, 167, 199, 200, 381, 417; do., V. 29, pp. 4, 9, 10; Jo., Dec. 19, 1862; M.F. 1863, p. 23; R. 1863, p. 94. [10, 11] R. 1864, p. 109; R. 1865, p. 117; R. 1866, pp. 122–3; R. 1867, pp. 106–7; R. 1868, p. 88. [12] R. 1868, p. 88. [13] R. 1866, pp. 114, 123; R. 1867, pp. 106–7; R. 1871, p. 104; R. 1872, p. 57. [14] R. 1869, p. 96; R. 1871, p. 105; R. 1872, p. 61; C.D.C. Report, 1873, p. 55; R. 1874, p. 18; R. 1878, p. 21; R. 1882, p. 29; R. 1883, p. 38; R. 1885, pp. 23–4; R. 1883, p. 38; R. 1887, p. 28, R. 1890, p. 31. [15] M.F. 1887, p. 385; M.F. 1890, pp. 269–70. [16] R. 1890, p. 31. [17] R. 1885, p. 23. [18] R. 1879, p. 23; R. 1888, p. 40. [19] R. 1866, p. 122. [20] R. 1879, p. 23; R. 1882, p. 29; R. 1885, p. 24; R. 1887, p. 28; R. 1888, pp. 39–41; M.F. 1887, p. 385; M.F. 1890, p. 270; R. 1891, p. 34; M.F. 1892, pp. 57–8. [21] R. 1866, p. 122; R. 1885, p. 24. [22] C.D.C. Report, 1873, p. 59.

CHAPTER LXXXI.

PUNJAB.

THE present province of this name forms the north-west corner of India, through which the Aryan invaders entered [*see* p. 469], and comprises the central regions watered by the confluent streams of the Sutlej, the Beas, the Ravi, the Chenab, and the Jhelam, which make up the Punjab proper (= "Five waters") annexed in 1849, and the adjacent N.W. and S.E. districts since acquired, extending from Peshawur to Delhi. The Jumna western districts (Delhi, Hissar, Umballa, &c.) were transferred from the "North-Western Provinces" [*see* p. 590] after the Mutiny of 1857. *Area* of the Province, 142,449 square miles (including Native States 35,817 square miles). *Population* (including Native States, 4,263,280), 25,130,127; of these 12,915,643 are Mahommedans, 10,221,505 Hindus, 1,870,481 Sikhs, 53,909 Christians; and 15,748,443 speak Panjabi, 4,157,968 Hindi, 1,899,922 Jatki, and 1,057,853 Pashtu.

THE operations of the Society in the Punjab, begun at Delhi in 1854, have been extended to the surrounding districts for a distance of 100 miles.

DELHI AND THE SOUTH PUNJAB MISSION, 1854–92.—Among the English congregations at Delhi in 1850 were a few members who grieved to see the Church doing nothing for the mass of heathen and Mahommedans with which they were surrounded. With a view to removing this reproach they sought the co-operation of the Society. A Baptist Missionary (Mr. Thompson) had laboured there thirty years with great industry and ability, but since his death there appears to have been no Christian evangelist whatever in the field. For many reasons—such as the number of its population (150,000), its *prestige* as the once famous capital of the Moghul Empire, the circumstance of the Urdu language being spoken there in the greatest purity, and the consequently wide influence it naturally has in the minds of the Mussulmans of India—Delhi, with its 261 mosques and nearly 200 temples, appeared to be a suitable place for a Church Mission. The Society required a material guarantee of support before entering on the undertaking, and by 1853 a sum of Rs.24,656 was collected in India (chiefly at Delhi) and in England by the promoters, foremost among whom were Mrs. J. P. Gubbins (who raised the first Rs.1,000), Mrs. Ross, and the Chaplain of the station, the Rev. M. J. JENNINGS,* who is regarded as the founder of the Mission. The Society in December 1852 added £8,000 from its Jubilee Fund, and the whole was invested in Calcutta, the interest only being applicable to the purposes of the Mission [1].

The Lieut.-Governor, Mr. Thomason, who evinced much interest in the case, recommended the establishment of a Missionary College under "very superior people," as it would "require great discretion successfully to attack Mahomedanism amongst so able and bigoted a population as that of Delhi." The suggestion was adopted, and in

* Mr. Jennings had long been in India, and had left substantial proofs of his zeal in the churches at Cawnpore and Landour, which he had been instrumental in building. He appears to have been appointed chaplain at Delhi at the beginning of 1852.

1853 the Rev. J. S. JACKSON and the Rev. A. R. HUBBARD, both of Caius College, Cambridge—the former a Fellow—were selected for the Mission, "the great object of which" was declared to be

"to propagate the Gospel among the native inhabitants of Delhi and to afford the youth especially those who are engaged in acquiring secular education at the Government schools an opportunity of obtaining a knowledge of Christianity."

For this pecuniary co-operation on the spot would be necessary; and it was further laid down that

"whatever methods may be from time to time adopted, as most likely to be efficacious for the desired end, whether preaching to the heathen, delivering of Lectures on the Christian Religion, establishment of schools for children, or classes for the instruction of elder students, the Missionaries will bear in mind that their great work is to be the conversion of souls, and the establishment of a Christian Church which may eventually be carried forward by the agency of a native ministry" [2].

For the better attainment of this object the Missionaries were further directed to abstain as much as possible from ministering to European Christians.

Arriving at Delhi on February 11, 1854, Messrs. JACKSON and HUBBARD found there an influential Auxiliary Committee under the patronage of the Lieut.-Governor, and the nucleus of a Mission consisting of about a score of native Christians, who were assembled every Sunday in the Station* Church by a teacher in the Government College. Two of those Christians were recent Hindu converts, baptized by Mr. Jennings on July 11, 1852, viz. Ram Chunder, Mathematical Teacher in the Government College; and Chimmun Lal, the Sub-Assistant Surgeon of Delhi, both eminent in their station and of age and circumstances which tended to place their conversion above suspicion. Ram Chunder had long been persuaded that the Brahmans had no claim to be teachers of religious truth. He looked on most of them as men who encouraged the popular superstition simply for gain, and supposed that the same was the case with the Christian Clergy, though at times it seemed strange "that many Englishmen of undoubted intelligence and honesty went to the Church." But one Sunday on passing he looked in the Church and was struck with amazement to see "all the people kneeling and appearing as if to them God was really present."

"It was an entirely new conception to me" (he added), "and when I came away I was so much impressed that I determined to read the New Testament. I did so; read it carefully and studied it; and at length I was quite satisfied that Jesus was the son of God."

Both converts proved a great gain to the Mission and remained "faithful unto death."

The month before the Missionaries arrived a book was published in Delhi by a learned Moulvie (Rahmat Allah), which was intended to neutralise their efforts. Thirty-four years previously the *Padishah* had directed all the Moulvies in North India not to enter into any controversy with any members of the "Foreign Mission." Notwithstanding

* St. James' Church, built at the sole cost of Colonel James Skinner, C.B.; consecrated in 1836 [8a].

this contemptuous silence the Gospel had made its way, and it was now found necessary in the Padishah's own city to write what was considered an elaborate refutation of it. The book (a large volume in Urdu) consisted of a collection of the objections brought against the Holy Scriptures by European and American unbelievers, and the author was reported to have made a vow that he would "exterminate Christianity out of India" [3].

But though the Mahommedans had had the upper hand in India for such a long period, they had brought it neither unity nor peace, and in spite of the aggressive nature of their faith they had made little progress with the Hindus.

"They may have made many individual converts" (Mr. Jackson added), "but they have left the mass of the people uninfluenced; and at best, under the most favourable circumstances, it was but a feeble ineffective step towards truth, and one that, in fact, makes the reception of the gospel more difficult than before" [4].

Besides the varied home (Mahommedan and Hindu) population of Delhi, many people of various countries were still brought together there—Persians, Cashmerians, Afghans, Bengalis, &c. [5].

During their first three years at Delhi the Missionaries were engaged in studying the Urdu language and the Mahommedan and Hindu systems of religion, also in managing a school, holding service daily in the Station Church for the native Christians, and in baptizing a few converts and preparing others for baptism. Among the latter were three women of Dr. Lal's household, who at Mr. Jackson's first visit were too timid to sit in the same room with him. He was therefore "taken on to the housetop, and the women sat in a room which opened on to the roof, but was shut off from it by a curtain across the doorway." He then began to teach the unseen catechumens, but it was some time before he could get an answer to assure him that he was understood. The efforts of the Missionaries were ably seconded by Mr. Jennings, who succeeded in paying the whole expenses of the Mission without further help from the Society. By the BISHOP OF MADRAS, who visited the Mission in December 1856, it was regarded as

"among the most hopeful and promising of our Indian Mission fields. The intelligent and well-informed converts, holding as they do, high and important positions independent of the Mission; the superior nature of the school, with its 120 boys, among the best I have visited in India; and the first rate character for attainments and devotedness of the Missionaries and schoolmasters, are making an impression which is moving the whole of that City of Kings."

A similar opinion was expressed in March 1857 by the BISHOP OF CALCUTTA, who confirmed the first twelve converts. The establishment of a Training College for native Missionaries and of a chain of Missionary posts, including a branch at Roorkee, and other extensions were under contemplation when the Mission received its first check in December 1856 by the departure of Mr. Jackson—a step necessitated by illness. Shortly before this Catechist D. C. SANDYS had been added to the staff, which was now joined by Catechist LOUIS KOCH. The school soon doubled its numbers, and Mr. Koch, writing three days before the outbreak, reported that his class manifested no reluctance whatever towards the Scriptures, and never seemed satisfied

till they understood fully what they read. Such was the state of the Mission up to the morning of May 11, 1857 [6].

On that day the Mutiny broke out in Delhi, and the Rev. M. J. JENNINGS and his daughter, the Rev. A. R. HUBBARD, and Catechists Sandys and Koch were among those who perished in the indiscriminate slaughter of Europeans. Mr. SANDYS was shot down near the magazine, Messrs. HUBBARD and KOCH were killed in the bank. Ram Chunder concealed himself for two days and then escaped from the city, but his brother convert, Chimmun Lal, was killed "because he denied not that he was a Christian." The wife of the latter, who escaped, showed great firmness during the rebellion, refusing the offer of her relatives to reconvert her to Hinduism [7].

No sooner had the Society received news of the massacre of its Missionaries at Delhi than it resolved

"to plant again the Cross of Christ in that city and to look in faith for more abundant fruits of the Gospel from the ground which has been watered by the blood of those devoted soldiers of Christ" [8].

For this purpose the Rev. T. SKELTON, B.A., Fellow of Queens' College, Cambridge, was sent from England in 1858, but before his arrival in Delhi in February 1859 the work of reconstruction had already been begun by a small band of native Christians. Led by Ram Chunder and T. K. Ali, they had by their own unaided efforts started (with fifty-six pupils) what became by the end of 1859 a flourishing school of 300 boys, in which instruction was imparted in English, Persian, Urdu, Hindi, and other secular subjects and in the Christian faith. This Institution now became known as "St. Stephen's College." The name of "St. Stephen" was also chosen for the native church to keep in mind the memory of those who had followed his example, but at first there was no more suitable building available for service than "a range of stables, fitted up a little to serve the purpose of a place of worship." At Mr. Skelton's first service here there were five people present, but by December 1859 there was an average congregation of twenty-five, besides inquirers. During the same period three Mahommedans and nine Hindus of the upper castes were baptized, public preaching was begun in earnest, as well as work among the Chamars. By occupation the Chamars are shoemakers, and they rank as the lowest of the Hindu castes with the exception of the Sweeper [9].

In 1860 Mr. Skelton was joined by the Rev. R. R. WINTER, central Mission buildings were purchased by the Society, and daily evening prayers established therein; a school church was erected for the Chamars residing near the Delhi Gate; an orphanage was formed (the boys being passed on to Cawnpore in 1865); new schools were also opened, and a connection was formed with three female schools originated and supported by a Deputy Commissioner of Delhi and his friends [10].

From the time of his baptism until his death in 1880 Ram Chunder was the most prominent Christian in Delhi. During this period

"he faithfully served his Divine Master by his tongue, his pen, his purse, and his Christian example. He was equally honoured and respected by Hindoos and Mohammedans, as well as Christians. There was not one respectable native who did not know him by name at least, or did not praise him for his blameless life."

Such was the statement of one of those baptized mainly through his instrumentality in 1859, viz. TARA CHAND, of whom (on his confirmation shortly after) the Bishop of Calcutta reported that he united "to general ability and special mathematical powers a really remarkable knowledge of St. Paul's Epistles, far better than I have seen in many candidates for Orders whom I have examined, whether at home or in India" [11].

After instruction at Bishop's College, Calcutta, Tara Chand rejoined the Delhi Mission as a deacon in 1863, and for 23 years he remained connected with it, devoting himself to educational, evangelistic and translation work [12].

In the same year Mr. Skelton was transferred to Calcutta and the headship of the Mission devolved on Mr. Winter, whose administration continued till 1891 [13].

Possessing the true Missionary spirit and remarkable powers of organisation, and working "on principle and not haphazard," he aimed

> "by a careful preparation of men's minds, to lay deep and broad those foundations on which may be built a strong and all-embracing Church for the future—a preparation which will lead not to the growth of an ignorant Christianity in place of an irrational superstition, but . . . to the lasting elevation, spiritual and mental, of the people of India, and make them better men and better citizens" [14].

The headquarters of the Mission as selected by Mr. Skelton were almost in the heart of the city—a desirable situation in every way; but experience showing that the Mission forces were too much centralised it was determined not to gather the Christians into one centre but to leave them scattered over the city to be "small centres of life to their own neighbourhood" [15].

After various Mission agencies had been gradually extended over all parts of Delhi the city was divided into eight "parishes" or districts, all bound together, yet each the centre of its own work and organisation. Each of these districts was placed in charge of a head catechist, who lived among the people, and became responsible for the work among both Christians and non-Christians. Under him were "readers" and school teachers. On Sunday all the workers joined in the morning service held in the central Church of St. Stephen [16].

This Mission Church, designed by the Society as a memorial of our countrymen of all classes—soldiers, civilians, and missionaries—who perished in the Mutiny, was begun on March 27, 1865 [17]; and at its opening on May 11, 1867, the anniversary of the massacre, many Hindus and Mahommedans came to listen to the Service [18].

Practically there are three divisions of Indian humanity each demanding a separate mode of approach, *i.e.* the men of the better classes, the secluded women of the same, and the low-caste people of both sexes; and the hard problem was how to reach the minds of these people and make them care for the messenger and the message, so that the work would not be a mere scratching of the surface, but such that would reach down to the heart of human feeling. In such cases Mr. Winter felt "we should try to come before the people, not merely as the preachers of a new religion, a capacity in which they care for us little enough, but as friends and sympathisers, and that we should aim at benefiting *the whole man*" [19]. Since Mission Schools

were "almost the only means of reaching the better classes," and "without influencing the minds of the young it appears a hopeless task to elevate a nation," much attention was devoted to education. St. Stephen's High School, in the chief street of the city, was developed until, with its branches in the several districts and nearly 1,000 pupils altogether, it formed a great sphere of usefulness not only in the actual teaching given, but in the friendship formed with the boys, by visiting them in their homes, talking with them out of school, and by treating them *mutatis mutandis* as we would English schoolboys.

A man of the right sort would thus impress his mind on a large number of boys and young men as they passed through the schools, and

"this" (added Mr. Winter) "is a special way of storing up forces which will steadily gather strength, till they influence the minds of future generations, and thus form a preparation for the future acceptance of all that is manly, vigorous, and vitalizing in the religion of Christ" [20].

For the benefit of Christian boys a boarding house was added to the High School in 1876, and in 1879 the re-establishment of a Bible-class for Christian young men and of a class for reading literature was reported.

In 1864 the College Department of St. Stephen's was affiliated to Calcutta University, and lectures were given to educated young men [21]. A further development of the institution, dating from 1881, is noticed on page 790.

Closely bound up with the real success of schools for boys, so that the two should ever go hand in hand, is the education of women [23].

In 1842 no Indian Bishop had summoned Christian women to aid in his work; and when in that year a lady offered herself for work in India Bishop WILSON of Calcutta replied

"I object on principle to single ladies coming out unprotected to so distant a place with a climate so unfriendly, and with the almost certainty of their marrying within a month of their arrival. I imagine the beloved Persis, Tryphena, Tryphosa, Julia and others who laboured much in the Lord, remained in their own neighbourhoods and families, and that no unmarried female would have thought of a voyage of 14,000 miles to find out a scene of duty. The whole thing is against the Apostolic maxim, 'I suffer not a woman to speak in the church.'"

But one of his successors, Bishop MILMAN, repeatedly stated his conviction "that without the education and enlightenment of the female sex the difficulties of gospel work and the conversion of Hindoos and Mahommedans seem almost insuperable," and in 1873 three Bishops appealed for *women* "to educate, to nurse the sick in hospitals, to befriend the widow and orphan, to occupy that wide sphere of charitable effort and devotion which only women of sacrifice can fill" [23]. In the Delhi Mission the education of women is carried on in a variety of forms, by Zenana teaching proper—*i.e.* teaching secluded women and girls in their own homes—schools for very young girls, normal Schools for training native and European women as teachers, an Industrial School for poor Mahommedan women, and schools for the European and Eurasian children of the station [24].

The residents who, in recognition of many mercies from God,

established between 1858–60 the three female schools already referred to [p. 615] intended them as a step towards the training of native female teachers for the daughters and young wives of native gentlemen and merchants in Delhi. In 1868 Mrs. Winter introduced the Zenana system. Owing to the variety of castes it was not possible to collect the proposed female teachers in one building for training, and the plan adopted was to choose several respectable elderly Pundits admissible into native houses, and promise them 6*s.* monthly for each woman they trained, each pupil pledging herself to become a teacher hereafter. When, by means of these Normal School classes, women of good caste were trained they were sent into the zenanas of such native gentlemen as would receive them. But for years the teachers had to "creep in with the consent of the head of the house," their visits a profound secret to the nearest relatives, and they were smuggled away again before there was any chance of remark from prying neighbours [25]. But silently and steadily the work grew; the Ladies' Association in connection with the Society in England came to Mrs. Winter's aid, and, in 1878, 500 women and 300 girls were receiving instruction in zenanas or schools throughout the towns of the district. Old pupils of the Boys' High School holding influential positions were naturally looking to the Mission for the education of their wives and daughters, offering to introduce the ladies to their friends, and nothing except want of funds prevented the teaching of 8,000 women and girls at once. The female staff then consisted of fourteen European Missionaries, ten native Christian mistresses, four parochial Mission-women, and twenty-six Hindu and Mahommedan teachers, and in addition an active body of associates—European, Hindu, Christian, and Mahommedan, warm-hearted women and busy men—grudged no time or pains [26].

Remarkable testimony to the efficacy of the work done in Zenana Schools generally in Northern India is afforded by a proclamation issued to the Mussulman population of Lahore in 1885 by "The Society for the Promotion of Islam." The following is an extract:—

> "Oh, Readers, a thing is taking place which deserves your attention, and which you will not find it difficult to check. Females need such education as is necessary to save them from the fires of Hell. The Quran and the traditions teach this necessity, and two great philosophers say, 'Home is the best school'; but to make it so, women must be taught. We are doing nothing, but are trying to destroy our children. Although we are able to teach our own girls, yet wherever you go you find Zenana Mission Schools filled with our daughters. There is no alley or house where the effect of these schools is not felt. There are few of our women who did not in their childhood learn and sing in the presence of their teachers such hymns as '*He to Isa, Isa bol*' ('Take the name of Jesus'), and few of our girls who have not read the Gospels. They know Christianity and the objections to Islam, and whose faith has not been shaken? The freedom which Christian women possess is influencing all our women. They being ignorant of the excellencies of their own religion, and being taught that those things in Islam which are really good are not really good, will never esteem their own religion" [27].

At Delhi prior to 1877 a refuge for fallen women was opened—then the only one of the kind, of the Anglican Church, in the Presidency. Women of all religions were admitted and their caste was not interfered with, but they generally became Christians and married respectable husbands.

Little however would be done "to win the hearts of the people" if ignorance and degradation were the only kind of suffering relieved. In 1863 Mrs. Winter began medical work of a simple kind in the zenanas, which led to the establishment of a regular Female Medical Mission in 1867. Combining as it does the attendance of women and children of the better classes in their own homes with the treatment of others in the dispensary (where the average daily attendance has reached 100), this agency has come to be regarded as the distinctive feature of the whole Mission at Delhi, and it has elicited the substantial support of the Government and municipalities as well as of the S.P.G. Ladies' Association, and "the boundless thanks" of the native women. To give full efficiency to it native women are trained as nurses, and the languages used by the staff embrace Hindi, Hindustani (or Urdu), Bengali, Persian and Arabic [28].

The work is professionally successful, and in a long chain of slowly working causes Mr. Winter knew "nothing more likely to win the hearts of people to Him 'Who went about doing good, and healing all manner of sickness'" [29]. [*See also* pp. 817–18.]

In memory of the 23 years' labours of Mrs. Winter, who died in 1881, new buildings were erected in 1884–5 under the name of "St. Stephen's Hospital for Women and Children." The foundation-stone was laid on January 18, 1884, by H.R.H. the Duchess of Connaught, and the building opened by Lady Dufferin on October 31, 1885. The site and Rs.5,000 were given by the Government; a considerable sum also was contributed by native chiefs [30]. Speaking of Mrs. Winter's work the Bishop of Lahore said in 1882: "There are few perhaps to whom the healing and saving of the *bodies* as well as *souls* of our fellow-men could be such a *passion* and such a longing, burning desire" [31].

The third division of the Mission, the lowest classes, consists mainly of people of Chamar origin, who form nearly the only portion of the adherents on anything approaching to an independent footing, distinct from the large number of Christian Mission agents and their families, and occupy in this respect, relatively to the rest of the work, somewhat the position of the Shanar Christians in Tinnevelly. The Chamars are scattered over the city and neighbouring villages of Delhi —some reaching 30 miles down the road to Agra. The desire of some of these people, from what motives cannot be said, to attach themselves to Christianity dates from the year before the Mutiny. Some in the city had been taught even before the outbreak, both by the Society's catechists and Baptist teachers, and on Mr. Skelton's appointment in 1859 several were brought to him for instruction and received baptism. He appears however not to have been sufficiently at home in the language to deal with them to his own satisfaction, and an enormously larger number from Delhi and the neighbouring little town of Shahdera, or "The King's Encampment," joined the Baptist Mission. The movement increased during the winter of 1860–61, owing to a famine and to the help organised for the starving poor by English liberality. So far as the baptismal register of those years bears witness hardly any of these were admitted to the Church. In 1863 the Christians were subjected to much persecution on account of their religion. Their

school chapel had to be given up because of the opposition of the owner—a Mahommedan, and service and school had to be held in a small shed built of straw on the top of a house. There was now almost a complete lull in the movement for several years, though the Rev. L. TARA CHAND moved to a quarter of the city largely inhabited by these people, where the "Bangish ka-kamra," once the habitation of an adventurous Frenchman, was rented for him; in it a room was fitted up as a chapel, services were held, and there seemed a fair prospect that quiet and steady work would be carried on among them, and also that Tara Chand's well-known ability would attract the Mussulmans and upper-caste Hindus of the neighbourhood to Christianity. From 1866 to 1874 inclusive, some twenty-six of the Chamar men were baptized, but rarely were they followed by their wives and children. The Missionaries were long blind to the ill-effects of this; because, as Mr. Winter said, they did not sufficiently grasp the enormous difference of life and social customs between these people and high-caste converts: in the latter case, the history of all Indian Missions showed either that the wife, after a few years of opposition, joined her husband and was baptized, or that if she did not become a Christian she had no influence in entrammelling him again in heathen customs. This led to the supposition that eventually the heathen Chamar wife (and children) would accept her husband's faith; but as a matter of fact, while hundreds of them accepted baptism their wives continued heathen, dragging them back, keeping back their children, betrothing and marrying them to heathen boys and girls, and thus the baptized husband was left a solitary Christian unit in the midst of a heathen family, being hindered in his religious life by his own most intimate surroundings. The men helped to maintain the supposed analogy to high-caste converts; for when, in subsequent movements to Christianity, they were asked where the women were and why they did not come forward, the invariable reply was, "Oh, they will follow us; where we are, there they are; they are more ignorant than we; have patience, and they will come too." This was self-delusion; the men seldom tried to influence the women at all. They were glad for themselves to receive some of the benefits of Christianity and at the same time to keep up their connection with the old caste or brotherhood by means of their wives.

Another point which led to the possibility of their doing this with less conscious insincerity than appears on the surface was that they looked on Christianity merely as what they called a "panth," a path of religion, and not as a brotherhood: they have many of these non-Christian "panths" or sects, these they can follow without bringing their women and children, they can believe in them without being outcasts, and their faith in no way interferes with domestic and social customs connected with idolatry.

To return to the historical account of the growth of this congregation. Several catechists had been working steadily among them, notably Babu Hira Lal, and gradually from 1873 and onwards, more of them began to be drawn again towards some parts of the Christian faith, if not to the Church; a few were baptized and left (as was customary) mainly in their own old quarters. This, with the growth of branch schools for Hindu and Mussulman boys, and petty schools

for Chamars, led to the formation of the parish system in the Delhi Mission. The Chamars were effectually brought under instruction at that time, by not only the teaching of the catechists, but by the day-schools for boys and evening classes for young men, in all of which they then showed a greater interest than afterwards, it seems: a change brought about partly by their changeable disposition and partly from an idea that their boys would all grow into Munshis and teachers on substantial monthly salaries.

All this however served to prepare the way for the tendency towards Christianity which came over them in 1877–8 and the beginning of 1879, again in conjunction with the distress of scarcity, though this time only little was done in the way of help to the people. In these years considerable numbers were baptized from nearly all the city districts and several neighbouring villages, the people again promising that their wives and children should follow, and again failing to fulfil their promises. These were by far the largest accessions to the Church of England the Mission had had, and the result was the most unsatisfactory, many of them keeping up or forming heathen betrothals and marriages, and many failing to perform even the minimum of Christian duties, and in spite of warnings and their own professions at the time, neglecting to have their children baptized or their wives taught [32].

Thus far the Missionaries had wholly abstained from anything approaching to a segregation policy and had left the converts entirely among their own people, in the belief that this was in every way the highest and truest line. But during 1882–4 this conviction was qualified by sad experience, and as the Christians were unable to resist the mass of heathenism in which they lived, a modified form of segregation was, on their appeal, tried in 1884. A square of eight houses was built in the Daryaganj district of Delhi, and there in the midst of their old caste fellows a Christian settlement was formed, the occupants of the houses being required (1) to observe Sunday as a day of rest; (2) to use Christian rites exclusively at times of birth, marriage and death; (3) to abstain from the use of charas, a drug similar to opium. At first the experiment appeared to succeed, but ere long troubles arose, and finally, when required formally to choose between Church and Chamarship, five men openly denied their Lord and eight families definitely broke the bond with Chamarship and stood forward as Christians only [33].

It soon became evident that action of a deeper and more general character than bringing Church discipline to bear on a few overt offenders here and there was necessary; that the Church if she is to be a living body at all must either make her nominal members conform to her rules or put them out of communion till they repent and come back.

In 1887 therefore the Native Church Council of the Mission, presided over by the Bishop of Lahore, laid down the three following points as the lowest standard possible for Church membership:—

"(1) That all Christians with unbaptized children bring them for baptism, and put their wives under instruction with a view to their baptism as soon as possible; (2) that they form betrothals and marriages for their children only

among Christians; (3) that they attend no 'melàs' or ceremonies in connection with idolatrous practices."

The Bishop desired that all who failed to fulfil these conditions should be considered excommunicate without special reference to himself, and that they should be restored to Christian fellowship only after public confession in church. All, in effect, turned on the pivot of marriage, as that involved the whole question of the relative superiority of the two brotherhoods, the Christian Church and the heathen caste.

It was determined to deal very gently with the people, owing to their ignorance. The question was therefore put before them for discussion in each parochial centre, whether in the city or villages. The result was that in the twenty centres 700 persons remained firm, while 290 lapsed. The latter were mostly men, as from the nature of the question very few of them had wives or children who had been baptized [34].

It should be added that the lower classes of Delhi are particularly accessible to the Missionaries, whose visits they welcome as they sit over their long day's work, shoemaking, weaving, &c. For their sons, elementary schools have been planted in each division of the city, and by this means a real though modest work is being done for Christianising and generally elevating these much neglected classes, of whom it could be said in 1883, "Government neither teaches, nor except in one small instance, helps those who teach." The boys leave young to help their fathers, and therefore the local catechist frequently holds afternoon or evening school for grown-up young men, after which they attend evening service in the little chapel. These simple and short services form a prominent part of the work amongst these people. They are attended by the heathen around, who thus at once get direct teaching and become acquainted with Christian worship. Thus mutual prejudices are lessened and building up the Church and gathering in outsiders go on hand in hand.

"This" (said Mr. Winter) "is how we try to get at the masses: masses indeed, and yet, singular to say, if with an effort of imagination thou follow them into their clay hovels, the masses consist of units, every unit of whom has his own heart and sorrows" [35].

In addition to the above agencies public preaching has been systematically carried on since 1863, though sometimes checked (as in 1866) by the opposition around. Whatever may be said against street preaching, it (in Mr. Winter's opinion) "supplies a link in the long chain of our duties to the heathen," "reaches a class touched by no other part of the operations," and "enables every one to know that on a certain day in an appointed place he can go to hear something about religion." Above all (in the case of the Delhi Mission) it is "nearly the only thing that brings *holiness*, as distinguished from ceremonial worship or caste duty, before the mass of the people."

Long experience had convinced Mr. Winter that the present function of bazaar preaching is "not so much to set before the people Christian doctrines as to *prepare* them for them . . . to stir them up to some elementary knowledge of the difference between righteousness and sin," of which they receive but scant instruction in home, mosque, or temple [36].

In 1890 the street preaching met with a degree of opposition never experienced previously. A wave of this feeling seemed passing over North India at the time, but such opposition is not altogether a bad sign, as it often arises from a sense that the work is beginning to tell, and that some active steps are needed if the Mahommedan position is not to be seriously invaded. In Delhi there is special reason for hoping that this is the case, for the opposition, though violent, was confined almost entirely to three or four persons who seemed to set themselves deliberately to break up the preaching. The general crowd often showed itself decidedly on the side of the Missionaries and the general attention was greater than before. Still in the open street even one man, if he is sufficiently determined and shameless, can make preaching almost impossible, and therefore it is necessary to have some place where the Missionaries can be more masters of the position, able to impose some kind of rules on the discussions, enforce silence at times, and secure for those who really wish it the opportunity of listening in quiet and comfort.

This want has been met by the erection in 1891 of a Preaching Hall, in which, besides the accommodation of a large audience, provision has been made for the sale of books and for reception and instruction of inquirers.

Among these in 1890 were some Maulvis (one a prominent teacher in an important Mahommedan school), and at their invitation one of the Missionaries, the Rev. G. H. LEFROY, visited their mosques to discuss in a more friendly way than is possible in the bazaar the differences of their respective faiths. Lengthy discussions on some of the deepest subjects were carried on, and on almost every occasion Mr. Lefroy "met with all possible courtesy and for the most part fairness."

Although no direct acceptance of Christian teaching resulted, Mr. Lefroy viewed such meetings as of "very high value," and to strengthen his position he began to acquire a knowledge of the Koran in the original [37].

In connection with the public preaching the catechists and other agents of the Mission meet once a week to talk over their work with the Missionary [38]. As some of these are in the position of the future clergy, and are the chief means of reaching the masses of the people, much depends on their faithfulness and intelligence, and all means used for their improvement are of the highest importance for the future of the Church. With a view to raising an efficient body of native preachers and teachers, a class (since largely developed) was begun in 1863, and for many years their instruction formed a special part of the duties of the Rev. Tara Chand [39].

While due care has been shown for the city of Delhi the surrounding districts have not been neglected. In 1863 a civilian then residing at Hissar pressed upon the Missionaries the wants of that part of the country with its many large towns (especially Bhiwani), where there was "no Mission work of any kind whatever." A preaching tour was therefore undertaken in that direction, commencing from Rohtuck and going through the towns of Meham, Hansi, Hissar, Tusham, Bhiwani, Beree, and others.

"In many cases" (said the Missionaries) "they gave us a most hearty and often hospitable reception, and appeared much struck with the message we came to give

them, so much so that frequently both men and women would come to the tent, and sit whole hours listening to instruction. Their chief complaint was that we left so quickly that they could not fully take in all they heard" [40].

In 1864 a systematic plan of itineration was set on foot with a view to planting branch stations at the large towns extending 80 to 100 miles from Delhi [41]. The work spread rapidly; in 1874 there were five branch Missions with their sub-stations, and scarcely a year passed without a new branch Mission being taken up or an extension of one of the older ones [42].

Converts leaving Delhi and settling in the villages or visiting their relations have stirred up their friends to seek instruction, and in some instances have themselves imparted it. One Christian man who had gone to a place ten miles off was lost sight of for a time, but though far from being intelligent or particularly enlightened he taught the people about him such truths as his mind had laid hold of, and nine adults were baptized from his village in 1876 [43]. In 1880 there were forty towns and villages occupied by native agents, besides a far larger number visited by them, and work had been begun among the native women at Simla [44].

Of the many stations comprised in the Delhi and South Punjab Mission extending north and south 125 miles (from Kurnaul to Riwarri) and east and west 110 miles (from Delhi to Hissar) [45], the first to receive a resident ordained Missionary was Kurnaul, where for the most part of seven years (1862–9) the Rev. J. C. WHITLEY (now Bishop of Chota Nagpur [*see* p. 499]) was stationed. The branch Mission at Ghazeeabad was in 1880 placed under the care of the Rev. TARA CHAND [46], but as the C.M.S., who formerly had a Reader there, showed a desire to reoccupy, the S.P.G. agencies were made over to it in 1882 and Mr. Chand was transferred to Kurnaul, where he remained till 1886 [47].

He was succeeded in 1890 by the Rev. A. HAIG [48].

Riwarri, first visited about 1864 [49], did not receive a resident ordained Missionary until 1883, when the Rev. T. Williams was stationed there [50]. In 1872 twenty-five Mahommedans prepared by native catechists were baptized in one day by the Rev. TARA CHAND, and among the converts of the Mission was the Imam of the mosque [51].

Two years later at a confirmation held by the Bishop of Calcutta, the church being found too small to hold the congregation, the altar was moved out into the open air and the carpet spread for the people to sit upon.

"It was an uncommon sight" (wrote Mr. Winter). "On one side was the whole Christian community, about sixty souls, all but two or three gathered into Christ's Church within the last two and a half years; behind us was seated the heathen Rana of the place, or rather the representative of the old Ranas, with a crowd of native followers backed up by elephants, with their red trappings and painted howdas; and in the middle stood the Bishop and clergy in their robes, in strange contrast to all the surroundings" [52].

Under the Rev. T. WILLIAMS (1883–92) Riwarri has become the centre of much vigorous evangelistic work. The villages in the district are inhabited by many different classes, but he gives the preference to the Jats—a fine, free, outspoken and industrious race. All however are friendly to him and are well disposed to listen. For some years the

Government officers in the neighbourhood exercised a beneficial effect by their interest in Mission work as well as in the temporal welfare of the people, and more than one has earned the title of "padre" from the people in appreciation of their life and action. Mr. Williams pays much attention to bazaar preaching, in which his knowledge of Sanscrit stands him in good stead, as he is able to confute his adversaries by reference to the originals, and for this purpose he generally takes to the bazaar one or more of the volumes which treat of the subject he wishes to handle. By mastering the Koran in Arabic* he has become a match also for the Mahommedans, who, though far fewer than the Hindus, are more bitter in their antagonism to Christianity. Visits from boys of the Government School in the town form one of the most interesting parts of his work. Some of them have been greatly affected by Christianity and openly assert their belief that idolatry will gradually give way to it [53].

The reins of all the departments of the work in the Delhi and South Punjab Mission are gathered up and held together by the Mission Council formed in 1880 for the general direction of the Mission and consisting of the whole body of ordained Missionaries. The adoption of this system has added strength and unity to the various branches of the work [55].

The native Christian laity are represented in a Native Church Council established in 1875. This Council, of which the English Missionaries are also members, elects the Panchayat—a body which takes the place of churchwardens, and whose chief objects are to inquire into cases of discipline and to carry out practically the wishes of the larger body which it represents. The Council has worked usefully with regard to some of the crying weaknesses of the people and in various other ways, such as starting a scheme by which each Mission agent is bound to make provision, by insurance or otherwise, for his family at his death, and thus relieve the Church of the disgrace of such persons receiving support from the Mission [56].

For the lady workers a Women's Council, of which three English Missionaries are members, was set on foot in 1881 [57].

Visiting the Mission in 1877, Bishop CALDWELL thus recorded his impressions :—

"We were very much interested in what we saw of the cities and Missions in the North-West . . . but of all we actually saw, the work at Delhi, carried on by Mr. and Mrs. Winter, of our own Society, gratified us most. We there saw what can be done, even in this part of India, by energy, earnestness, and determination, combined with perseverance. We found that no fewer than eighty-nine adults had been baptized during the previous year, and on Easter Eve, whilst we were there, ten more adults were baptized. We should regard such an ingathering with delight, even in Tinnevelly. Besides other sermons and addresses, it gave me much pleasure to give an address to the Mission agents employed in Delhi and the neighbouring country, who were assembled for the purpose, and who reached the large number of forty-four—a number reminding me again of Tinnevelly—not including the masters in the high school" [58].

* "It should be *dinned into the ears of every Missionary to India that he read the Koran in Arabic.* He will then find that he has the Muhammads in his power."—Report of Rev. T. Williams [54].

On the following Christmas Eve in that year 224 natives were confirmed by the Bishop of Calcutta, 51 being baptized at the same time [59].

In the previous year the late Sir Bartle Frere wrote (January 19, 1876):—

"I have been to call on Mr. and Mrs. Winter . . . and find them both much overtasked. I am much mistaken if you have not a larger Tinnevelly at Delhi in the course of a few years, but they want more money and more men, especially a man to take charge of Education work, and a Medical man to supervise and direct the Medical Female Mission, which really seems doing wonderful work. Delhi seems quite one of the most hopeful openings I have seen" [60].

Up to this time the Mission had been wholly maintained by the Society, and since its foundation 11 ordained Missionaries, of whom 2 were natives [*see* pp. 917–18], had taken part in the work—the chief burden of which, however, had been borne by Mr. Winter [61].

Soon after Sir Bartle Frere's visit to Delhi some residents at Cambridge conceived the desire to maintain a body of University men, who should live and labour together in some Indian city. The Society was not approached in the first instance, but subsequently on the advice of Sir Bartle Frere the Cambridge Committee were led to choose Delhi as the scene of their work, and a scheme was adopted on November 1, 1877, by which the Cambridge Missionaries were connected with the Society, the headship of the whole Mission remaining with Mr. Winter.

"The special objects" for which the Cambridge Mission to Delhi in connection with the Society was founded [62] were,

"in addition to Evangelistic labours, to afford means for the higher Education of young native Christians and Candidates for Holy Orders, to offer the advantages of a Christian home to Students sent from Mission Schools to the Government College, and through literary and other labours to endeavour to reach the more thoughtful heathen" [63].

The first two members of the University Mission—the Rev. E. Bickersteth, M.A., Fellow of Pembroke College, and Mr. J. Murray, B.A., of St. John's College, arrived in India in 1877 [64]. Others have followed from time to time, and in all (up to 1892) the University Mission has supplied 10 ordained workers [*see* pp. 917–18], their chief support all along being provided by the Society [65]; of this number, Mr. Bickersteth has become Bishop in Japan, 2 have returned to England, one has died, and 6 remain on active service, though one of these (Rev. A. Haig) has (consequent on marriage) left the brotherhood and become an ordinary Missionary of the Society [65*a*].

The comprehensive system of education so admirably organised by Mr. Winter was entrusted to the Cambridge Missionaries, and most of their time has been devoted to objects included in their original programme [66].

In addition to this the work of higher education was undertaken by them in 1881 at the advice of the Bishop of Lahore, and on the request of the Government, who now recognise the lack of the moral element in the purely secular system of Government education [67].

The University classes then opened with the Society's aid, under the designation of St. Stephen's College, were put on a more permanent financial footing in 1883 by liberal grants from the Punjab

Government and the Delhi Municipality [68], and new college buildings were erected (partly by Government aid) in 1892 [69].

In June 1891 Mr. WINTER was struck down by paralysis while visiting Simla, and on August 6 he passed to his rest in the Ripon Hospital [70]. The feelings of affection and of respect with which he was regarded by the natives of Delhi, both Christians and non-Christians, found expression on the occasion of his funeral at Delhi on August 8, which was attended by large orderly crowds of genuine mourners, and constituted a sight which will long dwell in the memory of those present [71].

The fusion or partial fusion of two bodies of men—the ordinary Missionaries of the Society and the Cambridge brotherhood—in one Mission was an experiment, the difficulties of which were not few. The original scheme of 1877 had been modified or relaxed in 1879, 1881, 1883, and 1888, but the difficulties encountered in the conduct of the whole Mission had told on Mr. Winter's health [72]. While he lay on his deathbed he sent a message to the Society concerning the future management of the work, his sole object being, as he said, "to leave behind me a firm foundation of mutual love" [73].

The Rev. G. A. Lefroy, the head of the Cambridge Brotherhood, who in accordance with the wishes of Mr. Winter has succeeded him in the headship of the whole Mission [74], wrote thus in 1891 of Mr. and Mrs. Winter's labours :—

"When he came the city was still suffering under the effects of the Mutiny, and the Mission was in its infancy. For twenty years he and Mrs. Winter (for the names must always be coupled in speaking of the Delhi Mission) worked, frequently unsupported by any other missionary, with an energy, a self-devotion and a spirit of large-hearted philanthropy which never wearied. In 1881 Mrs. Winter was taken to her rest fairly worn out by the intensity of her work. For ten years more Mr. Winter was spared to carry on the work which had thus been initiated. Now he too has been called Home.

"The real testimony to the efficiency of their work, and their best memorial, is the Delhi Mission itself as it exists to-day with its compact and well-conceived organisation, its large band of workers of both sexes—European and Indian, evangelistic, educational, and medical—and its many institutions and departments of work by which a very large number of the inhabitants both of Delhi itself and of the surrounding district are being in greater or less degree touched" [75].

Up to 1877 the Mission formed a part of the Diocese of Calcutta. The subdivision of that diocese by the formation of a Bishopric for the Punjab was proposed as early as 1863 [76], but not effected until 1877, when by the aid of the Society, which provided over £2,000 of the Episcopal endowment raised, the See of Lahore was founded.

The first Bishop, Dr. T. V. French, who was consecrated in Westminster Abbey on St. Thomas's Day, 1877 [77], expressed the opinion in 1882 that "the Delhi Mission almost requires a Bishop for itself, its hundred hands being stretched out in various ramifications of important work" [78].

On Dr. French's resignation he was succeeded in 1888 by the Ven. Archdeacon Matthew.

STATISTICS.—In the Punjab, where the Society (1854–92) has assisted in maintaining 26 Missionaries (3 Natives) and planting 5 Central Stations (as detailed on pp. 917–18), there are now in connection with its Missions 524 Christians, 228 Communicants, 11 Villages, 37 Schools, 1,601 Scholars, 10 Clergymen, and 105 Lay Agents, under the care of a Bishop [p. 767]. [*See also* Table on p. 732.]

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CHAPTER LXXXII.

BURMA.

THOUGH differing widely from India proper, Burma is reckoned as part of the Indian Empire. It occupies a strip of territory extending northward from the Malay Peninsula along the Bay of Bengal to the Chinese frontier, and comprising the three Provinces of Lower Burma—viz. Tennasserim and Arakan (ceded in 1826), and Pegu (annexed in 1852)—and Upper Burma (annexed in 1886). *Area* (including the Shan States), 287,000 square miles. *Population*, 7,608,552; of these 6,888,075 are Buddhists, and 120,923 Christians; and 5,556,034 speak Burmese, 674,799 Karen, 346,091 Arakanese, 226,488 Talaing, 179,166 Bengali, 174,102 Shan, 98,269 Hindi, 68,509 Telugu, 61,411 Tamil, and 36,548 Chinese.

The Burmese race occupy the valleys of the Irrawaddy and Chindwin, &c.; the Chins, Kachyens, and kindred tribes the mountain country in the north; the Shan and Shan-Chinese family the hills and valleys of the east. The literature of the country is extensive, but chiefly confined to translations of Pali works—Buddhistic, philosophical, and historical. Though the Shans (who are Buddhists) have their own language, the better class all know Burmese, and monastic education in Shanland is chiefly in Burmese; nevertheless the so-called Buddhist Scriptures have been translated into Shan, in which vernacular there is a various collection of fables, songs, and folk-lore, written and unwritten. The Chins and Kachyens and a host of barbarous tribes in the north and north-west are untouched by Burmese influence. They have no written language, and retain their own aboriginal demon-worship and propitiatory animal sacrifices. The Burmese also so far cling to their aboriginal demonolatry as to make propitiatory offerings daily to the anger of sprites, supposed to own every tree, hill, and dale, and to inhabit every cave, well, and river. Rarely, however, are these offerings mingled with blood. And Buddhism, which has long been the ancestral religion, has with this qualification all but universal sway.

The fundamental tenet of Buddhism is that all *existence* is full of sorrow, and that the whole universe is passing through a vast period of suffering, which will last millions and millions of years before the whole is reduced to *Nirvana*, or the absolute tranquility of non-existence. In the meantime, while these millions of existences are run through, man "is tossed on a sea of destiny, in the strictest sense without God in the world."

In spite of its atheistic hopelessness and childish superstitions, Buddhism is both astute and philosophical. While in theory it teaches purity it gives no religious sanction to morals, but encourages bodily pleasures, and is popularised by customs which make its sacred services a series of holidays and pleasure-takings for its followers. Indeed it is less a religious than a philosophical system. It is without any system of sacrifice or a priesthood in the proper sense of the word. The so-called priests are in reality only religious teachers or monks, dwelling in kyoungs or monasteries. All the Buddhist boys and young men at some time wear the robe and live in the monasteries.

The women are more devout Buddhists than the men, and science, art and knowledge are all saturated with Buddhism, the one bond of national life. Exclusive of the Shan states, there are some 18,000 beneficed Buddhist Clergy in Burma.

There is hardly a village or even a hamlet throughout the land which has not its pretty, well-built monastery in some retired nook, where the "Pŏn-gyi" passes his days in meditation and the study of the law; where the placid-faced images of Gau-da-ma stand, before which the pious Buddhist breathes forth his aspirations for "Neibban" (Nirvana); and where the youngsters, in the course of two or three "Lents," get through their spelling-book and first catechism.

Here and there are a few "Me-thi-la-yins" or nuns, but they are not held in high repute, nor have they any practical influence in religion or education. In addition there are the unbeneficed clergy, the junior members of the Order of the Yellow Robe, who daily go forth with the mendicant's bowl and help in the routine of the monastery under their house superior.

The chief title to respect on the part of the whole ecclesiastical body is not learning or intellectual activity, but rather simplicity, gentleness, and quiet observance of their rule. "Incuriosity" or "indifference" is reckoned a great virtue, and as an instance of it, a copy of the Burmese translation of our Bible which had been presented to a distinguished monastery in Mandalay, and put in a good place in the well-arranged library, remained for years unopened; because, as the abbot gravely asserted, the book was printed in English.

The people however, who are happy, friendly, careless, indolent, and pleasure-loving,

have a high regard for religion of every kind, especially if its teachers show an ascetic life. Moreover there is no caste, the women are free from the restraints of the Zenana and Purdah, and Englishmen and English manners are in high favour and recognised as superior. The anger shown if a son or a friend becomes a Christian is only transient; and the renegade cut off from society, and denied fire, food, and water, soon finds his way again among friends. Fatalism and metempsychosis step in and say, "The present is but the result of the past, and in the myriad of existences to be lived this is but one; so what does it matter, it cannot be helped; let him please himself and take the consequences" [1].

THE whole work of the Church of England Missions in Burma has been connected with the Society, whose operations have been carried on in **LOWER BURMA** in the districts of (I.) MOULMEIN, 1859–92; (II.) RANGOON, 1864–92; (III.) the IRRAWADDY RIVER STATIONS (HENZADA, ZELOON, THYET MYO, PROME), 1867–92; (IV.) TOUNGOO, 1878–92; (V.) AKYAB, 1889–92; and in **UPPER BURMA** in the districts of (I.) MANDALAY, 1868–92 (with MADAYA, 1886–92, and MYITTHA, 1891–92); (II.) SHWEBO, 1887–92; (III.) PYINMANA, 1891–92; and (IV.) in the **ANDAMAN ISLANDS** (for that group and the **NICOBAR ISLANDS**), 1885–92.

Previously to 1877 Lower Burma formed a part of the Diocese of Calcutta. In that year it was created a separate See by Letters Patent under the name of "Rangoon," which included also the Andamans, the Nicobars, and the Coco Islands. To the endowment, which was provided by the Diocese of Winchester (£10,000), the S.P.C.K. (£5,000), the S.P.G. (£2,000), and the Colonial Bishoprics Fund (£3,000) (= in all £20,000), the pay of a senior chaplaincy was added by the Indian Government; and the Letters Patent provided the Diocese with two Archdeaconries and constituted it a part of the ecclesiastical province of Calcutta [2].

The first Bishop, Dr. J. H. TITCOMB [consecrated in Westminster Abbey on December 21, 1877], resigned in 1881 in consequence of an injury sustained by a fall whilst visiting the Toungoo Mission; but his brief episcopate was distinguished for its organisation and development of Church work. In the first eighteen months alone the Missionaries to the heathen were increased from 4 to 12 [3].

His successor, the present Bishop, Dr. J. M. STRACHAN (consecrated in Lambeth Palace Chapel on St. Philip and St. James' Day 1882), brought to the diocese 21 years' experience as a Missionary of the Society in Southern India [4].

By new Letters Patent of April 14, 1888, Upper Burma (over which episcopal supervision had been exercised by the Bishops of Calcutta and, since 1877, Rangoon) was officially added to the latter Diocese.

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(I.) MOULMEIN (S.P.G. Period, 1859–92).

Moulmein is situated on the River Salwen, 20 miles from the sea and 130 miles from Rangoon. Its beauty has won for it the title of the Queen of Lower Burma [1].

On the whole of that long line of coast which stretches from the mouth of the Burrampooter to Singapore, or in the adjacent British

territories of Chittagong, Arakan, Pegu, and Tennasserim, there was not until 1859 a single Church of England Missionary.

The American Baptists and the Roman Catholics had established Missions at various points;* but the Church had done nothing.

The first steps towards removing this reproach were taken by the Chaplains at Moulmein. The Rev. W. T. HUMPHREY started a "Burmah Mission" Fund there in connection with the Society in 1852–53, which mainly through the advocacy of his successor in 1854, the Rev. C. S. P. PARISH, was raised to Rs.11,168 during the next four years. The bulk of this sum was the gift of the British residents at Moulmein, Thyet Myo, and Rangoon; but among the contributors was a Madras sepoy, who on Christmas Day 1857 brought to the chaplain at Thyet Myo Rs.6, saying that this being the birthday of Christ, "he felt a wish to make an offering to His name"; that though not a Christian, he knew who Christ was and why He had come, principally from talking to an officer in his own regiment. The Chaplain thought Rs.6 a large offering for him, but he seemed bent on making it, and was "perfectly happy" when it was accepted [2].

Encouraged by the support elicited in Burma the Society determined to found a Mission in the country. Some of the British Residents pointed to the Kyengs, a mountain race in Arakan, as a promising field of labour; but the primary duty lay with the cities and provinces peopled with our fellow-subjects, whose religion is the Religion of Despair—for that is the true designation of Buddhism. Moulmein was selected for the first Mission, and the Rev. T. A. COCKEY was stationed there in February 1859. Previously to his ordination Mr. Cockey (a student of Bishop's College, Calcutta) had spent two years (1854–6) in Moulmein acquiring the language. In April 1859 the Rev. A. SHEARS, from England, took the principal charge of the Mission, which was directed chiefly to the east part of the town, the west and south-west quarters being occupied by the Roman Catholics and Baptists [4].

Mr. Parish had already (about 1857) started a small orphanage for Eurasian children [5]; and Mr. Shears now (1859) opened a boys' school, which within a year was attended by 100 pupils (including a few half-Chinese and Anglo-Burmans), admitted on the distinct understanding that they were to be instructed in Christianity [6].

In 1860 Mr. J. E. MARKS arrived, and after being brought "to the brink of the grave" by sickness, recovered and took charge of the school, which under his management showed increasing signs of prosperity. The pupils included Burmese, Chinese, Mahommedan, and English boys, and in 1861 a grandson (aged 24) and a son (aged 30) of the old King of Delhi (then a State prisoner at Rangoon) were admitted [7]. Both day and boarding departments were now quite full, and while on his primary visitation to Burma in December 1861 the Bishop of Calcutta stated that he had "never seen in India a more promising school or one containing better elements of success" [8].

* The American Missions were almost entirely among the Karens, and little impression had been made on the Burmese by the Roman Catholics [*see* p. 633], though their forces were great, Moulmein having a Bishop, three or four priests, and five sisters in 1857 [3].

The Poongyees also evinced great interest in the school, so that for two years at least scarcely a day passed without a visit from some of the yellow-robed community, and sometimes they came in such numbers that school work had to be interrupted [9].

On one occasion (in 1861) after twelve Poongyees had listened with much attention to the Bible lesson and witnessed the boys at their devotions, a conversation took place as thus related by Mr. Marks:—

"After school the Poongyee came to me to talk. He began by saying, that though he had frequently visited my Kyoung, I had only been once to his. I excused myself by pointing out to him the extent of my work in school, but I promised to visit him whenever I could. He then said, 'I heard you when you were praying, say, "O tah-w-'yah Pa yah th'kin" (O eternal God). Do you not know that nothing is eternal?' My questioner was a fine tall man, with a more intellectual countenance than any I have seen among the Poongyees. His followers and my boys crowded round to hear the disputation that ensued. I replied that my religion told me that all created things would pass away, but that the Creator was unchangeable, eternal. He said that God (Gaudma) was dead, and had attained annihilation. I replied, 'I am teaching these boys to pray with me to a living God, who is essentially eternal, and to cease to shikko (worship) to a dead Gaúdàmá, and to equally dead idols.' The Poongyee then with much earnestness repeated several times, 'Payah th'kin m'sheeboo,' There is no God, God is not. I have heard this expression before from some Burmans, but not from a Poongyee. My boys looked at me with astonishment, and at their priest with something like horror. In that look I saw some effect of our daily religious teaching. A lively discussion followed, in which I was greatly assisted by my elder boys, and also by my moonshee, who happened opportunely to come in at the time. We parted most amicably, he promising to come again. When he was gone" (added Mr. Marks) "I joined several little groups of the boys who were arguing the matter over again amongst themselves. On the following day I had a Bible lesson to the first three classes on the same subject, using Paley's illustrations, and also those contained in Archdeacon Sinclair's Catechism. May God grant His blessing on the words spoken in weakness but in earnest faith."

The influence of the school was extended by the opening of evening classes at the houses of the boys' parents (in 1860) [10], and in 1863 the translation of a great part of the Prayer Book into Burmese—a work begun by Mr. Cockey and continued by Mr. Shears—was completed by Mr. Marks [11].

In the meantime the Mission had been warmly supported by the European residents at Moulmein and Rangoon [12], but a girls' school started by Mr. Shears had failed [13], and both the ordained Missionaries had withdrawn—Mr. Cockey in 1860 and Mr. Shears (from illness) in 1862 (the latter had preached in a Buddhist Kyoung at the request of the head Poongyee and his visits extended to Beeling, Ngantee, Martaban and Peloogyana, Rangoon, &c.) [14]; and it fell to the Chaplain (Mr. Parish) to baptize the first *Burmese* convert—Moung Shway Goh, a pleader—on September 15, 1863 [15].

In 1864 Mr. Marks having been ordained was transferred to Rangoon; and the Rev. H. B. NICHOLS, his successor, died of brain fever within a year of arrival [16].

With the aid of the Rev. R. W. EVANS, the Rev. J. FAIRCLOUGH, and others, the Burmese branch of the Mission was carried on until 1872, when, owing to the heavy expense of the school, the slight impression made on the Burman population by the Church services and preaching, and the claims of other Missions, it was discontinued [17].

While trusting that "good Christian fruit may come in time,"

the Bishop of Calcutta (referring to a visit to Moulmein in 1870) was of opinion that "we must with patience wait for it." "The difficulties of Buddhism are extreme" (he added). "Every one, lay and clerical, speaks of them as even greater than those of Hinduism and Mahommedanism" [18].*

Moulmein was not wholly abandoned by the Society. Since 1860 excellent work had been carried on among the emigrants from South India by a Tamil catechist (DAVID JOHN) working under the superintendence of the Chaplain and of the Missionaries [19].

After Mr. Fairclough's removal the Tamil Mission (comprising in 1875 about 130 Christians), being left without efficient superintendence, became feeble.

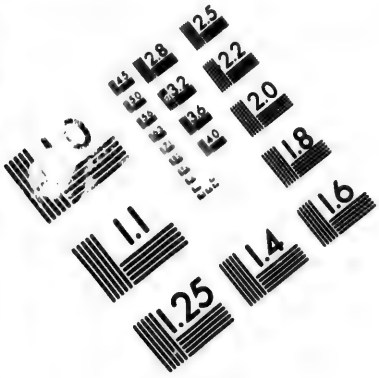
In 1879, when the Society again stationed an ordained Missionary (Rev. JAMES A. COLBECK) at Moulmein, there were "only three or four Burmese Christians of our Church in and about Moulmein; but the number of Tamils was considerable" and the orphanage for Eurasian children was doing a good work. For some time the European residents had been ministered to fortnightly by the Rangoon Chaplain, in whose absence Judge Macleod officiated in church and cemetery. They were now very averse to subscribing for a new Chaplain, seeing that they had always been provided with one freely by Government; but on the Bishop of Rangoon's appeal they promised to contribute Rs.150 monthly. Within two years of the Missionary's arrival forty converts from Buddhism had been gathered and a large school established. A church was being built on a site (25 acres, granted in 1861–2) which had lapsed to the Government but which was now re-granted; one clergyman and two native deacons had been added to the staff; and in the words of the Bishop of Rangoon, "Seldom in the history of Missions has there been so rapid and effective a revival of lapsed labour" [21].

On his resuming work at Mandalay in 1885 Mr. Colbeck left behind him a well-consolidated and organised Mission, comprising Burmese, Tamil, Chinese, and Eurasian Christians [22]. In 1890 candidates from three of the congregations were confirmed together, the service being trilingual—in English, Burmese, and Tamil [23].

STATISTICS, 1892.—Christians, 155; Communicants, 64; Catechumens, 4; Villages, 1; Schools, 6; Scholars, 520; Clergymen, 1; Lay Agents, 9.

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* The Roman Catholic Bishop in Burma, after twenty years' experience (1842–62), spoke "very despondingly" of the "want of success" of his work.



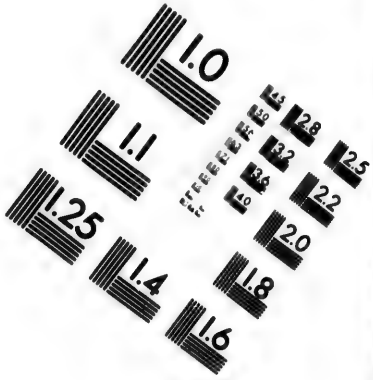
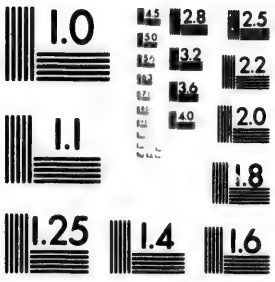
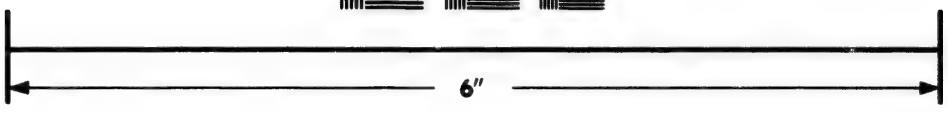
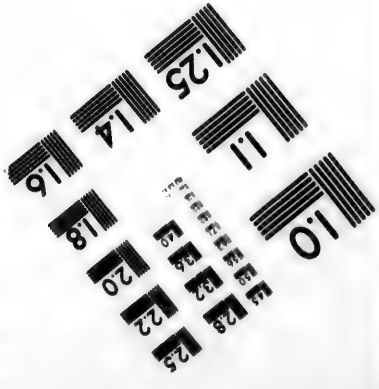


IMAGE EVALUATION TEST TARGET (MT-3)









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p. 118; R. 1866, p. 126; R. 1867, pp. 109–10; R. 1869, p. 100; R. 1871, p. 103; C.D.C. Report, 1872, p. 137; R. 1873, p. 72. [18] M.F. 1871, pp. 202–3: *see also* M.F. 1887, p. 256. [19] Jo., Feb. 17, 1860; Jo., V. 48, p. 172; R. 1861, p. 149; R. 1862, p. 147; R. 1863, p. 94; R. 1866, p. 126; R. 1868, p. 90; R. 1870, p. 84; M.F. 1871, p. 203. [20] C.D.C. Report, 1875, pp. 25–6; Bishop Titcomb's "Personal Recollections" (*see* [1]), pp. 13–15; R. 1884, p. 33. [21] I MSS., V. 11, p. 424; do., V. 12, pp. 98–9; do., V. 19, p. 389; R. 1880, p. 39; R. 1881, pp. 36, 39. [22] R. 1884, pp. 33–4. [23] R. 1890, p. 44.

(II.) RANGOON.

RANGOON, the capital of Burma, is a remarkable city. Tamils, Telugus, Bengalis, and other Hindus, Chinese, Armenians, Jews, Parsees, Mahommedans, mingling with the native and European and Eurasian population, give it a cosmopolitan character. Its natural surroundings are of great beauty, and it contains what is regarded by the Buddhists as the most sacred edifice of Burma—the Shway Dagon Pagoda, a building commenced 2,000 years ago, and supposed to cover eight hairs of the head of Gautma, the founder of their religion [1].

S.P.G. Period (1864–92).—The European residents at Rangoon had already contributed to the foundation of a Mission at Moulmein [*see* p. 631] when their Chaplain, the Rev. H. W. CROFTON, in 1858 suggested the opening of one in their midst, and this (after a visit of the Rev. A. SHEARS of Moulmein early in 1861) the Society in April 1861 resolved to do [2]. But three years elapsed before a Missionary could be found for the post, and meanwhile Mr. Crofton ceased collecting funds for the object [3].

Early in 1863 Mr. J. E. MARKS of Moulmein twice visited Rangoon for the purpose of superintending the printing of the Burmese Prayer Book completed by him [4] [*see* p. 632]; and during a fortnight's stay there in January 1864 he collected in five days nearly Rs.7,000 for the proposed Mission—Rs.600 from the Burmans themselves [5].

Having been ordained Deacon at Calcutta Mr. Marks was transferred to Rangoon, where in March 1864 he began work by opening a Mission school in "the Cottage." It was at first agreed to receive no European pupils, as what are now known as "the Rangoon Diocesan Schools" had been opened a fortnight earlier, but this "embarrassing" agreement was afterwards annulled by mutual consent. Meanwhile, with the assistance of ten old pupils and Mr. Kristnasawmy and a Burman * teacher (all of whom Mr. Marks had brought from Moulmein), the Native School rapidly filled—in nine months 220 boys had been received on the distinct understanding that they would be taught Christianity, and four had been admitted to baptism [6].

In December 1864 Mr. Marks left, dangerously ill, but after a few months' stay in England he returned against the protest of the Society's consulting physician [7]. The Rev. J. FAIRCLOUGH and Mr. RAWLINGS soon joined him; and afterwards the Revds. C. WARREN, C. H. CHARD, and JAMES A. COLBECK took part in the work. In 1886 the school—then under the advice of Sir Arthur Phayre called "St. John's College"—was removed into "Woodlands," and in 1869 a site was purchased from Government and permanent teak buildings begun. These have been considerably added to from time to time, Government and the people, both Europeans and natives, help-

* The Burmese make excellent teachers. The Rev. C. Warren reported in 1870 that he would not change his staff of assistants for an equal number of Europeans [6a].

ing liberally. With the exception of an interval spent at Mandalay (1869 to January 1875) and short furloughs, the institution has remained under the charge of Mr. Marks [8], who was described by the first Bishop of Rangoon in 1880 as

"one of the most skilful and successful of schoolmasters who . . . has . . . learned to speak Burmese like a native, and is not only known throughout the chief part of British Burma, but is so loved and admired by the Burmese as to possess influence over them wherever he goes. . . . In many ways, I found him quite a power among them" [9].

As an instance of this, during a visit to Mandalay in 1889 Dr. Marks was met at every station by old St. John's boys. One brought him Rs.50, another an emerald ring, others fruits, till his cabin was filled with presents. At Mandalay many welcomed him; each gave his history, and together they presented an offering of nearly Rs.500 for the Rangoon Orphanage [10].

At the close of 1871 the college had but 184 pupils; ten years later the number had risen to 500, and there are now 650 (300 boarders). Altogether nearly 10,000 boys have been admitted [11], and the old pupils cover the country as clerks and Government officers in almost every department. The variety of races represented in the college—Europeans, Eurasians, Armenians, Jews, Burmese, Talines, Chinese, Shans, Karens, Siamese, Arakanese, Khins, Bengalis, Tamils, Mussulmans, and many others—and the diversity of costume entailed by it, presents a scene like a large garden filled with many-coloured flowers. The scholars all learn together and play together happily, and national quarrels are unknown. Their ages vary from seven to over thirty, and they are of different ranks in life—princes and servants, gentlemen's sons and the poorest of the poor—all are equal in class and in the field. The College is famous for athletics; the native lads play barefooted, and are always willing thus to challenge teams of English soldiers or sailors at cricket and football. The College also furnishes two companies of cadets of the Rangoon Volunteer Rifles, with brass and drum and fife bands; and an efficient Fire Brigade of 250 boys with manual engine &c. always ready to go to fires, which in Rangoon (built mostly of wood) are frequent and destructive. A large number of the Eurasian boys are orphans—the children of European fathers who are either dead or have left the country. Towards erecting the orphanage department Government gave Rs.10,000, but its maintenance, requiring as it does £1,000 a year, causes much anxiety and care [12].

The College is conducted in accordance with the principles of the Society and in pursuance of a scheme drawn up by Bishop Cotton of Calcutta [13]. The boys are educated (chiefly through the medium of English) up to the matriculation standard of Calcutta University, but the object of the College is to teach Christianity to all of them [14].

How that object is being accomplished shall be told in the words of Bishop Titcomb:—

"The delight with which I first [in 1878] walked into its spacious hall and class rooms and beheld this mass of youths under *Christian instruction*, may be well imagined, especially in view of the fact that it has had to compete with our

magnificent Rangoon High School; which though built and conducted by Government at an enormous cost, upon the avowed principle of *non-religious instruction*, has been nevertheless fairly beaten in numbers by this Missionary Institution [15].

"What has it done for Christianity? Much, every way. In the *first* place, it has led to the conversion and baptism of seventy-five Burmans. In the *next* place, the forty Chinese converts who were last year received into our Church had all been prepared in this college by its Principal, through a Burmese-speaking Chinaman as an interpreter; and they now worship, when not in the jungles, in the college chapel. In the *third* place all the heathen boys, down to the youngest, receive daily instruction in the Bible from Christian teachers, the effect of which is that, although conversion may not take place during school-life, such boys nevertheless grow up enlightened with a foundation knowledge of Divine truth, which afterwards makes them much better qualified to receive the Gospel, either as impressed upon them by self-reflection over the past, or by the efforts of Missionaries in other places. In view of facts like these, who can question that St. John's College is doing true Missionary work? I have myself held weekly Bible classes there. Within the chapel of this college it has also been my privilege both to preach and baptize continually, and, the heathen boarders being present, I have never used the least reserve in endeavouring to make all my preaching of a Missionary character. Need I add anything further? If you wish one word more, let me only add that we have lately established a guild for uniting in Christian brotherhood young men who have been educated and baptized in this college, many of whom have been scattered in the jungles and are in danger of losing all Christian influence. It already numbers sixty members" [16].

The Guild of "St. John the Evangelist" was formed in 1878, and in the same year the Bishop found that an old pupil, then a Government official, had opened a Christian school at Thonzai, a village on the Prome Railway, entirely at his own expense [17].

The Bishop has described the work of the college as "grand" [18], and testimony to its progress and value has been received from many quarters [19].

As the offspring of St. John's College, other schools may be pointed out in Rangoon, on the Irrawaddy [pp. 639–40], and in Mandalay [p. 649] [20]; and in 1879 the Lambeth degree of D.D. was conferred on Mr. Marks (by Archbishop Tait) "in recognition of the services which he has rendered to the cause of Christian education in Burma" [21].

While St. John's College has accomplished so much for the boys and young men, similar (though less extensive) work has been done for the girls by means of St. Mary's School, in connection with the Society and its handmaid, the Ladies' Association. At this school, which was founded in 1865 under Miss Cooke, it could be said in 1869, "almost every race in Rangoon is represented in it" [22 and 23].

Indeed as far as educational work is concerned the Rangoon Mission was "in a very satisfactory condition" when Bishop Titcomb arrived in 1878, but "more direct evangelistic work in the city among the Burmese" was "by no means so well developed" [24].

Unyielding as Buddhism had shown itself elsewhere [p. 633], in the case of Rangoon the evangelisation of the natives was attended with special difficulties, from the fact that the city had become Europeanised—both its poongyees and its laymen, and the taste of the Burmans was so jaded by their adoption of English vices that before anything else could be done it was necessary to instil a moral tone. Thus reported the Rev. C. Chard in 1871 [25].

In the absence of a church for the Burmese, services were held daily

in St. John's College Chapel, which on Sundays was thrown open to all the Burmese Christians in Rangoon, and up to 1881 about 100 Burmese converts had been baptized there [26].

In 1877 Kemmendine, a suburban village between two and three miles from the heart of Rangoon, became the centre of a special Mission (St. Michael's) among the Burmese under the Rev. JAMES A. COLBECK. Mr. Colbeck lived in a native Burmese house among Buddhists in a single upper room (which served him as study, bedroom and dining-room), in order that the lower room might be used as a chapel in which he conducted daily and Sunday services. Opposite Kemmendine is Alatchyoung (on the right bank of the Rangoon River), the two villages with Rangoon itself forming the area of Mr. Colbeck's Burmese labours [27].

In 1878 a Mission school and chapel were erected, and an increase in the number of baptisms was reported [28]. On Mr. Colbeck's removal to Moulmein the good work which he had planted was taken up by the Rev. J. FAIRCLOUGH [29], and in 1882 the importance of the Mission was enhanced by the establishment of an institution for the training of Catechists and Clergy for the whole of Burma [30]. [*See p.* 791.]

Kemmendine is reckoned as an offshoot of St. John's College, as is also Poozondoung, another suburb of Rangoon, where the planting of a girls' school in connection with the Ladies' Association [31] has led to the foundation of a hopeful Burmese Mission. In 1886 Mr. NODDER was stationed there to conduct the work of the dispensary and to help in the schools [32]. He was replaced by the Rev. T. RICKARD in 1888, and in 1889 the Bishop of Rangoon reported "the most striking and hopeful success" of the Society's Missions in the Diocese in the year had been "amongst that class which has for so long been indifferent to the claims of the Gospel, the Buddhists." There had been an increase of baptisms, "and large numbers of enquirers" were continually coming from the city and the country. A great change seemed to be taking place in "the attitude of the people towards Christianity." Along with a lessened hostility there was a growing desire to know what Christianity is. In Rangoon and the country Buddhists were being broken up into sects (there being at least nine in the city) and were drifting further away from "popular Buddhism." The converts were from the newer sects [33].

In 1890 Mr. Rickard baptized twenty-six Buddhists in one day at the village of Myoungbin.

Another important work originated in connection with St. John's College was that among the Chinese settlers. On arriving in his diocese in 1878 the Bishop of Rangoon learned that a Burmese lady had for about two years been paying for the services of a Chinese catechist by whose labours a goodly number had been brought to an earnest state of inquiry into Christianity. Many of these, though living six miles from Rangoon, employed as agriculturists, attended a service held for them on Sundays at St. John's College Chapel—forty generally being present. Dr. Marks' addresses on those occasions being in Burmese, were rendered into Chinese by the catechist; but when the Bishop now came forward to assist, his English had to be put into Burmese by Dr. Marks and the Burmese into Chinese by the catechist.

Dr. Marks was in the habit of collecting the Chinamen for week-day

instruction also, teaching them carefully the doctrines of the Christian faith through the clauses of the Apostles' Creed.

The sincerity of the catechumens was tested by a long delay, during which they never once asked a favour or begged one anna piece, but regularly Sunday after Sunday contributed to the offertories of St. John's College Chapel, and at last vindicated their fitness for baptism by tearing down from their own homes and quite of their own accord "every household god, and every mark of their old idolatry."

Even after this and their promising to support a Chinese clergyman of their own they were one by one further instructed and examined by Dr. Marks "in order that nothing might be left undone to secure their efficient preparation."

At length in 1878 thirty-six were admitted to baptism by the Bishop in the pro-cathedral, the service being conducted in Burmese, Chinese, and English. Such a sight had never before been seen in British Burma, and naturally excited great interest, the Chief Commissioner himself being present. On the following Sunday six more were baptized at St. John's College.

This was followed up by the confirmation of twenty-seven Chinese on November 17, 1878. At the same service, which was conducted in three languages as before, twenty-five Burmese and seventeen Eurasians were confirmed, and "In this way" (to quote the Bishop's words) "we were enabled to realise in a greater measure than we had ever felt before the visibility of the Church Catholic and the true organic unity of Christian brotherhood."

It is much to be regretted that the attempt to obtain a Chinese clergyman for this Mission has so far failed [35].

In this respect the Tamil branch of the Society's work in Rangoon has been more fortunate. The Tamils there are a numerous body, chiefly belonging to the poorer classes, and employed as household servants and gharrie drivers [36].

As early as 1867 there were forty Madras boys receiving instruction in the Mission school, and their parents were visited in their houses [37].

Until 1878 the Mission was worked by a Tamil catechist—under the supervision of the English Missionaries—and on Trinity Sunday in that year, to the delight of the Christians, then numbering 130, their countryman and teacher, SAMUEL ABISHEKANATHAN, was ordained deacon, this being the first ordination of the kind ever held in Burma. Hitherto they had met for worship in the cantonment and pro-cathedral churches, but arrangements were now made for the erection (on a site granted by Government) of a church of their own, "St. Gabriel's," for which they had raised Rs.1,000, and they now also undertook to provide a fair proportion of their pastor's stipend—a duty before neglected. The feeling of these Tamil Christians towards their Bishop was shown in a touching manner on New Year's Day 1879, when, to quote the Bishop's words,

"Sitting in my verandah about 4 P.M. I heard the sound of a violin, accompanied by singing, at our compound gate. Presently a long line of Tamils—men, women and children—advanced toward the house, with weird and wild-sounding hymns, to give their Bishop a New Year's greeting. On ascending the verandah, they all filed along the front rails in silence, and, when stationed in proper order, again broke out into a series of hymns. . . . This done they handed myself and daughters bouquets of flowers, and . . . read me a written address . . . in very good English, thanking me for the interest that I had taken in their

spiritual welfare and invoking every blessing upon myself, family and diocese. This was read by their deacon, Abishekanathan. I replied in affectionate and grateful terms. . . . the women then came forward and showered over me broken sprigs of flowers . . . also on my daughters until . . . the . . . floor was . . . covered with flowers. After this friendly greeting we all knelt down and asked the Divine blessing. I then distributed sweetmeats to the children in return for a cake which they deposited on the table, shook hands with them one by one, and bade them a hearty farewell. . . . With resumed procession and hymn singing . . . these simple-hearted people retired, under a pleasing conviction that their offices of Christian love had been duly and solemnly exercised" [38].

The work among the Tamils continues to make encouraging progress [39]. In 1891 Rs.7,000 were bequeathed to the Mission by a converted Brahmin who died a month after his baptism, but owing to some informality the Mission is not likely to benefit by the bequest [40].

STATISTICS, Rangoon Mission, 1892.—Christians, 1,494; Communicants, 665; Catechumens, 134; Villages, 6; Schools, 7; Scholars, 1,109; Clergymen, 5; Lay Agents, 22.

References (Rangoon).—[1] Bishop Titcomb's "Personal Recollections," pp. 3–6. [2] I MSS., V. 11, pp. 212, 243, 317, 382, 389–91; M.F. 1861, pp. 84, 86, 158, 160, 162; Jo., V. 45, pp. 145–6. [3] I MSS., V. 11, pp. 429–30; do., V. 12, pp. 11–15, 19, 56, 156–7, 172. [4] I MSS., V. 12, pp. 137, 141. [5] I MSS., V. 12, p. 276; R. 1864, p. 110. [6] R. 1863–4, p. 99; R. 1864, p. 110; M.F. 1889, p. 217. [6a] R. 1870, p. 84. [7] R. 1864, p. 111; R. 1865, p. 118; M.F. 1889, p. 217. [8] R. 1865, p. 118; R. 1866, pp. 123–4; R. 1874, p. 20; R. 1881, p. 37; M.F. 1889, pp. 217–18; Q.M.L. 58. [9] Bishop T.'s "P. R." (*see* [1]), p. 25. [10] M.F. 1889, pp. 333, 337. [11] R. 1881, p. 38; M.F. 1890, p. 280; R. 1890, p. 44. [12] Bishop T.'s "P. R." (*see* [1]), p. 26; Q.M.L. 58; M.F. 1883, pp. 167–8; M.F. 1889, p. 219; M.F. 1890, p. 280; I MSS., V. 54, p. 68. [13] M.F. 1889, p. 218. [14] Q.M.L. 58. [15] Bishop T.'s "P. R." (*see* [1]), p. 25. [16] R. 1879, p. 29. [17] Bishop T.'s "P. R." (*see* [1]), pp. 81–2, 86; R. 1878, p. 31. [18] M.F. 1879, p. 516. [19] R. 1866, pp. 123–5; R. 1867, p. 108; C.D.C. Report, 1872, pp. 141–2; R. 1873, p. 72; R. 1877, p. 24; R. 1878, p. 31; M.F. 1878, pp. 250, 258–9; R. 1880, p. 88; R. 1883, p. 48; M.F. 1883, pp. 167–8; R. 1884, p. 30; R. 1885, p. 37; R. 1886, p. 42; M.F. 1889, pp. 218, 220; R. 1890, p. 44. [20] M.F. 1889, p. 218. [21] R. 1879, p. 28. [22] R. 1865, p. 118; R. 1866, p. 126; R. 1867, p. 109; R. 1868, p. 89; R. 1877, p. 24; R. 1880, pp. 83–4; R. 1881, p. 36; M.F. 1883, p. 167. [23] R. 1869, p. 100. [24] Bishop T.'s "P. R." (*see* [1]), pp. 27–8. [25] M.F. 1871, pp. 204–5; R. 1874, p. 191. [26] R. 1881, p. 38; Bishop T.'s "P. R." (*see* [1]), p. 27. [27] R. 1877, p. 24; R. 1881, pp. 37, 39; M.F. 1889, p. 217; Bishop T.'s "P. R." (*see* [1], pp. 29, 31. [28] R. 1878, p. 31. [29] R. 1881, p. 39. [30] R. 1885, p. 37; R. 1886, p. 42; R. 1887, p. 39. [31] R. 1868, p. 89; R. 1875, p. 18; R. 1881, pp. 36–7; M.F. 1889, p. 218; R. 1890, p. 45. [32] R. 1886, p. 42. [33] I MSS., V. 54, p. 102. [34] R. 1869, p. 45. [35] R. 1878, p. 27; M.F. 1878, pp. 260–2; Bishop T.'s "P. R." (*see* [1]), pp. 31–4, 82–3. [36] R. 1877, p. 24; Bishop T.'s "P. R." (*see* [1]), p. 30. [37] R. 1867, pp. 109–10. [38] R. 1870, p. 84; R. 1878, pp. 29–30; Bishop T.'s "P. R." (*see* [1]), pp. 30–1, 46, 72, 87–8, 101. [39] R. 1891, p. 41. [40] M.F. 1892, p. 38.

(III.) IRRAWADDY RIVER STATIONS (S.P.G. Period, 1867–92).

In 1864 the Rev. J. E. MARKS of Rangoon, attended by ten of his school boys, visited the towns of Henzada, Myanoung, Prome, and Thyet Myo, on the River Irrawaddy. "Everywhere the Burmans were exceedingly anxious to have similar schools" to that at Rangoon "established in their towns and villages, and offered to contribute towards them." This, with the desire expressed by the Bishop of Calcutta (during his visitation of Burma in 1867) led to the establishment of schools by Mr. Marks at Henzada, Zeloon, Myanoung, and Thyet Myo under old pupils of his [1].

Henzada is a clean, peaceful town, reminding one of England. It has a large population and two pagodas [2]. The Mission School

was opened on September 19, 1867, in a house lent free of cost for six months, while the future building was being erected on a site of five acres of land given to the Society for the purpose [3]. In 1873 the Director of Public Instruction pronounced it to be "the best second-class school in Burma" [4]. Seven years later the first Bishop of Rangoon testified that it was a "first-rate S.P.G. Mission School" [5]; but his successor, Bishop Strachan, considered it advisable in 1890 to close it and to sell the material of the building [6].

Zeloon and Myanoung.—Schools were opened in 1868, but afterwards abandoned—the latter some time subsequent to 1877. Their failure may be attributed to the difficulty of securing suitable teachers and sufficient supervision by English Missionaries [7.]

Thyet Myo.—At the time the school was opened in 1886 Thyet Myo was the extreme frontier town of British Burma; and the Rev. C. H. CHARD, who was permanently stationed there in 1871, was "struck with the extreme freshness of the character of the native inhabitants, the manly and sterling virtue of their character, and the deeper regard for things spiritual" as compared with Europeanised Rangoon. The ground had "scarcely been broken," and many listened to the preaching of the Gospel "with almost the freshness of a first hearing of it" [8]. As the centre of several large villages also, Thyet Myo was a good field for a Missionary; but Mr. Chard being hampered with Chaplain's duties (at least until 1877), the chief Mission work at the station has been connected with education. The boys' school was however almost entirely supported from the contributions of the Europeans, who also assisted Mrs. Chard in the Girls' School established by her in 1868 [9]. Both of these schools have been successful [10]; and on the withdrawal of the Missionary in 1878 the work of the Mission was entrusted to a native sub-deacon [11].

Prome.—The situation of Prome, on the brow of a narrow gorge through which the Irrawaddy flows, is lovely; and since it was taken by the British in 1825 it has been improved and beautified. It possesses a fine pagoda and an efficient Girls' School. The school, which is connected with the Ladies' Association, was opened by the Rev. C. Warren in 1871 [12]. In 1878 the foundation-stone of a church for the station was laid by the Chief Commissioner of Burma, the building being named "St. Mark's" in honour of the Rev. Dr. MARKS. A catechist was stationed there in 1879 by aid of a fund raised by the Diocese of Winchester [13].

STATISTICS, 1892.—Christians, 38; Communicants, 10; Catechumens, 8; Villages, 1; Schools, 2; Scholars, 406; Clergymen, 1; Lay Agents, 7.

References (Irrawaddy River Stations).—[1] R. 1864, p. 111; R. 1867, p. 103; R. 1868, p. 89; 1881, p. 37; M.F. 1889, p. 218; Q.P. Nov. 1868. [2] Bishop Titcomb's "Personal Recollections," p. 52. [3] R. 1867, p. 108; Q.P. Nov. 1868, p. 4. [4] R. 1873, p. 72. [5] Bishop T.'s "P. R." [*see* 2]), p. 52. [6] I MSS., V. 54, pp. 162–4. [7] R. 1868, p. 89; R. 1881, p. 37; M.F. 1889, p. 218. [8] R. 1868, p. 89; R. 1870, p. 84; R. 1871, pp. 101–2; M.F. 1871, p. 204; R. 1881, p. 37; M.F. 1889, p. 218. [9] R. 1871, p. 102; M.F. 1871, pp. 201–5; R. 1872, p. 62; R. 1873, p. 73; R. 1875, p. 19; R. 1877, p. 24; R. 1881, p. 36. [10] R. 1873, p. 72; R. 1874, p. 19; R. 1881, p. 39. [11] R. 1873, p. 30; R. 1881, p. 39. [12] Bishop T.'s "P. R." (*see* [2]), pp. 48–9; R. 1871, p. 101; R. 1877, p. 24. [13] Bishop T.'s "P. R." (*see* [2]), pp. 50, 100; M.F. 1889, p. 334.

(IV.) THE TOUNGOO AND KAREN MISSION.

Toungoo stands on the western bank of the Sittang River, midway between Rangoon and Mandalay, and in the centre of a fertile valley thirty miles wide. Extending for miles to the N.E., E., and S.E. are the Karen districts. Beyond the Karens are Shans, then Chinese-Shans, and, lastly, Chinese.

Scattered over the Karen Hills lie the villages of the Karens, the great valleys being occupied principally by Burmese.

The Karens are a race of mountaineers of Tartar origin, in number 674,846, and consisting of a variety of tribes or clans.

Karen or Kayin is a Burmese nickname, and signifies "aboriginal," "barbarian"; but the hill tribes call themselves "the People" (pga-ganyaw). Their government may be compared to that of the American Indians. Each tribe is the hereditary enemy of its neighbour. Each village is under a chief, and has its own elders or "Ancients," who are the depositaries of the (oral) law, both moral and political, civil and criminal, and are expected to teach the young people to do good, to avoid evil, and to commit to memory the national traditions. The Karens make knives, cleavers, and spears; but their chief occupation is agriculture. They possess neither monuments nor literature of any kind. According to some MSS. obtained by a Missionary of the Society (the Rev. J. Hackney) in 1889, "anciently the Sgaws and Pakus used to go up on to Nat Toung (Devil Mount) and sacrifice a buffalo to the spirit of the mountain every 3 years. There is a pool up there where they baptized themselves, then perambulated the pool 7 times, singing the song of Jehovah and Sausee (Sausee, 'comb,' is the Karen name of the mountain)." These MSS. deal in detail with every tribe and sub-tribe, and bring forward evidence to show that the Karens are descendants of those Chaldeans who migrated to Thibet, and to connect this peculiar festival on "Devil Mountain" with the nations who, before Israel came out of Egypt, used to ascend Mount Sinai "to worship and make offerings to Sin the Moon-god, who it was supposed dwelt about Mount Horeb." Be this as it may, there is much to be said for the theory of a connection of some kind with the Jews centuries ago. For instance, the Karen equivalent for the Hebrew Y'HoVaH would be Y'HoWaH. Further, it is a *fact* that many of the Karen traditions agree with the Bible narrative, and this is attributed to their ancestors having been brought into contact with a colony of Nestorian Jews about Chingtu, in the hill tracts of China. Tradition says that when the Bway tribe endeavoured to establish a Karen kingdom near the site of Toungoo, and were driven by the Burmese into the mountains, "*in a personal encounter the king of Ava struck off the Karen chief's head, which retained sufficient vitality to call out, I die not. Within seven generations I shall return with white and black foreigners and retake Toungoo.*" The Burmese, though taking possession of the fertile valleys, maintained only a shadow of sovereignty over the hill tribes, for, while inferior to the Burman lowlander in physique, the Karen is immeasurably his superior in his dauntless courage and warlike spirit. Secure in his mountain fastness and buoyed up with the prophecy that "*the white sons of God would bring deliverance and the long lost Bible,*" the Karen has ever shown a bold front and indomitable resistance to his oppressors. For their disobedience left by God (as they believed) a prey to ignorance, suffering and death (from which however deliverance was expected), the Karens' religion degenerated into the propitiation of spirits (not necessarily evil), and to a belief in giants, omens, soothsayings, and necromancings. Each man has his own guardian angel residing on the back of his neck. Sometimes it wanders forth at night and causes dreams, and its prolonged absence causes sickness and eventually death. No villages are to be found near Devil Mount, it being the seat of the goddess Tala, who presides over the crops. Her blessing ensures a good harvest, but her curse withers the crops, and the long-armed gibbons scream, and antiphon the warning from peak to peak throughout the land. Her curse is one for which the whole nation suffers, and a sacrifice is necessary. Of ghosts there are four classes: (1) The *Plupo*, or the shades of those who have died natural deaths and been properly buried; they go to the underworld and renew their earthly employments. (2) The *Sekar*, or ghosts of infants and the unburied dead. Shut out from Hades, they wander harmlessly about the earth. (3) The *Thera*, or shades of those who have died violent deaths; these sometimes seize the guardian angels, and thus cause mortal sickness, and therefore must be induced by offerings to release the captive guardian angel. (4) The *Tahmoo*, or spectres of wicked men and tyrants, and criminals who have suffered capital punishment; these appear in the forms of birds and animals, and torment the guardian angels. They must be appeased with an offering, and the unfortunate man sprinkled with charcoal. Another dreadful spirit is the rainbow (*Terquai*). It devours the spirits of human beings, and then they appear to die accidental or violent deaths. After finishing its meal it becomes thirsty, and when it spans the sky in the act of sucking up water, children cease from play and men from work, lest some accident befall them. It is unlucky to point at the rainbow, and unless the offending digit is immediately placed upon the body, with the usual formula, it will certainly rot off.

As to omens and fancies, the crash of a falling tree, the sight of a snake or scorpion

or the tapping of a woodpecker, is sufficient to deter a Karen from taking a journey; and to eat rice at the side of or behind the hearth might result in a death in the family. All walking-sticks and staves are consigned to the presiding deities of those huge granite boulders that overhang the mountain paths, the deity thus accumulating a large supply of these useful articles. To comb the hair facing the west is unlucky, and a calamity follows hard on the heels of the barking deer that happens to bark in a village; in the latter case the Karens generally leave the village.

It is remarkable that, while bound by this religion of fear and degradation the Karens "ever pray God to return to His people," and have a belief that He will return. And so [1] when Christianity was first preached to them, which was by American Baptist Missionaries in 1853, "they received it gladly, welcoming it as a deliverance from their old grievous bondage, and in some sort a return to a still older worship of a supreme and loving God, which their traditions and legends had not suffered altogether to be forgotten among them" [2].

S.P.G. Period (1878–92).—The Society's attention was directed to Toungoo in 1862, when the Rev. J. YOUNG offered to present a house there, in which he lived as chaplain for four years, for the purposes of a Mission. Such a Mission was not however possible at the time in view of the stronger claims of Rangoon [3].

About 1863 a schism occurred among the converts of the American Baptist Missionaries, who had introduced, and propagated with great success, Christianity among the Karens. In 1870 the leader of the excommunicated (Mrs. Mason, wife of the founder of the American Mission) commenced a correspondence with the Chaplain at Toungoo, and afterwards with the Rev. J. TREW (1871) and the Rev. C. WARREN, offering to hand over all her converts, about 6,000 in number, with all their schools and other mission property, to the Church of England.

The Bishop of Calcutta commissioned the Rev. J. TREW to investigate the whole matter, and he after visiting the Karens in their mountain village in 1871, discovering that they were ignorant of the difference between the Church and the Baptists, and were actuated entirely by anger against the Baptists in desiring to join the Church, recommended that the Karens should be left alone to settle their quarrels, and that the Church should have an independent Mission in Toungoo to the *Burmese*, who had scarcely been touched.* For this work, which the Society had been repeatedly asked to take up, the Rev. C. WARREN was accordingly sent to Toungoo in 1873, where he established schools and made some converts, his first being Shans and Burmese—one of the latter was the son of a Buddhist Poongyee. The Baptist Ministers were indignant at Mr. Warren's presence, and on the other hand Mrs. Mason used her influence to get the Karen Christians to go to him. In this difficult position Mr. Warren acted with admirable discretion, "neither the solicitations of the one party nor the false accusations of the other" moving him from his determination "to do nothing whatever that could be an obstacle to the reconciliation of these people to their Baptist Teachers, and to receive none of them until even the American Missionaries themselves" should "be convinced that such reconciliation is past hoping for." And it was not till many of them were found to be drifting back into heathenism and others going over to the Roman Catholic Church that final consent was given in 1875 [4].

* While the American Karen Mission in 1871 included 27,000 Christians, their Burmese and Shan converts numbered only 21 [4a]

In addition to his Missionary work Mr. Warren was burdened with Chaplain's duties, and on June 8, 1875, he died from over-exertion and anxiety. Part of his time had been occupied from morning to night in receiving visitors, some of whom came from a distance of 300 miles; and it was his opinion that if the work were taken up liberally and energetically by the Society, in a few years it would "be the key to one of the most flourishing and extensive Missions in the world."

The Rev. JAMES A. COLBECK now visited Toungoo for a few weeks, and the Chaplain, Mr. Brock, superintended the Mission until the arrival of the Rev. T. W. WINDLEY later in the year [5].

A famine caused by rats (a great plague in the country), combined with weariness of waiting for an English teacher, caused Mrs. Mason's followers to be much separated. Some villages joined the American Baptists, some the Romanists, in others Christian worship almost entirely ceased [6].

Under Mr. Windley, who retained the headship of the Mission until 1882, when illness forced him to withdraw to England, the work among the Karens soon revived and became "pre-eminently successful." Assisted by the Rev. W. E. JONES and Native Clergymen, the scattered fragments of the Christians were consolidated, and a Mission in some respects like that of Chota Nagpur was firmly established [p. 496]. On September 7, 1878, a new church (St. Paul's, Toungoo) was consecrated, in which also four Karen teachers were ordained Deacons, and sixty-two persons were confirmed by the Bishop of Rangoon. In the Normal School opened in this year instruction was given in carpentering and agriculture, as well as book learning, more than one half of the cost of the school being borne by the Karens themselves.

The moral tone of the Christian Karen villages had now improved, and the police reports testified to there being little actual vice or crime among the people [7].

On the other hand the work among the Burmese was "almost at a standstill." The Christians showed no great interest in the Mission, and were credited with having "no great scruples in transferring their allegiance to the Roman or Baptist communities." The Anglo-Vernacular School, however, was full of encouragement. In this school almost all the races in British Burma were fairly represented —the indigenous Burmese (the majority), Indo-Burmese, Chinese, Hindus, Eurasians, Karens, and Parsees [8].

The distribution of medicines had assisted Mr. Warren in his work [9], and in 1879 a medical department was added to the Mission. In the same year a Karen translation of the Prayer Book was printed [10], and by the aid of a Mission press progress has since been made in translating and compiling works suitable for the health of the body as well as the soul—a Handbook of Medicine being among the works published in Karen [11]. (For list *see* p. 808.)

The general unhealthiness of the Karens was illustrated in 1884 by the mention of two villages as containing scarcely a person who could be pronounced healthy, and in the natural order of things one of the communities would "soon die out" [12].

In 1881 new and extensive schools, with chapel and clergy house, were erected on a healthier site. There were now fifty-three Christian

villages and eight ordained Missionaries. The native Church had already sent out a priest and four lay-preachers to work among their heathen countrymen, and some 500 souls (including children) were yearly being added to the Church [13].

The character and progress of the work during the next three years may be gathered from the following extracts from the Bishop of Rangoon's Visitation Journal of 1884 :—

"We started at noon on the 12th of January. I was accompanied by the Rev. W. E. Jones, Rev. J. Krishna, and Messrs. Salmon and Hackney. Alas! the indefatigable head of the Mission, the Rev. T. W. Windley, is away in England on medical certificate. . . . We encamped on a Toungyah free from rank vegetation, and near a stream. The people soon made a comfortable room, the walls of which were formed by pendent plantain leaves, five feet long. Fires were lighted to keep us warm, and to frighten away wild animals; and sitting round these fires, the evening was spent in singing hymns. Next day being Sunday was a day of rest. We had matins and evensong, at which all in the camp, about forty in number, attended. On Monday we were early on the move. . . . We reached Wathocot about noon on Tuesday, and were soon busily engaged in making arrangements for the great annual conference to be held on the following day. The Karens are credited with being too fond of strong drink. They make a kind of wort from certain roots, which they mix with rice, and after fermentation a rice-beer called *koung* is formed. Some villagers use this regularly every day, whilst others indulge in it only on great festive occasions, when they are said to drink to excess. It is only right to add that I never saw any sign of drunkenness during the whole of my sojourn on the Hills. I was assured also that through the influence of Shans the vice of gambling is spreading a good deal. In fact, I was told that some Shans had actually put up a gambling shanty near Wathocot, on account of the annual gathering there. So in the evening I preached on temperance, and strongly urged the people to join the Church of England Temperance Society. At the close we were cheered to see ninety-seven men and women come forward and sign the pledge. Some of the names given in were rather striking. The Karens often name their children after some event or circumstance that may occur about the time of birth. . . . I met with people called Quinine, Lion, Rising Moon, Rice, Red Cheek, Sore Leg, Pig's-flesh, Chlorodyne; and a little girl called Bishop, after Bishop Milman. There is another girl on the Bghai side of the Hills called by the same name,* after Bishop Titcomb.

"*Wednesday.*—There was early celebration, with eighty-six communicants; and in the forenoon matins, when the annual sermon was preached by Shway Nyo. At it are assembled clergy, catechists, the headmen, and Christians, both men and women, from the villages within the Beku circle. Reports and statistics are laid before the Conference, and questions affecting the general interest of the native Church are discussed. The Missionaries have wisely left the whole almost entirely in the hands of the natives; but I doubt not that it will gradually develop into a Church Council, and that it will be found capable of being made very useful in the organisation of the native Church.

"At Wathocot, where the Conference was held this year, the native clergyman, Tay Whay, lives. He is also headman of the village, and by his social position, as well as force of character, he wields great influence for good. A large Conference Hall, capable of holding about 600 people, had been erected of bamboos, with a roof of leaves. There does not seem ordinarily to be much intercourse between the people of the respective villages; and these annual gatherings are looked forward to by young and old with much eagerness. There is a good deal of hospitality shown on the occasion. The visitors are the guests of the village, and are feasted right liberally. At Wathocot seven buffaloes, besides pigs, kids, and fowls, were slaughtered, and the women had been busy for days before beating rice so as to have it in readiness.

"The Conference was opened at 10.45 A.M. with singing and prayer. The Bishop was voted into the chair, two secretaries were elected, and a large number

* Literally "Nan-bisher" [14*a*].

of letters addressed to the Conference were read. These referred chiefly to the state of the congregations, of the schools, and of the village funds. After this the chairman gave his address, and the Conference was adjourned until the following day.

"I had . . . provided myself with a good supply of medicines. I opened my dispensary, and soon had a large number of patients. . . .

"This soon became a speciality of our visits, and we found people waiting for and expecting medical treatment at the villages when we halted.

"Before the Conference closed a very interesting event occurred. A deputation from the Moway Karens was introduced. They represented about 300 heathen who were desirous to place themselves under Christian instruction; they said they were willing to build their church and schoolroom, and to support their teacher. I gave the right hand of welcome to them, exhorted them to steadfastness, and promised them help. This is an important accession to the Christian Church. They are a comparatively wealthy tribe, and, by God's blessing, their influence for good will be great.

"*Friday.*—After matins I held a Confirmation, at which thirty eight men and fifty-nine women (some very old, and nearly every one over twenty years of age) were confirmed. In the afternoon I had a private interview with each of the village teachers. I asked them pointed questions as to their own spiritual state and life, as to their work and reading, and advised and prayed with them. Then followed dispensary work. . . .

"*Remarks.*—The number of Christians and catechumens in the Mission is a little over 4,000, belonging to the Becu, Tunic and Pant Pghai, Sgaw and Moway Karen tribes. There used to be constant deadly feuds between these tribes, but the recognition of a common brotherhood in Christ Jesus has altered all this. There has been an increase of 2,500 during the last three years. The important question of self-support has not been overlooked. Besides building their own churches and schoolrooms, without any extraneous help whatever, they subscribed last year Rs.943. The four native clergy get Rs.20 per mensem, the half of which is paid by the native Church. The village catechists get only Rs.20 a year from the Mission; the rest of their income is made up by the people of the respective villages, and by their own labour. Thus it will be seen that these poor Christians are doing much to help themselves. At Toungoo there is a large Anglo-vernacular school, most successfully conducted by the Rev. J. Krishna; a Karen school, with forty-five boarders, and a printing-press, which is doing excellent service to the Mission. All that I saw on my visitation was hopeful and encouraging, and I trust that the visitation may, by God's blessing, prove helpful" [14].

Humble and devout, and contented with small remuneration, the Karen Clergy have proved eminently suited to the wants of the people [15]. On the occasion of the Bishop's visit in 1885 the three congregations—Tamil, Burmese, and Karen—had an united service in St. Luke's Chapel. One of the Karen priests celebrated, while another preached, another read the Gospel, and the Rev. J. KRISTNA [a Tamil] read the Epistle in Burmese. Between 70 and 80 communicated. At matins the Rev. A. SALMON said the prayers to the end of the third collect, a Karen deacon read the lessons, and the Rev. J. KRISTNA took the rest of the service in Burmese. The sermon was preached by a Karen priest, and translated into English by the Rev. A. SALMON [16]. In the villages of the Mission there are regular daily services, and as a rule a daily school [17]; but much remains to be done in the way of teaching the people to prepare themselves for Holy Communion and Confirmation. Six months of the year it is impossible to travel on the mountains on account of the incessant rainfall. The other six months have to be divided among so many villages that strictly pastoral work is almost out of the question. Therefore the best endeavours are being made to raise an educated Native ministry, and to keep a high

standard before the people by means of a vernacular newspaper, the *Pole Star*, and other publications [18].

The following description, by Mr. Salmon in 1886, applies to "nearly every village visited by the European Missionary":—

"He arrives, as a rule, towards evening. . . . At evensong he preaches according to circumstances, points out the weak points, and encourages catechist and people where there are manifest signs of earnestness for God and the Church. He bids them prepare for Holy Communion next day, and get their children ready for baptism. He generally finds that there are cases in which there is hesitation or unwillingness to communicate owing to a family quarrel or a money dispute. These are inquired into during the evening, the whole village witnessing round a big fire. It is seldom the meeting is broken up before an amicable settlement has been arrived at. The next day there is Holy Communion and Baptisms. . . . In the course of the day the village school is examined, and prizes (a Prayer Book or Hymn Book) awarded to the best scholars. The old and sick people are visited, and the latter doctored as far as the Missionary's knowledge allows. . . . There are numberless minor cases of sickness. For these a special hour is appointed at the Missionary's hut, and dispensing for an hour or two takes place. Not the least important part of the visit is, of course, the conference with the catechist, who generally has a list of difficulties both practical and Biblical. The visits over, the Missionary is, as a rule, ushered out of the village to the sound of a native band, consisting of cymbals, tomtoms, and buffalo's horns. It often happens that there are many heathen in the villages, and then there is much interesting work with inquirers, with those preparing for baptism."

The town work of the European Missionary is thus described:—

"Generally he has four hours a day lay preaching, one hour Scripture in the English school, one hour Bible or Prayer Book in the Vernacular school, and two hours with students preparing for the work of catechists or teachers. In addition to this he is in constant correspondence with the native clergy and catechists scattered over the hills, and has frequent visits from natives coming to town. He is the doctor, lawyer, and general adviser to all his people. He has a weekly newspaper to edit, often writing the whole of it himself, and correcting the proof. Then there are Prayer Books, school books, and hymn books to revise or write, and see through the press . . . daily morning and evening prayer, the preparation of sermons, and the care of nearly a hundred boarders in sickness and health" [19].

Up to 1884 female education was a thing practically unknown throughout the whole Mission. In that year a Karen Girls' School was opened, and hopes were given in 1888 of its producing a supply of village teachers and hospital nurses. During the same period the number of boys in the Anglo-Vernacular School increased fourfold, a regular training institution for catechists was instituted, and central schools were organised in various districts [20].

In recognition of tribal differences the Karen Mission has been divided into two sections, North and South [21].

In the Southern division a strange travesty of Christianity was reported by Mr. Salmon in 1888. The Karens of this district, for the most part, differ from those of the North in language, habits, tastes, and general characteristics. The new religion was started [in 1886] by Koh Pai Sah, an influential Karen timber merchant.

"He conceived the idea of combining some of the more popular of the ancient religious customs of the Karens with the teachings of Buddha and Christ, as far as he knew them. He soon became remarkably popular, and crowds of Karens flocked to the place he had built in imitation of a phongyee-kyoung (*Monastery*) and enrolled themselves as his disciples. The initiatory rite consists of taking a morsel of rice from the hands of Koh Pai Sah, and paying him Rs.30 in the case of a man, Rs.20 for a woman and Rs.15 for a child. The new disciples under-

take to eschew strong drink, and to keep the Christian Sabbath, when they have services in imitation of the Christians. These latter, however, are very peculiar, and seem to resemble more a Burmese poay (*theatrical performance*) than an act of worship, and are principally carried on by the younger people, the old ones looking on in great amusement. They have hymns in praise of Koh Pai Sah, but the tunes are Burmese. Although its adherents number some thousands already, it does not seem likely that this new phase of religious life will last long, as it has not the elements of stability in it" [22].

A year later "Koh Pai Sah-ism" was reported to be on the increase, but likely to degenerate before long into Buddhism [23]. When "the bubble was about to burst" Koh Pai Sah "fled for refuge to the Baptists, and adroitly gave out that his system had been merely a preparation for Christianity" [23*a*].

Meanwhile the Church is steadily advancing, and, in the words of the Bishop of Rangoon, "there are thousands of Karens who with little persuasion would become Christians if we only had the messengers to send" [24].

STATISTICS, 1892.—Christians, 4,076; Communicants, 1,723; Catechumens, 1,020; Villages, 54; Schools, 34; Scholars, 1,647; Clergymen, 7 (5 Native); Lay Agents, 51.

References (The Toungoo and Karen Mission).—[1] C.D.C. Report, 1874, p. 74; Q.M.L. No. 26; M.F. 1890, pp. 56–60. [1*a*] Bishop Titcomb's "Personal Recollections," p. 62. [2] Q.P. 23, p. 2; Bound Pamphlets, "Calcutta 1874," Vol. II., No. 36, p. 2. [3] M.F. 1862, pp. 198–201. [4] C.D.C. Report, 1872, pp. 133–5; do., 1875, pp. x, 52–3; do., 1874, pp. 75, 79; R. 1873, pp. 73–4; R. 1874, pp. 19, 20; Bound Pamphlets, "Calcutta, 1874, V. II.," No. 36, pp. 2–34; R. 1875, pp. 17–18; R. 1881, p. 37; M.F. 1888, p. 11; Bishop T.'s "P. R." (*see* [1*a*]), pp. 62–3. [4*a*] Bound Pamphlets, "Calcutta, 1874," V. II, p. 34. [5] C.D.C. Report, 1874, p. 74; do., 1875, pp. xii–xiv, 29–32; Q.P. 23, p. 1; R. 1875, pp. 17–19. [6] C.D.C. Report, 1876, p. 32. [7] R. 1876, pp. 17–18; R. 1877, pp. 23–5; R. 1878, pp. 30–1; C.D.C. Report, 1878, pp. 32–5; R. 1879, p. 28; R. 1881, pp. 37–9; Bishop T.'s "P. R." (*see* [1*a*]), pp. 64–5. [8] C.D.C. Report, 1878, pp. 34–6. [9] M.F. 1874, pp. 266–7. [10] R. 1879, p. 28; R. 1881, pp. 39–41; Bishop T.'s "P. R." (*see* [1*a*]), pp. 68, 101. [11] R. 1883, p. 48; R. 1888, p. 48; M.F. 1888, p. 14; Toungoo Printed Report, 1888–9, p. 10. [12] M.F. 1884, pp. 141–3: *see also* R. 1888, p. 48. [13] R. 1880, p. 27; Q.P. 23, p. 2; R. 1883, p. 48. [14] R. 1884, pp. 30–3. [14*a*] Bishop T.'s "P. R." (*see* [1*a*]), pp. 72–3. [15] M.F. 1879, p. 516; R. 1883, p. 48. [16] R. 1885, pp. 37–8. [17] R. 1886, p. 40. [18] R. 1888, p. 48. [19] R. 1886, pp. 40–1. [20] M.F. 1885, p. 7; M.F. 1888, p. 15; R. 1888, p. 47. [21] M.F. 1888, p. 14. [22] R. 1888, pp. 46–7. [22*a*] Toungoo Printed Report, 1888–9, p. 3. [23] Toungoo Printed Report, 1888–9, pp. 2–3. [23*a*] I MSS., V. 54, p. 181. [24] R. 1889, p. 47; R. 1891, p. 42.

(V.) **ARAKAN** province, covering an area of 18,000 square miles on the north-west coast of Burma, is noted for the beauty of its scenery and the richness of its resources. At the capital—Akyab—500 miles from Rangoon, the American [Dissenting] Mission once planted a station, but surrendered it, and at the time of the Bishop of Rangoon's visit in 1879 there was "no witness for Christ among the Arakanese whatsoever," nor among the mountain tribes in North Arakan. The names of these tribes are the Khamies, the Mros, the Chyoungthas, the Chaws, the Khyens, or Chins, all of whom are of Tarenian descent. They are robust, well-made, and happy, if not intellectual-looking; and though cruel, excitable, and turbulent, they have also the character of being generally honest, truthful, and temperate. They have no priesthood or caste. Like the Karens their religion is simply nature-worship, or rather the worship of what they believe to be spirits dwelling in the streams, trees, and woods [1 and 1*a*].

S.P.G. Period (1864, 1889–92).—In 1864 the Rev. J. E. MARKS

spent a fortnight at Akyab, ministering to the Europeans, who had long been without a clergyman [2].

At the time of Bishop Titcomb's visit in 1879 there was a good church, parsonage, Government school, and hospital; but the English Chaplain stationed there by the Calcutta Additional Clergy Society (the Rev. S. Myers) had just been withdrawn. Sufficient local support was however forthcoming to enable the Bishop to replace him by the Rev. J. CLOUGH in 1880 [3].

Since 1889 the Rev. J. M. NODDER, a Missionary of the S.P.G., has been engaged at Akyab in opening up what the Bishop of Rangoon described in December 1890 as "a most useful and promising work" among the Arakanese, as well as in ministering to the English [4].

STATISTICS, 1892.—Christians, 16; Communicants, 7; Catechumens, 10; Villages, 2; Clergymen, 1; Lay Agents, 1.

References (Arakan).—[1] R. 1864, p. 110. [1*a*] Bishop Titcomb's "Personal Recollections," pp. 92–6. [2] R. 1864, p. 110. [3] Bishop T.'s "P. R." (*see* [1*a*]), pp. 67, 96; R. 1880, p. 27. [4] I MSS., V. 54, pp. 93, 139, 148–9, 152.

UPPER BURMA (formerly known as Independent Burma), of which Mandalay became in 1857 the capital, is an entirely inland country, wedged in between India on the west and China on the east; the old British Burma Provinces constitute its southern boundary, but in the north its limits extend indefinitely. Roughly speaking its *area* is 200,000 square miles, of which 100,000 belong to the Shan States, which (lying chiefly to the east of Burma proper, and impinging upon the Chinese frontier) have never been more than nominally subject to the rulers of Burma. The country embraces (*a*) one splendid wide and fertile valley running north and south, about 800 miles long, through which flows the Irrawaddy; (*b*) a similar but shorter valley on the west, divided by the River Chindwin; and (*c*) on the south-east of Mandalay a number of smaller and irregular valleys, watered by the Pounloung or Sittang, the Me Pon and the Salween. Its population (exclusive of the Shan States) is 4,658,627, of whom many thousands are Chins, or Kachins, or other wild tribes, and immigrants—Chinese, Tamils, Bengalis, Punjabis, and Telugus, &c. The introduction of Christianity into Upper Burma dates from the downfall of Portuguese Pegu (about 1613), when Christian captives were brought from Syriam, at the mouth of the Irrawaddy, but the Roman Catholic priests who for over 200 years have followed them have not been so much missionaries to the Pagans as pastors of Christians [1].

(I.) MANDALAY (S.P.G. Period, 1868–92).

The English Church Mission in Upper Burma is one of the many offshoots of St. John's College, Rangoon. In 1863 the Rev. J. E. MARKS, Principal of the College, gave some Christian books to a Burmese Prince, the Thônzay Mintha, then a refugee in Rangoon, and spoke to him about their contents. On his reconciliation with his father the King (Min-dohn-Min) of Burma he returned to Mandalay and invited Mr. Marks there. For some time there was no opportunity of accepting the invitation, but in 1867 Captain Sladen, the Political Agent at Mandalay, with whom the King had conversations on Christianity, represented that a Christian Mission would be received, and by direction of the Bishop of Calcutta Mr. Marks visited Mandalay in 1868, taking with him six of his best pupils. During their stay, which lasted about three weeks (from October 8), Mr. Marks had several long interviews with the King, who made a grant of land for a church, a school, a residence for a Missionary, and a cemetery, and promised to pay the whole cost of the buildings, adding that the school

was to be built for 1,000 boys. He formally handed over nine of his sons to Mr. Marks for Christian education, and gave about £50 for the purchase of books. Mr. Marks presented some books, including a copy of the Prayer Book, translated into Burmese. The King read the Confession aloud, and then two or three pages silently, and said he would study it attentively. The King kept his promises, and for four years he let Mr. Marks "want for nothing."

The school and clergy-house were opened in 1869; in 1870 the private chapel in the latter was dedicated, the cemetery was consecrated, and a confirmation was held by the Bishop of Calcutta; and on July 31, 1873, the "Church of Our Lord Jesus Christ," as it was called, was consecrated. The offertory on the occasion—Rs.405, of which Rs.175 came from Buddhists—was devoted to the Chota Nagpur Mission [*see* p. 495]. In erecting the buildings the King had declined assistance, but he made an exception in favour of Queen Victoria, who, struck by the unwonted act of a heathen King building a Christian church, desired to present a font, which was placed on a slab of white marble especially selected by the King, and soon after used for the admission of a Burmese family into the Church [2].

That Dr. Marks' school was "a most effective one, looked at from every point of view, morally, intellectually, religiously," was the opinion of the founder of the American Baptist Mission, Toungoo (Dr. Mason) [*see* p. 642], who in the ensuing year enjoyed the daily services in the church at Mandalay while a guest of Dr. Marks [3].

But it now became evident that the object of the King in promoting the Mission had been to secure political advantages thereby from the British Government. Hitherto he had professed a great friendship for Dr. Marks; but having utterly failed in his design he withdrew his support from the school and sent Dr. Marks notice "that it would not be safe . . . to stay longer in Mandalay." The Viceroy of India (Lord Northbrook), seeing that Mr. Marks' life was "in danger," begged the Bishop of Calcutta to recall him at once, "for fear of complications between the two Governments"; but Bishop Milman wrote to Dr. Marks:—

"I replied that it was not our custom to recall Missionaries from their posts at the first appearance of danger. That you had my full permission to retire if you thought it necessary to do so, but that while you judge it needful for your work to remain in Mandalay, I should support you in so doing. But pray let me advise caution, &c."

Mr. Marks therefore held on until January 1875, when he was relieved by the Rev. J. FAIRCLOUGH. His words on leaving were (without knowing it) prophetic: "I will not come here again until Mandalay is a British town" [4].

During the next four years the work was carried on by the Rev. J. FAIRCLOUGH (1875–7), C. H. CHARD (1877–8), JAMES A. COLBECK (1878–9), but with little result [5].

The first-named could not say that even one of the Poongyees who visited him had shown any real desire to know anything about Christianity.

"The place, if not the whole country" (he reported in 1876), "is simply ruled by a system of terrorism such that the people dare not listen to what we have to say. . . . No Minister dare mention the School to the King" [6].

Under Thee Baw, who succeded Min-dohn-Min on his death in 1878, matters became so bad that in October 1879 the British Residency and the Mission were withdrawn; but during the series of cruel assassinations which preceded this step the lives of some seventy persons, including the Nyoung Yan Prince, his brother, and their families, were saved by the courage and wisdom of Mr. Colbeck, who himself incurred no small risk [7].

The Rev. J. MARKS made an effort to regain influence over his old pupil Thee Baw,* but was refused admittance to his territory by his Prime Minister. Thee Baw "knew nothing of this incident," and "often expressed . . . wonder" that Mr. Marks "did not come to see him." Had he succeeded in doing so things might have gone very differently with the King [8].

After the capture of Mandalay by the British the Mission was at once re-opened by Mr. Colbeck in December 1885—that is, before the annexation† [9].

The church, which was said to have been used as a State Lottery Office, was found to be comparatively uninjured, and it was re-opened for Divine service (English and Burmese) in January 1886. In reply to all suggestions to destroy or alienate the Mission buildings, Thee Baw had always answered, "No, let them alone; I went to school there." In April the school was re-opened, and under the altered circumstances the Mission showed more life than ever. Within six months the Burmese converts numbered 75, and in the school 150 boys were under Christian instruction, the 30 boarders including the sons of several Burmese and Shan notables.

An out-station had also been established at Madaya, eighteen miles north of Mandalay; and others were projected at Amerapoora, seven miles, and Sagaing, sixteen miles south. For the extension of the work in Mandalay and Upper Burma generally, the Society in 1886 provided an additional £1,000 per annum [10].

The converts were zealous in bringing their friends, and at the end of 1887 Mr. Colbeck reported that there was a movement going on

* The Register of the Royal School, Mandalay, contains a record of Thee Baw from the time of his admission (July 5, 1869) to his dethronement in 1885. [*See* M.F. 1889, pp. 326–7.]

† After the capture the Hman Nan Daw, the grand front hall of the Royal Palace, was used as a military chapel for the British garrison, and the Society's Missionaries assisted in ministering to the troops. During a visit in 1889 Dr. Marks wrote:—"Here in the golden apartment in which I had so often walked barefoot, and weary and anxious, waiting for hours for the appearance of one of my prince-pupils with the joyful words, '*Caw daw moo thee*,' 'The King calls you,' I now stood with my back to the throne, and preached to a large and attentive congregation from the words, 'The power of His Resurrection.' In my long intervals of waiting, in days gone by, I often used to think of the various useful purposes to which the different halls of the palace might be put. But my wildest flights of imagination never assigned such a purpose as that to which we were adapting the hall of audience. . . . As soon as the parade service was over, Colbeck and I hurried across the enclosure to the building called Theebaw's Kyoung, one of a series of apartments, every portion of which is heavily gilded. This also is used as a chapel for celebrations and for evening services. It is much smaller than the palace chapel. There, for the first time in my life in the Burmese palace, I celebrated the Divine mysteries, Colbeck assisting. There were only some half dozen communicants, but I could not help feeling what a marvellous change God has wrought. Here, in a building erected by the last King of Burma for a Buddhist monastery within the precincts of his palace, and adjoining the chamber in which he had placed a very sacred image of Gaudama, we were celebrating the Holy Eucharist, none gainsaying or hindering us" [9*a*].

which was stirring up Burmans far and wide. On Christmas Eve twenty men and eleven women were baptized before a crowded congregation. These converts had been gathered from various places, and several of them attributed their first doubts in Buddhism to the teaching of a Burmese medical man Ko Po, who was persecuted as a depraved heretic and crucified in Mandalay some seventeen years before. His chief doctrine was belief in a Holy, Wise, and Living God, and he ignored the Poongyees. Ko Po's cruel death terrified his followers, and they conformed to the State religion, but were not convinced of their sins; and now, under British rule and toleration, they found their way into the Church of Jesus.

The converts continued to increase, and in January 1888 the Buddhist "Pope," or Chief Minister, said to Mr. Colbeck, "If you are kind to them all the people will come into your bosom." The people and the Poongyees alike now seemed "utterly indifferent to their own religion," and the Pope's Secretary himself placed a boy in the Mission school with full permission for him to become a Christian [11].

By these events Mr. Colbeck's furlough had been delayed, and on March 2, 1888, he died of fever after over fifteen years' unbroken service in Burma. A man of exceptionally devout life, his whole soul was devoted to his calling, and in every quarter where he laboured he left the impress of his saintly character, his example stimulating even his Bishop "to try to do more for Christ and more in Christ's spirit" [12].

After his death the work devolved for a time on his brother, the Rev. G. H. COLBECK (1888-9), and is now in the hands of the Revs. G. WHITEHEAD and L. SULLIVAN [13]; but the establishment and development of the Church demands a larger staff. For lack of this progress has been checked, and in 1890 unfaithfulness and even apostasy were reported on the part of some of the converts [14]. But while the prospect at the centre is still discouraging, a branch station of much promise was established in 1891 at Myittha, some forty miles south, and good progress is also being made at Madaya [15].

In 1889 a Tamil Mission was begun in Mandalay, and the Prince of Thibaw (a Shan State), whose eldest son has been educated in the Mandalay School, offered to assist in establishing a Mission in his State [16].

STATISTICS, 1892.—Christians, 245; Communicants, 76; Catechumens, 16; Villages, 3; Schools, 5; Scholars, 275; Clergymen, 2; Lay Agents, 14.

References (Mandalay).—[1] I MSS., V. 12, p. 13; M.F. 1887, pp. 328-9, 336; Rev. G. Whitehead's Annual Return, 2 Jan. 1892. [2] R. 1868, p. 89; Jo., Dec. 18, 1868; R. 1869, pp. 100-1; R. 1870, p. 83; C.D.C. Report, 1873, pp. xviii, 49-50; R. 1873, p. 74; R. 1881, p. 37; R. 1885, pp. 38-9; M.F. 1889, p. 326; Q.P., May 1870. [3] Bound Pamphlets, "Calcutta 1874," V. II., No. 37, pp. 21-3. [4] Q.P. 1870, p. 4; R. 1871, pp. 103-4; R. 1874, p. 20; R. 1875, p. 17; R. 1881, p. 37; R. 1885, p. 39; Bishop Titcomb's "Personal Recollections," p. 74; M.F. 1889, pp. 327-8. [5] R. 1875, p. 17; R. 1877, p. 24; R. 1878, p. 30; M.F. 1889, p. 328. [6] R. 1876, p. 18. [7] R. 1878, p. 30; R. 1879, pp. 29-31; M.F. 1879, p. 516; R. 1885, pp. 39-41; M.F. 1889, p. 328; M.F. 1891, p. 280. [8] R. 1880, p. 38; M.F. 1889, p. 330; M.F. 1890, p. 280. [9] M.F. 1887, pp. 327, 336; M.F. 1889, pp. 328-9. [9a] M.F. 1889, pp. 335-6. [10] R. 1885, p. 41; R. 1886, pp. 38, 41; M.F. 1887, pp. 327-8, 336-7; Applications Committee Report, 1886, pp. 14, 23; M.F. 1889, pp. 280-283. [11] R. 1887, pp. 35-8. [12] R. 1886, p. 41; R. 1887, p. 38. [13] R. 1888, p. 39; R. 1889, p. 46; R. 1888, p. 46; R. 1890, p. 46. [14] R. 1889, p. 47; R. 1890, p. 46. [15] R. 1891, pp. 42-3; R. 1892, pp. 47-9. [16] M.F. 1889, pp. 283-4.

(II.) **SHWEBO** is situated 50 miles north of Mandalay and 17 miles from the west bank of the Irrawaddy River, and was from 1751 to 1760 the capital of Burma, under the classical name of Rutina-thenga. Up to 1887 it had been unvisited by any Missionaries, and so was a city "wholly given to idolatry," excepting for the small number of Europeans then attached to the military and civil station there [1].

S.P.G. Period (1887–92).—A visit to Shwebo by the BISHOP OF RANGOON and the Rev. JAMES A. COLBECK of Mandalay early in 1887 led to the sending of the Rev. F. W. SUTTON there in the following July for the purpose of opening a Medical Mission [1*a*]. The natives whom he sought to benefit numbered 24,000; they lived in bamboo huts, were "poor and uncivilised, very ignorant and superstitious." From the first they "pressed" him into Mission work but for four months his primary duty was hindered by the claims of the English troops in the absence of their Chaplain. Assisted at the outset by Mr. Colbeck, Mr. Sutton secured the erection of Mission buildings, including schools and hospital, and in October the dispensary was opened. The people were slow to trust to English medicine, and during the first nine months only 705 cases were treated. In the same period there were sixteen baptisms, one of the first being a young Mandalay princess, a first-cousin to the late king Thee Baw. Though she had a very happy home at Mandalay, she could not be induced to return, but sought the permission of her parents to remain and work amongst the heathen of Shwebo. Having themselves been baptized during her absence they consented, and "Rachel" became a devoted and valuable worker in the Mission. Another of the early converts was the man who erected the Mission buildings. Day after day he used to come to the compound and with a stick describe two lines upon the ground, to which he would point and say:—

"Which is right? I have been walking along *this* one . . . for fifty years, my parents walked along it, and we have been so happy, and spent so much money to obtain merit upon it; now you say, come away, that road is no good, *here* (pointing to the other) is the right one; what can I do?"

For six months this continued, but after the death of Mr. Colbeck of Mandalay he could no longer hesitate.

"He said he had known many good men, but the best of all was our lost friend, what he had said must be true, and he (the builder) must be baptized into the same holy faith, and have the same hope of a joyful resurrection" [2].

Referring to a visit to Shwebo in March 1889 the Bishop of Rangoon said:—

"In the cool of the evening I stood on the side of the moat around the ancient city . . . and saw Rev. Dr. Sutton go down in the waters and baptize twelve adults, all converts from Buddhism in this the youngest S.P.G. mission in my diocese. On the following day I confirmed twenty men and thirteen women, the first-fruits of the harvest" [3].

A hopeful beginning had been made with the schools also, and Dr. Sutton had been much encouraged by the interest shown in neighbouring villages [4], when in 1889 the illness of his wife drove him to England with no hope of the possibility of return* [5].

Under the Rev. H. M. STOCKINGS (1889–92) "the foundation of a successful Mission" are being laid "wisely and well," the Bishop of

* Dr. Sutton is now working in Kaffraria.

Rangoon reported in 1891, adding with regard to the Girls' Boarding School, "I know of no school of a similar character in all Burma to equal it" [6].

STATISTICS, 1892.—Christians, 128; Communicants, 42; Catechumens, 5; Villages, 2; Schools, 5; Scholars, 110; Clergymen, 1; Lay Agents, 6.

References (Shwebo).—[1 and 1a] M.F. 1887, p. 329; M.F. 1888, p. 263; R. 1887, p. 34; I MSS., V. 54, pp. 57–9. [2] M.F. 1887, p. 337; M.F. 1888, pp. 263–9; R. 1888, p. 48. [3] I MSS., V. 54, p. 103; R. 1889, p. 46. [4] M.F. 1888, p. 267; R. 1888, p. 48; Q.M.L. No. 57. [5] I MSS., V. 54, p. 93; R. 1889, pp. 46–7. [6] I MSS., V. 54, pp. 95, 103, 167–8; R. 1891, p. 41.

(III.) PYINMANA (Ningyan), 1891–2.

This is an important centre on the Toungoo side of Upper Burma, on the railway equidistant from Mandalay and Rangoon [1]. In January 1891 the Rev. J. TSAN BAW, a Burmese clergyman, opened a Mission there under the Society. A school was erected on a plot of land abandoned by the Salvation Army, and there was a hope of a flourishing Burmese and Karen congregation there [2], when in December 1891 progress was interrupted by the illness of Mr. Baw, who removed to Rangoon [3].

STATISTICS 1892.—Christians, 133; Communicants, 30; Schools, 3; Scholars, 56; Clergymen, 1; Lay Agents, 5.

References (Pyinmana).—[1] M.F. 1887, pp. 337–8. [2] I MSS., V. 54, pp. 152, 158, 162, 173. [3] I MSS., V. 54, pp. 172–3.

BHAMO is situated on the Irrawaddy, three days' journey from the Western Chinese frontier and 210 miles north of Mandalay. Though it has suffered greatly from the raids of the Kacheens, Chinese, Burmese and Shans, its fixed population being only 3,000, it has retained its vitality as a centre of trade with Burma and China [1].

Some Mission work there appears to have been attempted by the Rev. J. MARKS of Mandalay in 1873 [2], and visits have since been made by MESSRS. FAIRCLOUGH (1877), JAMES COLBECK and the BISHOP OF RANGOON (1886), the general opinion being that it is desirable to establish a Mission there, not so much for the Burmese as among the Kacheens, Chinese-Shans [3].

References (Bhamo).—[1] R. 1886, pp. 38–9; M.F. 1887, pp. 328, 330. [2] R. 1873, p. 74. [3] R. 1886, pp. 38–9; C.D.C. Report, 1877, p. 53.

(IV.) THE ANDAMAN ISLANDS (area, 2,508 square miles).

The Andaman Islands (situated in the Bay of Bengal to the south-west of Burma) have been designated "an earthly paradise," and its aboriginal inhabitants as "among the lowest in the scale of humanity" [1]. After the Indian Mutiny (in 1858) a new element was introduced by the formation of a convict settlement at Port Blair, on Ross Island, one of the smallest of the group. But the presence of the convicts, most of whom are at large in the settlement, is not regarded as a cause of insecurity to the Europeans, as the worst characters are confined on Viper Island, and the murder of Lord Mayo (in 1882) was committed by a fanatic on political grounds. The Andamanese belong to the family of Oceanic Negroes, but seldom exceed five feet in height. They live on shell-fish, birds, and beasts. They have no form of worship or religious rites whatsoever, though they believe in a Great Being (Puluga), the author of all good, and in multitudes of evil beings, of whom the chief are three spirits dwelling respectively in the woods, in anthills, and on the sea. Some of their legends also appear to carry the doctrine of the transmigration of souls. Degraded though they be, they are merry, lighthearted, fond of singing and dancing, and very impressible [2].

From the earliest years of the British occupation local efforts have been made for the civilisation of the aborigines. The first Chaplain of Port Blair, Mr. Corbyn, was placed in charge of them, and during the Chief Commissionership of Colonel Man the first definite steps were taken to raise them by the establishment of a Home and Orphanage. Further, a son-in-law of Colonel Man, Lieutenant Laughton, in conjunction with the Rev. J. Warneford, formed a local Missionary Society chiefly for their evangelisation.* Over Rs.5,000 were raised and placed in the hands of the Bishop of Calcutta for the furtherance of this object, and every effort was made to find a missionary, but without success. A son of General Man reduced their language into Roman characters and published a grammar and vocabulary, and from time to time the Chaplain and other residents made representations to Bishops and Societies, but without avail. Individual baptisms there had been, and the Bishop of Rangoon at his first visitation in 1878 confirmed two Andamanese girls; but for another seven years, with the exception of the Home and Orphanage, no direct effort was made to civilise the people. Meanwhile disease threatened their speedy extinction, and in 1885 there were only a few thousands left [3]. Of the total population of the islands (15,609), about four-fifths are convicts, 9,433 being Hindus, and 483 Christians.

S.P.G. Period, 1885–92.—The year 1885 brought with it the appointment of Mr. J. H. NODDER as the Society's first Missionary to the islands. Pending the selection of a permanent site Mr. Nodder settled at Haddo, and commenced work with seven boys from the Orphanage and two from the Nicobars [4]. [*See* below.]

In 1886 he was transferred to Rangoon, and no English Missionary has yet been found to replace him, though some useful work has been carried on by a Madras Catechist under the superintendence of the Government Chaplain, the Rev. C. H. Chard, who was formerly employed by the Society in Burma [5]. [*See also* p. 655.]

STATISTICS, 1892.—Christians, 49; Communicants, 9; Catechumens, 9; Villages, 19; Schools, 1; Scholars, 8; Lay Agents, 1.

References (The Andaman Islands).—[1] Bishop Titcomb's "Personal Recollections," pp. 36, 39. [2] do., pp. 37–8, and M.F. 1885, pp. 231–3. [3] Bishop T.'s "P. R." (*see* [1]), p. 36. Applications Committee Report, 1868, p. 9; R. 1878, p. 29; R. 1883, p. 48; R. 1885, pp. 231–2. [3*a*] Bishop T.'s "P. R." (*see* [1]), p. 36. [4] I MSS., V. 53, pp. 222, 244; M.F. 1885, pp. 229–30, 298; R. 1885, p. 42. [5] R. 1886, p. 42; R. 1888, p. 48; I MSS., V. 54, pp. 19, 28, 34, 38.

THE NICOBAR ISLANDS (area, 635 sq. miles, population about 7,000) lie between the Andaman Islands [p. 653] and the Island of Sumatra. The inhabitants are of Malay descent. In a religious sense they are the most miserable and utterly ignorant people of the earth. Though having some dim notion of a superior Being, they have no word in their language to represent God. The word they use signifies "up there," "above," and conveys no idea of life or personality. Nature lavishes upon them food in abundance, requiring but little labour, and this they regard as the gift of some beneficent being. They think the "De'w she ol kahoe"—the good spirit—dwells in the moon, and fancy they can trace his lineaments as he gazes upon the earth. In their votive plates they sometimes represent the "giver of all" in human form, draped in a skirt made of grasses. But though indifferent to the service of the one who they believe to befriend them—offering no worship to him and having no idols to remind them of him—much of the time and thoughts of every man, woman, and child are devoted to conciliating the evil one and disembodied spirits. They live in constant dread and abject terror of the unseen world, spending their little fortune and being kept in poverty by the bribes they offer to the spirits which they suppose to be ready to pounce down and eat the life out of them.

Strange to say, these vindictive and destructive spirits are the souls of father, mother, and other near relatives who, during life, loved them with a passionate love. The idea seems to be that the soul in its disembodied state is utterly miserable, and that it is for ever trying to become again incarnate, and enjoy once more its canoes, and cocoa-nuts, and pigs.

As the Hindus impoverish themselves for years by the extravagant expenses at their marriage feasts, the Nicobarese do the same by the cost of their repeated death-feasts,

* The establishment of a Mission was sanctioned by Government subject to the rule which forbids Missionary efforts among the convicts [3*a*].

which are three in number—first, on the death of an individual; second, three months after the death; third, three years after the death.

Like the Hindus they dedicate their little children, boys and girls, to the office of Ma-phoys. These Ma-phoys become Menloonas, or head devil-doctors, in whom the people have great confidence.

Noble attempts to plant the Cross on these beautiful islands were made by two Jesuits in 1711—Père de la Boesse and Père Bonnet, who are believed to have died within three years of landing—and by the Moravian Brethren from 1768 to 1787, when, twenty-four of their number having laid down their lives in the cause, the one survivor, J. G. Haensel, was withdrawn and the mission abandoned. A third attempt (by a Roman Catholic Missionary from Rangoon about 1807) also proved abortive, and with his early departure Christian enterprise in those regions ceased until 1885 [1].

S.P.G. Period, 1885-92.—In 1885 a Mission was opened by the Society in the Andaman Islands for the benefit of the Nicobarese as well as the Andamanese. The plan adopted is to bring relays of children from Car Nicobar, a populous island on the north of the group, to Port Blair, in the Andamans, and after a stay of a few months in the Orphanage to return them to their parents. This work is conducted by a catechist. They are taught to repeat over and over again in their own tongue short sentences on the goodness, love, and holiness of God and His mercy and lovingkindness in the gift of His Son, to be repeated hereafter in many a Nicobar hut where the blood of pig and fowls has been sprinkled for fear of demons—sweet sounds strangely mingling with the weird, excited, and drunken utterances of Menloonas. Thus far the work has not advanced much beyond this stage; but already the confidence of many has been won, the parents being pleased and surprised with the learning displayed by their children. The catechist, Mr. V. Solomon, a Tamil convert, who had charge of the Mission under the Port Blair Chaplain in 1888, has gathered some interesting particulars of the life and notions of the Nicobarese.

References (The Nicobar Islands).—[1] M.F. 1885, pp. 284–6, 293–8; M.F. 1888, p. 408. [2] M.F. 1885, pp. 229–30, 286, 298; R. 1885, p. 42; R. 1888, p. 48; M.F. 1888, pp. 408–15; I MSS., V. 58, p. 241; do., V. 54, p. 34.

STATISTICS (Burma).—In Burma, where the Society (1859–92) has assisted in maintaining 39 Missionaries (11 Natives) and planting 15 Central Stations (as detailed on pp. 918–19), there are now in connection with its Missions 6,884 Christians, 2,686 Communicants, 1,201 Catechumens, 89 Villages, 68 Schools, 4,131 Scholars, 22 Clergymen (8 Natives), and 116 Lay Agents, under the care of a Bishop [p. 767]. [*See also* Table on p. 782.]

CHAPTER LXXXIII.

CASHMERE.

CASHMERE, one of the native tributary States of India, lies to the north of the Punjab. Its natural beauties, its fertile soil and temperate climate have made it celebrated throughout the East, and by the Hindus it is regarded as holy land. The aborigines are a distinct nation of the Hindu stock; but in A.D. 1586 the country became a part of the Moghul empire. After being subjected by the Afghans, and next by the Sikhs, it was ceded to England at the end of the first Sikh War as an indemnity; but a year later (1846) the greater part of the ceded territory was sold to Gholab Singh (a Hindu prince) for Rs.7,500,00. The sale, which was effected against the wish of the inhabitants, brought them many years of misrule and oppression. The native State includes Cashmere proper, Jammu, Punch, Ladakh, and Gilgit. *Area*, 80,900 square miles. *Population*, 2,543,952; of these 1,703,710 are Mahommedans (chiefly of the Sunni sect), 691,800 Hindus, 11,390 Sikhs, and 218 Christians.

At Srinaggar, the capital of Cashmere, a Medical Mission was begun by the C.M.S. in 1864; but the work of evangelisation has encountered more than ordinary opposition.

As yet little has been done for the Cashmerees by the S.P.G. In 1865 the Rev. Arthur Brinckman, formerly an officer in the British Army, informed the Society of his intention to proceed to Cashmere for the purpose of forming a Mission, and at his desire he was appointed an Honorary Missionary, on the understanding that though Cashmere was not then "within the jurisdiction of any Bishop of the Church of England," he would consult the Bishop of Calcutta and be guided by his advice in the work [1].

During a stay of about eighteen months in the country (1866–7) —his headquarters being at Srinaggar, the capital—Mr. Brinckman made some progress in acquiring Cashmiri—a work of unusual difficulty, as that language possessed no alphabet and Persian characters had to be used. His knowledge of Hindustani however was helpful; but little impression could be made on the Cashmerees, and his efforts were confined almost entirely to his servants.

Though a few Cashmeree converts might have been made in the Punjab, as yet (1867) there was not one residing in his own country. The first native baptized at Srinaggar was shut up in a dungeon with a log of wood chained to his leg, and released only at the intervention of the British Government. The Missionaries were constantly surrounded by spies, and everyone seen frequenting their premises was reported and punished. The "visible results" of Missionary labours thus far were therefore "simply nothing." The Rajah was personally friendly, but he would not allow Mr. Brinckman to build a church, even for the English visitors. Nevertheless through the C.M.S. Medical Mission the Gospel was preached to at least 1,000 natives yearly [2].

With the object of getting the condition of Cashmere ameliorated Mr. Brinckman visited England towards the end of 1867, and published a pamphlet on "The Wrongs of Cashmere." It was also his intention to qualify in Medicine and return to Cashmere as a Medical Missionary [3]. Though unable to accomplish his wish he has shown an

abiding interest in Cashmere, and in 1891–2 he entrusted £1,000 to the Society for investment as the nucleus of an endowment for a Bishopric in that country [4].

As a result of visits in 1892 by a Catechist of the Roorkee Mission [p. 601], a few converts have been gathered at Jammu, and there is a prospect of an agent being stationed there with the Society's aid [5].

References (Cashmere).—[1] Standing Committee Book, V. 30, pp. 238, 242; Jo., V. 49, pp. 139–40; R. 1865, p. 118. [2] Standing Committee Book, V. 31, p. 40; R. 1866, pp. 126–7; M.F. 1867, pp. 278–84; Bound Pamphlets, "Asia 1868," No. 13, pp. 7, 17–18. [3] Standing Committee Book, V. 32, pp. 21, 32–3; Bound Pamphlets, "Asia 1868," No, 13, p. 6. [4] Standing Committee Book, V. 45, pp. 179–80; do., V. 46, p. 225; R. 1891, pp. 37, 192; I MSS., V. 28, p. 419. [5] I MSS., "Calcutta R.," V. 11, pp. 25, 59; Standing Committee Book, V. 47, p. 284.

CHAPTER LXXXIV.

AJMERE AND RAJPUTANA.

The Rajputana Agency, situated in the north-west of India, between the Presidency of Bombay on the south and the Punjab on the north, comprises twenty native States and the British district of Ajmere-Merwara. Of the native States seventeen are Rajput, two are Jat (Bhartpur and Dholpur), and one is Mahommedan. Total *area*, 130,000 square miles. *Population*, 12,558,370 (including Ajmere 542,358); of these 10,629,289 are Hindus, and 4,558 Christians (including Ajmere 2,683).

S.P.G. Period (1881–92).—In 1881 the Society's Missionaries at Delhi undertook the spiritual care of some native Christians who had gradually collected at Ajmere for work in various public offices and railway workshops. Refusing to be amalgamated with the United Presbyterian Mission, they contributed to the support of the catechist provided for them, while strongly desiring an ordained native pastor. Moved by this consideration and by the fact that no Mission work whatever was being carried on by the Church of England among the Rajputs, who are known as one of the most manly and trustworthy races of India, the Society consented in October 1886 to the transfer of the Rev. Tara Chand from Karnaul to Ajmere, in the double capacity of pastor of the native congregation and evangelist to the Rajputs in the neighbourhood. A new and most important centre of influence in the heart of Rajputana was thus acquired for the Church [1].

Within two years (1886–8) the native congregation, assembling in a room in the Magazine or Old Fort, increased from 110 to 150; progress was made towards the erection of a church, schools were opened, evangelistic work was regularly carried on in the town by Mr. Chand and his assistants, and visits were undertaken to neighbouring places [2].

Efforts are being made to extend the work and to raise an endowment for the native pastorate; and Mr. Chand believes the "leaven of truth is working powerfully in the hearts of the people," though "for visible results we have patiently to wait in faith." His public

preaching meets with the usual opposition from the Mahommedans and Aryas; but this, though unpleasant, increases rather than diminishes the hearers of the Word [3].

STATISTICS, 1892.—Christians, 156; Communicants, 44; Schools, 1; Scholars, 76; Clergymen, 1; Lay Agents, 8.

References (Ajmere &c.).—[1] I MSS., V. 39, pp. 44–5, 52–3, 58–9, 61, 79–80, 94, 99–101, 105–6, 109, 116–20, 123–5; Standing Committee Book, V. 43, pp. 270–1, 376; R. 1886, p. 35; M.F. 1887, p. 367. [2] Report of Calcutta Diocesan Council, Western Section, 1888, pp. 32–3. [3] Bound Pamphlets, "India 1890," V. I., No. 15.

CHAPTER LXXXV.

EUROPEANS IN INDIA.

IN consequence of a representation from the Bishop of Calcutta and a memorial from the European and Eurasian community of the Diocese of Bombay in 1864, a "considerable discussion" took place in that year "as to the expediency of the Society's appropriating any portion of its funds towards providing the ministrations of religion to *English* workmen, labourers, sailors, or others of the poorer class in India," who seemed not to be comprised within the spiritual charge of the Government Chaplains. The practice of the Society hitherto had been "to confine its operations in India to the evangelization and pastoral care of heathen and converts" [1], although there were instances in which its Missionaries had occasionally ministered to Europeans also [2].

The dioceses of India were now "regarded as coming within the scope of the Society's resolutions of July 1860 relative to endowments for the Church in the Colonies" [3], and the Society was "ready to consider any application for supplying the ministrations of religion to English settlers of the humbler class" in India.

Temporary assistance in the object desired was (1864) extended to the Diocese of Bombay [4], and in 1866 £1,000 was granted from the Society's "Colonial Church Endowment Fund"* to supplement a sum of £7,000 contributed chiefly by the shareholders of the East Indian Railway as an endowment "for the payment of Clergy to be stationed along the line of railway from Calcutta to Delhi." For every clergyman so appointed the Government promised a further allowance of £180 a year [5]. In 1867 it was necessary, however, on the recommendation of the Calcutta Diocesan Committee, to lay down a rule

"that as the Missionaries of the Society are sent out for the sole purpose of preaching the Gospel, and teaching among the native people, they be required to abstain from ministrations among the Europeans, except such as are merely

* This fund was opened in 1858, and in 1860 £10,000 was appropriated to it by the Society [5a].

occasional, or if continued, arising from obvious necessity, the latter to be reported immediately to the Committee and the Bishop . . . [and] to the Parent Society" [6].

The wisdom of this rule and its subsequent modifications* has been confirmed by experience, and frequently the Society has had to insist on its observance. In many instances the health and work of Missionaries have suffered seriously from their being burdened with the duties of Government Chaplains. For example, in Burma, where the Rev. C. Warren's death in 1875 had been hastened by this cause, the Society discovered in 1890 that the imposition of Chaplain's duties on its Missionaries was "the rule and not the exception." Representations to the Government and to the Bishop of Rangoon on the subject effected much-needed relief [7].

As most of the Indian dioceses have long had local societies for supplying additional Clergy for Europeans [8], and it is the duty of Government to provide for all its servants from its ecclesiastical establishments,† it was felt "that every time a missionary ministers to Europeans in India he is encouraging the Government to make no addition to the list of chaplains and the people to withhold their contributions to the Additional Clergy Societies" [9].

Nevertheless, in addition to the aid already referred to, the Society has in a few cases, as at Delhi, Cawnpore, &c., contracted with Government to supply English services, in consideration of certain advantages [10]. In 1876 it set apart £300 for aiding the Bishops in providing ministrations for the English in India; but though the grant was renewed annually for four years, not a penny of it was drawn [11]. The Bishop of Calcutta has recently (1891) solicited the Society's aid in supporting Missionary Chaplains to combine work among English people and natives [12].

According to the Census of 1891 the number of Europeans in India (including the military, about 76,000) was 168,000, and of Eurasians 79,842. Of the latter 86,089 are professed members of the Church of Rome, and 29,922 of the Church of England.

References (Chapter LXXXV).—[1] Jo., V. 49, pp. 11–14; M.F. 1864, pp. 124–7, 139–40, 160. [2] *See* pp. 477, 491, 497, 575, and 598 of this book. [3] Jo., V. 49, p. 14; M.F. 1864, p. 160. [4] *See* p. 576 of this book. [5] Jo., V. 49, pp. 260–1; M.F. 1866, pp. 207–8; R. 1866, p. 115. [5*a*] Jo. June 18, July 16, 1858; Jo., July 20, 1860; M.F. 1860, p. 191. [6] Jo., V. 49, pp. 404–5. [7] Standing Committee Book, V. 45, pp. 404, 407; do., V. 46, pp. 7–11; I MSS., V. 23, pp. 327–8; I MSS., V. 55, pp. 104, 112, 115, 122; do., V. 54, pp. 123, 127, 136, 138, 144–6, 153. [7*a*] S.P.G. Regulations, No. 99. [8] The Indian Church Directory, 1890, shows that Additional Clergy Societies were formed in the Dioceses of Calcutta in 1841, Bombay 1864, Madras 1873, Lahore 1879, and Rangoon, 1881. [9] Standing Committee Book, V. 46, p. 10; I MSS., V. 55, p 122. [10] *See* pp. 598, 616 of this book. [11] Jo., V. 52, p. 387; Applications Committee Report, 1876, p. 80; do., 1877, p. 25; do., 1880, pp. 7–8. [12] Standing Committee Book, V. 46, pp. 299, 300.

STATISTICS (India, pp. 473–658).—In India, where the Society (1820–92) has assisted in maintaining 446 Missionaries (168 Natives) and planting 137 Central Stations (as detailed on pp. 906–20), there are now in connection with its Missions 80,067 Christians, 28,267 Communicants, 14,879 Catechumens, 1,950 Villages, 749 Schools, 28,649 Scholars, 171 Clergymen (92 Natives), and 1,919 Lay Agents, under the care of 8 Bishops [*see* pp. 766–7]. [*See also* Table on pp. 780–2].

* All money earned by taking English duty is placed at the Society's disposal, not retained by the Missionary [7*a*].

† The annual expenditure of Government on the ecclesiastical establishment in India (including pensions, £45,000) is about £188,000, and provides for 241 Chaplains (viz., 156 Anglican, 72 Roman Catholic, and 13 Presbyterian), and about 200 other "aided Clergy" (viz., 59 Anglican, 76 Roman Catholic, 22 Presbyterian, and 28 Wesleyan, &c.).

CHAPTER LXXXVI.

CEYLON.

PART I.—GENERAL VIEW.

CEYLON has been compared to a "pearl-drop on the brow of the Indian continent," and in fact it is one of the loveliest islands in the world. It lies off the southern extremity of India, and in size is rather smaller than Ireland. Little is known of the early history of Ceylon. The Veddahs are the aborigines, and in the 5th century B.C. the Hindus invaded the island and established there the Singhalese dynasty. Later on Ceylon was visited by the Greeks, the Romans, and the Venetians. In A.D. 1505 the Portuguese settled on the west and south coasts; but they were dispossessed by the Dutch about 1656, and the Dutch by the English in 1795–6. The settlements thus acquired remained under the Presidency of Madras until 1801, when Ceylon was constituted a separate colony. With the conquest of the interior province—Kandy—in 1815, the whole of the island came under British rule.

The Portuguese and the Dutch had shown much zeal in propagating Christianity; the latter not only divided the island into parishes and erected a church, school, and manse in each, but forbade the erection of idol temples, and strove to enforce a general profession of their own form of religion. The English went to the other extreme. In the first year of British rule 300 heathen temples were built in the province of Jaffna alone. But such was the neglect of the Christian religion that sixteen years later more than one half of the 350,000 native Christian converts committed to English care by the Dutch had relapsed into heathenism, and in 1851 the whole number of Christians in connection with the non-Roman Missions was said to be only 18,046. The religious destitution of the Singhalese Christians would have been greater but for the Dissenting Missionaries (American and English) who occupied the field. Visiting the island in 1816 Bishop Middleton found Governor Sir R. Brownrigg active in building churches and founding schools, and otherwise promoting religion, but chiefly through the instrumentality of persons not of the Established Church, which could reckon only two clergymen in Colombo, and two or three chaplains at distant stations, and notwithstanding the desire of Sir R. Brownrigg and successive Governors for the extension of the Church's influence, and the labours of the C.M.S., which entered the field in 1817, the Church in Ceylon up to at least 1846 was still feebly represented in comparison with other Christian bodies [1].

Area of Ceylon, 24,702 square miles. *Population*, 3,007,789; of these (by *race*) about two-thirds are Singhalese (who occupy the southern districts), about 700,000 Tamils or Malabars (who occupy the northern part of the island and the eastern and western coasts), 200,000 Arabs (or Moormen), 18,000 Burghers (the descendants of Portuguese and Dutch), 10,000 Malays, 5,000 Europeans, and a few Veddahs; and (by *religion*) more than one-half are Buddhists (mostly Singhalese), about 500,000 Hindus (Tamils), 200,000 Mahommedans (Moormen and Malays), and 150,000 Christians.

As early as 1818, when the Society was preparing to enter the East Indian field, Ceylon was regarded as included within the scope of its operations [1*a*], but more than 20 years elapsed before it actually became so [2]. In the meantime however the island had slightly participated in the benefits of Bishop's College, Calcutta [3], and the Society had endeavoured to secure its erection into an Episcopal See. Bishop Middleton in 1816 thought it "high time that Ceylon should have a Bishop" [4]; and in 1835 the Auxiliary Committee of the Society at Bath recommended application to Government on the subject. It was not considered advisable to do this until Bishoprics had been secured for Madras and Bombay [5]; but in March 1840, in reply to a report forwarded by Lord John Russell on the state of religious instruction and education in Ceylon, the Society, after pointing

out that the Indian Bishops had expressed their inability to exercise effectual superintendence in the island, recommended the appointment of a Bishop for the colony and stated its readiness to co-operate in providing and maintaining additional Clergy there [6].

In the following November the Rev. C. MOOYAART became the first Missionary of the Society in the island, being stationed at Colombo [7], whence about the end of 1841 he was transferred to Matara or Matura on the south coast; and in 1842 the Rev. H. VON DADELSZEN was appointed to Newera Ellia in the interior, and the Rev. S. D. J. ONDAATJEE to Caltura and in 1843 to Calpentyn (or Kalpitiya) on the west coast [8]. In 1843 also a District Committee of the Society was formed at Colombo by the Bishop of Madras [9], and in 1845 Ceylon (which had been added to the See of Calcutta in 1817 and to that of Madras in 1835) [10] was erected into a separate Bishopric under the name of Colombo. The first Bishop, Dr. JAMES CHAPMAN, was consecrated in Lambeth Palace Chapel on May 4 [11], and landed at Colombo on All Saints' Day (1845). The Bishop found the whole of the western coast of the island—from Jaffna to Galle—entirely destitute of Clergy, excepting Colombo, and *there* two of the churches were vacant [12]. Out of Colombo there were "but three consecrated Churches." Southward, among the Singhalese "an apathetic Buddhism, or actual unbelief," prevailed. Northward, among the Malabars, "an unimpressible Brahminism" was "everywhere in the ascendant" [12*a*]. In his visitations of 1846 "but one feeling . . . of kindly welcome and courtesy" was expressed towards the Bishop wherever he went; but "although much occurred which could not but please, still there was far more to humble" him, as the following passages from his journals show:—

"Wherever one goes it is the same; Brahma, Vishnu, Siva, Mahomet, and Buddha, each can number his thousands: Christians are counted only by units. . . . To see the land at every step so wholly given to idolatry, could not but stir the spirit within, and bring it in abasement before Him to whom alone are known the times and seasons of all things. Yet the thought that Christian England should for fifty years have held sway over this dark land, and in that time should have done and attempted so little for its spiritual improvement, made shame the predominant feeling of the heart too frequently amid the fallen, neglected ruins of what a more earnest zeal had done for a less pure faith in the times both of the Portuguese and the Dutch [13]. . . . Were British rule to become, in the changes brought about by the Providence of God from year to year, a fact of history to-morrow, no visible impress would be seen of our faith in the whole face of the land. With the Dutch it was different. They conquered, they colonized, often they converted, the people. Everywhere they built schools and churches; everywhere, to this day, in the maritime provinces, we see traces of them. We use them, but we strive not to emulate them. Because they did not all things well, we think and talk about their faults, but little imitate that in which they are clearly imitable. This island has now been under British rule for fifty years, but not a single church has been built* to be compared with those of which we see the ruins in some of the rural districts, or those which witness against us in each of their principal military stations [14]. . . . The retrospect is in many respects saddening. That I should have been so many weeks absent from home, traversing districts in which for so many years British power has been dominant, and English Churchmen resident, and yet should only have crossed the threshold of one consecrated

* It was not until 1850 that the Bishop could report the consecration (at Rambodde) "of the first Mission church in the Kandyan Province since it became subject to British rule" [14*a*]

church, is of itself sufficiently humiliating; but when it is added that the *ruins* of many fallen churches are visible—proofs of what those who came before us tried to do, both among the heathen and for them—the sense of our national accountableness is much deepened. When, too, we see *our* own work undertaken by others, speaking indeed the same language, and teaching the same Bible, but coming from the shores of America to spend and be spent in God's service, for the good of those benighted families whom God's providence has confided to us, the thought is more and more humbling, both for our country and our Church. Education is doing its work, and so is dissent. If Christians could but be brought to work, though not with each other, still not against each other; without antagonism, though not in concert; some impression—a visible and real impression—might be made on the dense and dark mass of heathenism and superstition around. But it is far otherwise. Where the field is so vast and so open; where so much is to be done in every way, and on every side, to see altar set against altar, and brother against brother, is indeed most sad and humiliating. In the north, the scene of my late wanderings, it is less so than in any other part of my diocese. There the parochial divisions of the Dutch still remain, and the result is happily for peace, in the clearly defined limits of each other's ministrations. . . . Unless more help can be given from home, and more self-denial and devotion are exercised here, another half century must pass of England's rule without any calculable influence of England's faith on the heart and mind of Ceylon. The stigma attaching to it in the poetry of . . . the gifted Heber must still continue its reproach. But our hope is of better things. You [the Society] will work with us" [15].

The Society had assisted the Bishop in taking out additional workers from England [16], and acting on its principle of not wholly supporting but "assisting to support" a Missionary he was able in 1846–7 to make the Society's annual allowance of £800 available for double the number of clergy. Thus with a sum of £300 formerly allotted to one station (Calpentyn) six stations were now occupied at £50 per annum each—local aid supplying the rest [17]. It had been stated that the settled Europeans in the interior were all Dissenters, but two travelling clergymen sent there in 1846 were welcomed unreservedly, and in one of the districts subscriptions were at once set on foot for building six churches [18]. Considerable State aid also was elicited by small grants from the Society, it having been shown that the S.P.G. Missionaries had in 1847 periodically visited all the Government servants, both civil and military, at fifteen different stations, "who must otherwise have been altogether deprived of every ministration of religion" [19].

The importance of including the Europeans as well as the native races in the Society's operations may be illustrated by the fact that, whereas before the period of British rule drunkenness (though not uncommon in some maritime districts) was "almost an unknown vice" in the central provinces, it was in 1850 "in the mind of some of the more principled Buddhists . . . associated with Christianity, as an almost necessary accompaniment of conversion. 'What!' was the answer of a Kandyan Chief to a Missionary, who urged upon him the baptism of his son, 'would you have me make him a drunkard?'" [20]. Happily in Ceylon caste was of a social and civil, rather than a religious, character [21]; and it was found possible to give all the schools, Government as well as the Mission ones, a Christian character. So desirous were the natives for education that it was reported in 1848 "anywhere and everywhere they will at once build a school for their children." Under these

circumstances the Bishop might well regard schools as "the real field of hopeful labour, of increasing and boundless, but not unfruitful labour," and as the "seed-plot" of "an abundant harvest" [22]. From the first Christian education has always formed an important part of the Society's operations in the island [23], and in 1851 a College was opened in Colombo [*see* p. 794] which has supplied duly qualified Mission agents, lay as well as ordained, the lack of which had hitherto been a great hindrance to the cause * [24]. On the resignation of Bishop Chapman in 1861, after 16 years of anxious and devoted service, the Society's Missionaries in Ceylon had been increased threefold, and more than one-half were of the native races. Owing to the efforts which the Bishop had promoted for raising local contributions, the charge upon the Society for the support of each clergyman had been kept comparatively low [25].

His successor, Bishop Piers Claughton (translated from St. Helena in 1862) [26], bore testimony to the fidelity and worthiness of the native clergy—in almost every instance where they had been placed in full charge of a district the result was "both to increase the number and to improve the character of the native converts" [27]. At the close of his episcopate in 1870 he reported that since the formation of a Native Ministry in Ceylon

"the history of the Church . . . in the island has consisted of an almost continuous record of advancement and progress. In villages where there were formerly no Churches and no Christians there are now no temples and no heathen. I have myself consecrated churches in villages which were a short time before entirely heathen and these churches, with very few exceptions, have been built at the people's own expense. In the city of Colombo we have twelve churches. . . . One instance of the indirect influence of the teaching of Christian Missionaries is that the Sunday traffic in the city of Colombo has greatly diminished; another is that whereas the name of a Christian used to be a reproach it is now coming to be thought an honour."

The diocese thus presented "a good specimen of the practical work of the Society" [28], to whom he owed a "pressing debt of gratitude" [29]. The third Bishop of Colombo, Dr. H. W. Jermyn, consecrated in 1871 [30], was forced by illness to resign in 1874 [31], but much good work was done during his brief episcopate. The finances of the Church were brought to a sound condition, the local contributions increased fourfold, chaplaincies were established in coffee districts, and the Clergy appointed thereto, although principally supported by the planters, were "pledged to the acquisition of either Singhalese or Tamil, and to do Missionary work among the labourers who reside on the estates." There were also cheering instances of wealthy Singhalese Christians building churches and schools on their estates, and a system of permanent land endowment of some of the stations was commenced [32]. In 1873 the Bishop wrote:—

"There can be no better field for Missions than Ceylon. Everywhere the door is open wide: with more men and more money we could make sure in a generation

* The difficulty in providing native agents had been enhanced by the fact that (to quote the words of the Bishop in 1846) "The Singhalese is certainly the very antithesis of the Saxon race; so little migratory are they, that the removal sometimes to the distance of only a few miles is looked upon almost as transportation: their native village is the home of themselves and kindred and a few miles round it constitutes their country [24a].

of all the Buddhist population. Even now we are progressing well. I myself baptized, on my late tour, 28 men of one village, the first fruits of the whole village which is now seeking and being carefully prepared for baptism: yet the Tamils are more difficult to deal with than the Singhalese" [33].

Bishop Jermyn regarded Buddhism as having lost its hold on the people of Ceylon [34], and the Report for 1874 recorded that "by the testimony of all Buddhism is effete; its hold on the people is as slight as it is possible to be, and soon millions of our fellow-creatures will be left without the semblance of a faith" [35]. Five years later however the present Bishop of Colombo (Dr. Copleston, consecrated 1875) [36] expressed the decided opinion that

"Buddhism as a whole is not conquered, or near it. It remains in the fullest sense the religion of the mass of the Sinhalese. There is certainly not a display of any such zeal among its adherents as the books represent in their description of early times; but we have no means of knowing, I believe, how far such descriptions, with their multitudes of learned and devout priests, their laity far advanced in the 'paths,' their enormous donations and sumptuous buildings, and the like, are the product of the historians' pious imaginations. I am inclined to think that Buddhism, with all its severe precepts, has always been very indolently and laxly pursued by all but a very few. There are now a few who give largely and erect Dagobas, and a few who aim at a high standard; while the mass are easily contented with an occasional offering of road-side flowers, and occasional attendance at the reading of 'bana,' which has answered its purpose, some of them say, so long as they have seen the priest who reads. And I think it is most likely that the case was very much the same, even when, with the patronage of kings and with no rival religions to keep it in the shade, the outward appearance of Buddhism was more striking. There is little doubt that Buddhism is far more vigorous in Ceylon than it was a hundred and fifty years ago, if the word 'vigorous' can be used of that which is essentially sluggish, dull, deep-rooted, unproductive. At the present day it is receiving an *impetus*, so far as it is capable of 'impetus,' from the prestige given to it by the interest taken in Pali scholarship and Buddhist literature in Europe. The Secretary of an obscure Society—which, however, for all the Sinhalese know, may be a distinguished one—has been writing, it appears, to several Buddhist priests here, hailing them as brothers in the march of intellect, and congratulating one or two of them on the part they took so nobly against Christianity in a certain ill-judged but insignificant 'public controversy,' which took place years ago in a village called Panadure. These letters the priests have printed in a little pamphlet, along with some selections from an English book, which describe some spiritualistic performances of Buddhist priests in Thibet. The result is that on every side they are inquiring about Thibet. It is supposed to be the scene of magnificent triumphs of Buddhism, miracles being wrought there quite as in the good old days. This nonsense has a good deal of effect, I think, on the common people; while the more educated, having really become free-thinkers, welcome the extravagant encomiums passed on the true original Buddhism by European writers, and thereby justify their own adherence to the national religion. . . . It is, I fancy, considered a mark of culture in England to say that Buddhism is very like Christianity, if not almost as good; and no doubt many think there can be no harm in praising Buddhism in England, because no one there is in danger of adopting it. Now both these are errors. Buddhism is not like Christianity either in theory or in practice. In theory, if like Christianity at all, it is like Christianity without a Creator, without an Atoner, without a Sanctifier; in practice it is a thin veil of flower-offering and rice-giving over a very real and degraded superstition of astrology and devil-worship.* And it is also an error to suppose that Buddhism can be safely

* Speaking on the same subject in the previous year the Bishop said that "Buddhism was virtually extinct so far as its nobler parts were concerned, but it was in full vigour so far as it consisted of devil worship and magic, and the basest superstitions. If you said that a man was a Buddhist, it did not mean that he studied the ancient versions in which the holy teaching of Buddha was enshrined; it meant that if that man fell ill he would send for the devil priest, who would come in his frightful garb, shrieking his hideous charms, and beating tom-toms around the sick man's bed" [37*a*].

praised in England. All that comes out here and is made the most of. Two priests were induced to go over to Lyons (I think it was), robes and all, to teach Pali, it was said to some French *savants;* but I am assured that many in Colombo believed that the French nation, dissatisfied with their own religion, had sent for these priests to teach them Buddhism. Some English gentlemen, passing Galle about five years ago, visited a temple in the south of the island, and held a long and most interesting conversation with the priests there (of which conversation I was allowed to see a record in MS. before I left England); and it appears that on leaving, one of them paid a few compliments, such as no doubt he could very honestly pay, to the morality and philosophy of the creed he had been discussing. These . . . were printed and circulated in a small pamphlet, in which it was represented that some English gentlemen had come on purpose to inquire whether Buddhism or Christianity were the better religion, and had gone away convinced in favour of Buddhism" [37].

About this time some excitement was occasioned in various parts of Ceylon by the President-Secretary of the so-called "Theosophical" Society, who with Hindu and Mahommedan disciples from Bombay went about preaching "strange doctrines." Worshipping in the Buddhist temples "they attracted much veneration from ignorant followers of that religion, and much increased the prejudice against Christianity"; but in 1880 the effect of their teachings had "subsided" [38].

Meanwhile "considerable activity" was being shown "in all parts of the Church, Native as well as English," and substantial progress was being made [39], the natives being greatly impressed by the fact that the Bishop was able to minister efficiently in Tamil and Singhalese as well as Portuguese [40]. The "barriers . . . set up by differences of race, language, and custom" render it a difficult problem to fuse together into one whole and hold together under one organisation the four distinct elements comprised in the Church in Ceylon, viz. the English residents, the mixed race of Burghers, the Singhalese, and the Tamils; but the Bishop stated in 1878 that the Society "had kept open all the means of dealing with this great question, and it had worked in the most effective way." In the native ministry, which it had done much to raise up, there were "men of high education and European culture, who occupied precisely the same position as European clergymen, who were trusted by Europeans and natives, and ministered to both alike." And at "that great centre of spiritual life in Ceylon . . . St. Thomas' College," might be seen "English, Singhalese, and Tamil youths living together, praying, working, and playing side by side." He looked upon that "as the best omen for the day when all the varied elements of the population should be united into one living Church" [41].

The Society, he stated, held "a defined relation to the Church of England . . . authoritatively representing her both in its work abroad, and also in its claims upon all Church members for their contributions towards Missionary enterprise."

"It does not seek nor desire to keep its work or the fruits of its work distinct from the local church of the countries where its funds are expended, so as to be able to say this is ours—we have done so much—but . . . it has ever followed the opposite and far higher policy of identifying itself in every country with the Missionary efforts of the local church in that country. . . . In this, the method of the S.P.G.'s Missionary work, lay the answer to any who ask where is the result of the Society's work in this or any diocese. In this diocese there is scarcely a station, except those under the sister society, which does not owe much, some of which owe almost all to the S.P.G. Thus in stations where

Government provided for the pay of a catechist the Society gave an additional sum to enable the Bishop to place there, instead of a catechist, a priest. It is in this way that the flourishing churches along the coast from Manaar to Tangalla have been nurtured—without the S.P.G. they would have been little, by its help they are what they are. Yet so unobtrusive has been the good work of the Society that few know that in these Missions it has any part—those, however, who know appreciate" [42].

In summing up the results of the Society's labours in Ceylon in 1881 the Bishop said:—

"The Society has given a Missionary character to all the Church's work here. It has supplied a Missionary side to the work of almost every chaplain and catechist.

"In laying greater stress on this than on the work, though there is some good work, which the Society could point to as entirely its own, I consider myself to be giving the highest praise. If it is true here, to an unusual extent, that there is no marked line of distinction between chaplain and Missionary, English Church and Native Church, between one part of the Church and another,—this is due to the wise and unostentatious course which the Society has pursued. At the same time, let me not be thought to underrate the excellent work and very encouraging results which have been seen, for instance in the Buona Vista Mission, or the invaluable services of St. Thomas' College, of which the Society, though not the founder, is the liberal supporter.

"I am conscious that since I have been here, less has been heard of the S.P.G., and that I have discouraged the titles 'S.P.G. Mission' and 'S.P.G. Church,' which were used almost universally of all that was not 'C.M.S.' I was myself called the 'S.P.G. Bishop.' We now hear less of S.P.G. and more of the Church and of the diocese. This is simply because, till of late years, S.P.G. meant the Church, and meant the diocese; while the C.M.S. meant, in most minds, a body outside it. Knowing it to be the desire of your Society to be the handmaid of the Church, not a substitute for it, I have not hesitated to count on your generous willingness to be so far put in a secondary position. My efforts to induce the Church Missionary Society to give prominence to the diocese rather than the Society alone have not been altogether unsuccessful, because your Society has allowed me to assume such willingness on your part. Now that we have to endeavour to organize the diocese as one whole, it is much easier for me to call on all to recognise their membership of the diocese, than it would have been to call on 'the C.M.S to join the S.P.G.'

"If I have made my meaning at all clear, it will be seen that I wish to show that we owe it to the Society for the Propagation of the Gospel that we—not merely have Missions but—are a Missionary Diocese; and that if, by God's blessing, we solve the problem of organizing a compact Church out of our many different elements, it will be in great measure due to your Society" [43].

The course taken in the early part of Bishop Copleston's episcopate of "insisting more than before on the distinctive teaching and discipline of the Church," involved "the loss of most of that aid which formerly was obtained from Presbyterians." (The work among the English planters is here more particularly referred to.) The loss however was "more than compensated for by the increased attachment of Churchmen" [44]; and in the four years following the final withdrawal of State aid the number of Clergy increased by nearly 20 per cent. [45]. On the announcement of disestablishment in Ceylon the Society came forward in 1882 with a grant of £2,500 towards providing a permanent endowment for the See, when (on its next avoidance) the Government episcopal income will cease [46]. In 1886 the Diocesan Synod formulated a constitution appropriate to a self-governing Church [47].

The principle of self-support has been so effectively applied as to justify the expectation expressed by the Bishop in 1889 that

"we shall not have occasion to fear, even when the Society's grant is—as of course it must some day be—entirely withdrawn, that any of the Society for the Propagation of the Gospel stations will be altogether unable to maintain the ministrations of the Church" [48].

A few years previously the Diocese had begun to benefit from the reversion to the Society of what is known as "the Stuart Property," estimated to be worth £10,000 [49].

A brief notice of the chief stations of the Society in Ceylon is subjoined, from which it will be seen that twelve are situated on the west coast, two on the south, and two on the east coasts, and five in the interior of the island.

References (Ceylon, General View).—[1] M.R. 1854, pp. 249–57; Q.P., April 1855, p. 2. [1*a*] Jo., V. 31, pp. 349–54; Jo., V. 32, pp. 269–70. [2] Jo., V. 44, pp. 351–2; R. 1840, pp. 59, 117. [3] R. 1833, p. 50. [4] M.R. 1854, p. 255. [5] Jo., V. 44, p. 320. [6] Jo., V. 44, p. 320. [7] I MSS., V. 33, pp. 75, 229; Jo., V. 44, pp. 351–2; R. 1840, pp. 59, 117. [8] Q.P., July 1843, p. 10; R. 1842, pp. 27 and 85; R. 1843, pp. 43, 45; Jo., V. 45, p. 25. [9] R. 1843, pp. 42, 46. [10, 11] R. 1845, pp. 91–2; R. 1866, p. 113. [12] R. 1846, p. 87; Jo., V. 45, p. 236. [12*a*] R. 1847, p. 100. [13] M.H. No. 18, pp. 14, 15, 48. [14] M.H. No. 17, pp. 15, 16. [14*a*] Jo., V. 46, p. 125. [15] M.H. No. 18, pp. 49–51. [16] Jo., V. 45, pp. 174, 186–7, 194. [17] R. 1847, pp. 94–6; Q.P., July 1846, p. 13; Jo., V. 45, p. 250; *see also* R. 1857, pp. 107–8, and R. 1858, p. 111. [18] R. 1846, p. 90. [19] Q.P., January 1848; R. 1848, p. 113; R. 1858, p. 111. [20] Bishop of Colombo's Journal, 1850; M.H. No. 24, Part III., pp. 39, 40; *see also* R. 1875, p. 38. [21] M.H. No. 17, p. 22; do., No. 18, p. 5; R. 1869, p. 120. [22] M.H. No. 17, p. 26; M.H. No. 18, p. 44; R. 1848, pp. 115–6; R. 1849, pp. 139–40; R. 1850, p. 75; R. 1858, pp. 109–10; R. 1872, p. 80. [23] R. 1849, pp. 139–40; R. 1850, pp. 75–6, 79; R. 1854, pp. 99, 101; R. 1848, pp. 115–6; R. 1849, p. 131; R. 1881, p. 51. [24] M.H. No. 17, pp. 37–40; R. 1843, p. 45; R. 1849, p. 140. [24*a*] M.H. No. 18, p. 45. [25] R. 1861, p. 176. [26] R. 1862, p. 171. [27] R. 1869, p. 116; R. 1870, p. 96. [28] R. 1868–4, p. 121; R. 1868, p. 96; R. 1870, p. 96. [29] R. 1869, pp. 120–1. [30] R. 1871, p. 119. [31] R. 1873, p. 84; R. 1874, p. 37. [32] R. 1872, p. 80; R. 1873, p. 84. [33] R. 1873, p. 84. [34] R. 1873, p. 84; *see also* R. 1868–4, p. 121. [35] R. 1874, p. 37. [36] R. 1875, p. 37. [37] R. 1879, pp. 39–40. [37*a*] M.F. 1878, p. 368. [38] R. 1880, p. 44. [39] R. 1877, p. 31; R. 1876, p. 38. [40] R. 1877, p. 31; Q.M.L. No. 24, p. 2. [41] M.F. 1878, pp. 367–8. [42] M.F. 1878, p. 275. [43] D MSS., V. 56; L., Bishop of Colombo, St. Andrew's Day, 1881; R. 1881, pp. 51–2: *see also* similar testimony in 1889; I MSS., V. 25, pp. 354–8. [44] R. 1878, p. 38: *see also* R. 1873, p. 84. [45] R. 1890, p. 58. [46] Applications Committee Report, 1882, pp. 12, 14, and vii; do., 1890, p. 15; R. 1884, p. 44; R. 1886, p. 50: *see also* Q.M.L. No. 24, p. 2. [47] R. 1886, p. 50. [48] R. 1889, pp. 58–9. [49] I MSS., V. 25, pp. 304, 336, 339–40; do., V. 26, p. 213; D MSS., V. 81, No. 7*a*.

CHAPTER LXXXVI.

PART II.—NOTES OF THE PRINCIPAL STATIONS OF THE SOCIETY IN CEYLON.

WEST and NORTH-WEST COASTS, I.–XII.; SOUTH COAST, XIII., XIV.; EAST COAST, XV., XVI.; INTERIOR, XVII.–XXI.

WEST AND NORTH-WEST COASTS.

(I.) COLOMBO, 1840–92.

The Society's operations in Ceylon began (not at Newera Ellia in 1838, or at Matura in 1841, as some of the early S.P.G. publications state [1]), but at Colombo in 1840. The Rev. E. MOOYAART, who

was then stationed there, was removed to Matura some two years later [2]. During the next six years effective Mission work appears to have been carried on in the district by lay agency under the superintendence of the Colonial Chaplains; for on the appointment of the next S.P.G. clergyman, the Rev. C. ALWIS, in 1848 or 1849, there were no less than fourteen native congregations for him to take charge of in the neighbourhood, and the Diocesan School Society, "the most important handmaid" of the S.P.G., could exhibit in its thirty schools in and around Colombo nearly 1,500 children, many of whom were inspected by the Bishops of Calcutta and Colombo in January 1849 [3]. In the same year the Society accepted the trusteeship of St. Thomas' College [4], which with its assistance was opened in 1851, its jubilee year (1851–2) being further marked by the foundation of the future cathedral in connection with the college [5]. From this time Colombo has been the centre of the Society's work in Ceylon. Of the college, which is specially noticed on page 794, it will suffice to say here that its influence for good has extended throughout the island, where many native laymen as well as clergymen, educated within its walls, "are doing their best to support and extend the Church of Christ" [6].

The other branches of the Society's Mission in Colombo embrace pastoral and evangelistic work among the various races, including the inmates of the jails and of the pauper and leper hospitals, and involving the use of four languages—English, Singhalese, Tamil, and Portuguese.

The chief centres of the Mission are Mutwall, in the north-eastern suburbs [7] (including the Cathedral and College), Cotton-China (or Kotahena) the eastern district [8], and Kayman's Gate [9].

A fresh impetus was given to the cause by Bishop Claughton, who at the commencement of his episcopate began "the practice of preaching to the natives, in large numbers, at their work in the coffee stores" [10], and afterwards continued to do so in the open air once a week for more than a year [11]. Open-air preaching has since been carried on with good results by the clergy, thousands of heathen being thus reached who would never have been got into any place of worship [11*a*].

Much attention has been devoted to the Tamil Coolies, and as early as 1855 the Rev. C. DAVID of Cotton-China (himself a Tamil) expressed his surprise at the "amount of Christian knowledge possessed by the numerous emigrants from the Madras Missions." Mr. DAVID visited the Coolie-sheds twice daily and was heard gladly. Frequently he addressed 500 at one time—Heathen, Mahommedans, and Christians—and in 1860–1 from 7,000 to 8,000 coolies were annually coming under his instruction [12].

Besides similar work among the Coolies the Rev. C. DEWASAGAYAM of Kayman's Gate, another Tamil clergyman [13], was able in 1861 to minister to the inmates of the leper hospital in Singhalese and Portuguese as well as Tamil. Though half of them were heathen they were always willing to hear the Word of God and to join in prayer [13*a*].

To the Rev. S. W. DIAS, a Government Chaplain and the superintendent of S.P.G. work at Demetagode in 1869, the Church is indebted for the translation of the Prayer Book into Singhalese—a work

which the Bishop of Colombo stated in 1869 had been "performed with remarkable success," although, owing to circumstances, his translation had not at that time been generally adopted in Ceylon [14].

References (Colombo).—[1] M.R. 1854, p. 257; Q.P., January 1858, p. 2. [2] R. 1840, p. 117; R. 1841, p. 189; R. 1842, p. 27; Q.P., July 1843, p. 10. [3] M.H. No. 28, pp. 5 and 41; R. 1849, pp. 139–40. [4] R. 1849, pp. 131–8; Jo., V. 46, pp. 8, 75. [5] R. 1850, pp. 78–9, 98; R. 1852, pp. 72–3, 107–8; Jo., V. 46, pp. 274, 288; R. 1852, p. 109. [6] R. 1854, p. 100; Q.P., April, 1855; R. 1869, p. 115; R. 1876, pp. 32–3; R. 1883, p. 48; R. 1887, p. 48; R. 1888, p. 62; R. 1891, pp. 59–60. [7] Q.M.L., No. 24; R. 1855, p. 122; R. 1858, p. 112; R. 1860, pp. 152–3; R. 1863, p. 100; R. 1865, pp. 136–7. [8] Q.M.L., No. 24; R. 1855, p. 122; R. 1859, pp. 116-17; R. 1860, p. 152; R. 1861, pp. 176–7; R. 1864, p. 135; R. 1867, p. 124; R. 1869, p. 116. [9] Q.M.L., No. 24; R. 1855, p. 122; R. 1857, p. 109; R. 1858, p. 113; R. 1859, p. 117; R. 1860, pp. 153–4; R. 1861, pp. 177–8; R. 1862, p. 172; R. 1863–4, p. 121; R. 1864, p. 135; R. 1865, p. 136; R. 1869, p. 116. [10] R. 1863, p. 99; R. 1863–4, p. 121. [11] R. 1865, p. 136; R. 1867, p. 124. [11*a*] R. 1867, pp. 123–4; R. 1868, p. 96; R. 1880, p. 44. [12] R. 1855, p. 122; R. 1858, p. 112; R. 1859, pp. 116–17; R. 1860, pp. 152–4; R. 1861, pp. 176–7. [13] R. 1855, p. 122; R. 1857, p. 109; R. 1860, pp. 153–4; R. 1863–4, p. 121; R. 1865, p. 136; R. 1869, p. 116. [13*a*] R. 1861, pp. 177–8. [14] R. 1869, p. 116.

(II., III.) MILAGRAYA and GALKISSE, 1846–92.

Previously to the appointment of the Rev. J. THURSTAN to Milagraya in 1849 that station was under two native catechists, and when in 1852 Galkisse, which had formed part of the charge of the Rev. S. W. DIAS, Colonial Chaplain, was added to it, the combined Mission made up an area of 27 square miles to the south of Colombo. The two distinguishing features of Mr. Thurstan's work were the bringing the people to contribute, with liberality hitherto unprecedented, to the support of religion among themselves, and the teaching of the children "to earn almost all their whole living even at an early age." When Mr. Thurstan arrived there was no church in the district, but "almost entirely" by the aid of his congregations "three churches" and "ten schools" were erected within the next five years, the people contributing money, materials and labour, some of them working by moonlight after a hard day's (twelve hours) work at their own callings. The churches were situated (1) at Milagraya, 3¾ miles south of Colombo; (2) at Wosher's Village, Colpetty, 1¼ miles south of Colombo; and (3) at Timbirigasyaga, 4 miles south-east of Colombo. Of the population of 16,800 in 1854, nine-tenths were professing Christians "and at least eight-tenths" were professed "members of the Church of England" forming nine congregations. Among them however were still "a great many, who in the hour of trial" (such as sickness) resorted to "heathen ceremonies." Numbers of the men had "become perfectly ashamed at the folly, if not shocked at the wickedness," of these old ceremonies, "but the majority of the women" still hankered after them. [1].

The system of industrial education was introduced into Ceylon by Mr. Thurstan at Colpetty, Milagraya, in 1850. "Numerous were the predictions of failure" in the attempt, but in a few years it answered the "most sanguine expectations" and was "appreciated by all classes of society." Mr. Thurstan's feeling was that

"If we can but train up the rising generation in such schools, the idleness,

poverty and wickedness with which the villages now abound, must, by God's blessing, be lessened; the inability of the villagers to contribute towards the maintenance of Christian teachers be removed; Satan's stronghold must be undermined, and a highway opened through his territory for the glad tidings of salvation."

In the Industrial School the boys were trained "to act as village schoolmasters, or industrious peasants." Employments were taught which they might with advantage introduce into their villages on leaving school [2]—such as the cultivation of arrowroot, tapioca, guinea-grass, cinnamon, &c., the rearing of cattle and silkworms, and the manufacture of furniture. The institution soon gave "a stimulus to industry among the parents of the boys." When the preparation of arrowroot (the first object attempted) was introduced, considerable difficulty was experienced in inducing the villagers to cultivate it, but when they perceived a prospect of a ready and certain return, neglected lands were reclaimed, and idle hands employed, so that whereas in 1852 only 52 lbs. of roots were offered for sale, in the first six months of 1855 over 23,000 lbs. were purchased from the villagers. Similarly the women during a period of famine were at last induced to undertake the manufacture of baskets &c. Industrial classes were formed in three villages, and in 1855 numbers of females who but a short time before "dreamed away their existence, lounging on mats," were engaged in active and useful employment [3]. "The failure of the Government in several similar attempts" renders Mr. Thurstan's success, with his limited resources, all the more remarkable [4]. In 1855 his institution gained a second-class medal at the Paris Exhibition [5], and in 1861 its entire support was undertaken by the local Legislature [6]. The general work of the Mission has continued to prosper [7].

References (Milagraya &c.)—[1] M.H. No. 28, pp. 1–46; R. 1853, p. 69; Q.P., January 1853; Q.P., October 1854, p. 3. [2] R. 1850, p. 76; M.H. No. 28, pp. 8–12; R. 1853, p. 69; R. 1854, pp. 99–100. [3] R. 1854, pp. 99–101; Q.P., October 1854, p. 3; R. 1856, pp. 121–2; R. 1860, p. 157. [4] R. 1854, p. 101. [5] M.F. 1856, p. 48. [6] R. 1859, p. 120; R. 1860, p. 157; R. 1861, p. 179. [7] R. 1872, p. 81; R. 1876, p. 35.

(IV., V.) MOROTTOO (or MORATUWA) and CORALAWELLE (*south of Galkisse*), 1853–78, &c.

In 1853 a Singhalese catechist, Mr. A. DIAS, was engaged for the work of evangelising the heathen in this district, under the superintendence of the Chaplain, the Rev. C. SENANAYAKA. Some four years later, when he was ordained deacon, there were 8 churches and 10 schools in the Mission, and in Morottoo alone there were 6,500 Church members out of a population of 15,000 [1]. A new church was also in progress there, and on St. John's Day (December 27) 1861 the building, the cost of which (over £5,000) had been defrayed almost entirely by a Singhalese ("Modliar De Soyza"), was consecrated under the name of "Emmanuel Church." It was built in the "Perpendicular Gothic style," and surpassed "everything of the kind in Ceylon." Five thousand people, including the Governor, were present at the consecration [2]. At both stations the cause continued to prosper, and Morottoo in 1864 was "almost to be considered a Christian town, Buddhists being the exception amongst its inhabitants" [3]. At one

time "a good deal of hostility" to the Church prevailed amongst the Wesleyans, but by 1869 this had "greatly lessened" [4]. Four years later two of the Coralawelle villages began to provide half of the stipend of their Missionary [5].

References (Morottoo &c.)—[1] R. 1858, p. 113. [2] R. 1858, p. 113; R. 1859, pp. 118–19; R. 1860, p. 155; R. 1861, p. 179; R. 1869, p. 117. [3] R. 1859, pp. 118–19; R. 1860, p. 155; R. 1864, pp. 134–5. [4] R. 1869, p. 117. [5] R. 1876, p. 85.

(VI.) PANTURA, or PANADURE (*south of Coralawelle*), 1848–92.

Work was begun at Pantura in 1848 by Mr. F. DE MEL, a Singhalese catechist, who after five years' effective service was ordained deacon [1]. Under Dutch rule in Ceylon there were many churches in this district "in which proponents officiated." On the abandonment of the proponent system by the English "the churches were suffered to fall into ruins, and the people relapsed into Buddhism." Mr. de Mel however discovered among them a desire to return into the fold; his efforts to lead them were seconded by the Christians, and by 1858 the first-fruits of native Churches had been gathered in Kehelwatta, Naloor, Horeytuduwa, and another village, and temporary places of worship had been erected in them at the expense of the converts [2]. From this time active opposition was encountered from the Buddhists, but the continued building of new churches and schools and the gathering-in of fresh congregations testified to the value of Mr. de Mel's work during the next eighteen years [3].

Good effect was produced by the schools, in some instances children being "the means of converting their parents by imparting . . . the elementary truths of Christianity" [4].

Hence the Buddhist leaders found it necessary to forbid the sending of children to the Mission Schools and to establish "opposition schools." They also (so it was reported from Horetuduwa in 1888) resorted to persecution and instituted societies for propagating Buddhism and overthrowing Christianity [5].

References (Pantura).—[1] R. 1858, pp. 17, 70; R. 1858, p. 112. [2] R. 1855, p. 122; R. 1858, p. 112; R. 1859, p. 117. [3] R. 1858, p. 112; R. 1863, p. 100; R. 1864, p. 135; R. 1876, p. 85. [4] R. 1858, p. 112; R. 1861, p. 177; R. 1862, p. 172. [5] R. 1888, pp. 61–2.

(VII., VIII.) KOORENE, or KURUNA, with NEGOMBO &c. (*north of Colombo*), 1863–92.

In the district extending 25 miles north of Colombo to Negombo and including five principal stations, all densely peopled, a great desire was professed in 1847 for the establishment of the Church of England, the people offering "to contribute monthly towards the maintenance of the Mission." A grant was assigned from the Society's funds by the Bishop of Colombo [1], but it does not appear that the Society became actually connected with the district or had a resident Missionary there until 1863, when the Rev. T. CHRISTIAN was stationed at Koorene and regular services were established by him and the Rev. J. Dart at Negombo [2]. By Mr. Christian's diligent labours the work was so extended that in 1875 his district covered 841 square miles, containing

over 10,000 souls, of whom 1,788 were Church people. The population, mainly Singhalese, included many Tamils, some Burghers, and a few English [3].

References (Koorene &c.)—[1] R. 1847, pp. 99–100; I MSS., V. 24, pp. 81, 85–6. [2] R. 1857, pp. 107–8; R. 1858, p. 111; R. 1863, p. 100. [3] R. 1864, p. 185; R. 1869, p. 119; R. 1875, p. 87.

(IX.) CHILAW (*north of Negombo*), 1846–88, &c.

Some years previously to 1846 a party of Tamil Christians in India, weavers by trade, being persecuted for their religion, sought refuge in Ceylon, and having been allotted a spot of land near Chilaw by the Dutch Government they settled there and introduced (as the Flemings did in England) the art of weaving. At the request of the District Judge the Bishop of Colombo stationed a catechist there in 1846, Chilaw being then made a branch of the Putlam Mission [*see* below]. A church had been built for the people some years before by the Hon. F. I. Templer, but many of them were "living in a state of reckless sin, from utter but irremediable neglect." "They were accustomed to make offerings in the neighbouring temples," and "only two of them" could read, though some of the children had been baptized by the Romish priest. On taking charge the Society's Missionary was "much cheered" by a gift of 100 copies of the Tamil Scriptures from the American Mission in the north of Ceylon, and in less than two years a great improvement was visible.

In August 1847 Confirmation and Holy Communion were administered at Chilaw for the first time, and in English and Tamil. At this visitation the two survivors of the original settlers were presented to the Bishop, "and with less of native grace than adulation prostrated themselves" before him. The community now consisted of 60 or 70 adults, and while the rate of Cooly wages was only 6*d.* a day, the industrious weaver could earn from 8*s.* to 5*s.* a day at his loom [1].

The subsequent record of the Mission is one of regular work among Tamils and English, ministrations to prisoners also being mentioned in 1866 [2].

References (Chilaw).—[1] M.H. No. 18, pp. 45–7; Q.P., January 1848, pp. 11–13; R. 1848, pp. 111–13. [2] Q.P., January 1866; R. 1860, p. 154; R. 1861, p. 178; R. 1862, p. 174; R. 1863, p. 100; R. 1866, p. 146; R. 1869, p. 119; R. 1872, p. 81.

(X.) PUTLAM (*north of Chilaw*), 1846–88.

This station, then the seat of the Government, was in 1846 made the centre of a Mission district, including Calpentyn [p. 673] and Chilaw [*see* above], under the Rev. S. NICHOLAS. A site for a church was selected in 1847, when the Holy Communion was celebrated at Putlam for the first time, but the efforts of the residents, described as "meritorious" in 1846 [1], had not succeeded in erecting the building as late as 1864, when a fresh attempt was made [2].

To the Tamils however the Mission has proved of considerable benefit [3], not the least important feature of which has been the

revival among coolies of the impressions of their early Christian education in India [4].

References (Putlam).—[1] R. 1846, pp. 89, 90; Q.P., July 1846, p. 13; M.H. No. 18, pp. 44–5; R. 1848, pp. 113–14; Q.P., January 1848, p. 11. [2] R. 1864, p. 136. [3] R. 1860, p. 154; R. 1861, p. 178; R. 1869, p. 119; R. 1876, p. 36; R. 1877, p. 31. [4] R. 1888, p. 44.

(XI.) CALPENTYN, or KALPITIYA, 1842–70, &c.

The chief inhabitants of this populous Malabar town, situated on a peninsula 25 miles north of Putlam, had been begging for a clergyman for over three years when in 1842 the Rev. S. D. J. ONDAATJE was transferred there from Caltura, which was given up as an S.P.G. station. About this time (1842–3), a church was built "on the site of an old Portuguese Romish church," chiefly at the expense of the District Judge, Mr. J. Cavie Chitty, and on August 16, 1846, eighteen Tamils were confirmed in it by the Bishop of Colombo.

This being "the first visit both of a Chief Justice and a Bishop at Calpentyn," the two functionaries, who travelled together, were welcomed on landing by "multitudes of eager and excited natives." The temporary withdrawal of the clergyman had been followed by the "secession . . . to Rome of Mr. Chitty and many others," but the Mission was now (1846) connected with Putlam and placed under the charge of the Rev. S. NICHOLAS, the Society's principle "of aiding rather than maintaining Missions" being here first applied in Ceylon, and with signal success [*see* p. 662] [1]. At this time the district was "the only position occupied by the Church between Jaffna [in the extreme north] and Colombo, a range of populous country of 250 miles," and the Government Agent, Mr. Caulfield, a promoter of the Mission, assured the Bishop that for the fourteen years in which he had resided in the island he had never before been "at a station where a clergyman was placed, or where he could be blessed with the Church's ministrations" [2]. The ministrations of Mr. NICHOLAS (a Tamil) proved "acceptable to Europeans as well as to natives" [3]; and he soon reclaimed some of the seceders and won respect from all parties [4]. Some opposition appears to have been encountered in 1853 [5]; but the Mission progressed, and in 1861 services were being conducted in Portuguese as well as Tamil and English [6].

References (Calpentyn).—[1] R. 1843, p. 43, R. 1846, pp. 89, 90; M.H. No. 18, pp. 39–44; Q.P., July 1846, p. 13; R. 1847, p. 95; Q.P., January 1848, p. 11. [2] R. 1846, pp. 89–90; M.H. No. 18, pp. 44, 46. [3] M.H. No. 18, pp. 42–3. [4] R. 1847, p. 96. [5] Q.P., January 1853. [6] R. 1861, p. 178; R. 1866, p. 146.

(XII.) MANAAR, 1852–83.

This small island, separated by four miles of sea from the north-west coast of Ceylon, forms a link in the connection with India *vid* "Adam's Bridge."

At a visit in 1851, when he administered confirmation in English and Portuguese, the Bishop of Colombo found over fifty communicants—that is, almost all the resident adult members of the Church then in the island. Since the cession of Ceylon by the Dutch (1796)

no Christian minister had been stationed in Manaar, and the station was now only visited twice a year by the Rev. J. C. ARNDT from Jaffna. The result, as the community represented to the Bishop, was that "their children die unbaptized, their dead are buried without the solemn ordinances which they crave; and some are tempted to join a less pure faith." With the aid of the Society and the Government, the Rev. R. EDWARDS was stationed at Manaar in 1852 [1]. His work consisted in ministering to the Christian congregation in the Fort Church, in organising and conducting schools, and occasionally endeavouring to convert the heathen and Mahommedans in what was described in 1855 as "not . . . a very hopeful field of labour" [2].

References (Manaar).—[1] M.H. No. 17, p. 4; R. 1852, pp. 108–9; R. 1856, pp. 120–1; Q P., April 1855. [2] Q.P., April 1855; R. 1856, pp. 120–1; R. 1857, p. 109; R. 1858, p. 113; R. 1859, pp. 117–18; R. 1861, p. 178; R. 1862, p. 173; R. 1876, p. 36.

SOUTH COAST.

(XIII.) **MATURA**, 1841–92.

This was the second station occupied by the Society in Ceylon, the Rev. E. MOOYAART being transferred there from Colombo "about the end of the year 1841" [1]. The district, which was termed "the stronghold of Buddhism and Demonism," comprised 93,921 Buddhists, 3,785 Mahommedans, and 376 Christians. For the Christians, most of whom it was feared had "from long neglect, sunk into a state of religious indifference," services were opened in the town of Matura, "in a Dutch church," and at the out-stations of Tangalle, Hambantolle, and Belligam [2]. To this branch of work the Rev. S. D. J. ONDAATJE added services in Singhalese and Portuguese, but such was the opposition of the Buddhists, whose priests numbered 500 [3], that up to 1859 "very little effect appears to have been produced upon the large heathen population" [4]. When in 1864 a church was consecrated at Matura (it had been erected during the previous eight years to supersede the Dutch Presbyterian building in which the services had been held), the Mission was said to have "very good prospects of success" [5]; but the Report for 1876 showed that the work among the heathen had been hindered by the Missionary having to minister to the English [6]. In the latter year a church was consecrated at Tangalle, where since 1864 good work had been done by the Rev. F. D. EDRESINGHE as resident Missionary [7].

References (Matura).—[1] Q.P., July 1843, p. 10, and *see* p. 661 of this book. [2] Q.P., July 1843, p. 11; R. 1843, pp. 45–6. [3] Q.P., July 1846, pp. 11, 12; R. 1847, p. 114; Q.P., January 1853; R. 1860, p. 156. [4] R. 1859, p. 120. [5] R. 1856, p. 121; R. 1857, p. 109; R. 1858, p. 114; R. 1859, p. 120; R. 1864, p. 135. [6] R. 1876, p. 35. [7] R. 1864, p. 135; R. 1876, p. 36.

(XIV.) **BUONA VISTA, GALLE** (*west of Matura*), 1860–92.

In 1858 "an estate of about eighteen acres of land" in the neighbourhood of Galle, "with extensive and substantial buildings erected upon it," was bequeathed by a Mrs. Gibson to the Bishop of Colombo and others in trust "for the maintenance of a Native Female Boarding

School" to which she had devoted all her care and resources for thirty-five years. "No ministerial or Missionary work" having been "commenced there by any religious body," the "unobstructed field" offered "a most inviting field of labour for a new station," and on the representation of the Bishop that without the Society's help "all must fall to the ground," it was occupied by the Society in 1860 "as a purely Singhalese Missionary work" and placed under the Rev. J. BAMFORTH. In the meantime the school—which had once contained over 100 boys and girls, but at the time of Mrs. Gibson's death (at the age of 83) had dwindled down to fifteen children—had been revived by the Acting Chaplain at Galle (the Rev. R. PHILLIPS), and for its maintenance the continuance of Government aid (£90 a year) had been secured, in addition to local contributions (£20 to £30 a year) and the produce of the cocoanut estate—estimated at from £12 to £30 a year [1]. Lace-making was introduced in 1863, and in 1865 (Mr. Bamforth having meanwhile left [2]) an impetus was given to the whole Mission by the appointment of Mr. PHILIP MARKS (a brother of Dr. Marks of Burma), who was ordained in 1866. Under his and Mrs. Marks' superintendence the Mission and Orphanage became thoroughly efficient [3].

In 1873 the School was pronounced to be the best of its kind under Government inspection [4], and the Report for 1876 stated that "from one point of view" the Orphanage is "even more important than St. Thomas' College" [*see* p. 663], as it aims "at training not only Christian fathers, but also Christian wives and mothers." In connection with the Mission there were now branch stations at Talpe, Malalagama, and Ahangama, with flourishing day schools for boys and girls, and in the Sunday Schools separate classes were held for Christian and heathen men also [5]. On his transfer to Trincomalee in 1890 (when the Rev. F. MENDIS took charge of the Mission and Miss Callander of the Orphanage) Mr. Marks thus reviewed the past:—

"Where twenty-three years ago there were so few adult Christians that there were no regular services in the Mission, even on Sundays, nor any need of them, there are now hundreds of devout worshippers of the only true God, numbering amongst them no less than 118 Communicants. When we remember that quite as many more converts have gone out from here to various parts of the colony, or to other countries, or have been taken to their eternal rest through faith in Christ Jesus—when we think too, of how much has been done in the cause of Christian education, where formerly there was little except what was attempted in the Orphanage, with its then small number of inmates and imperfect organisation, there is indeed reason to praise God. . . . Statistics whether of nine months or of twenty-three years, can show but little of the far reaching blessings promoted by a Mission such as this" [6].

References (Buona Vista).—[1] I MSS., V. 24, pp. 500–1; do., V. 25, pp. 9–11, 13, 14, 22–3, 35–37, 42, 52, 56, 66, 69, 72; R. 1859, pp. 115–16; R. 1860, pp. 151–2; R. 1861, p. 176; R. 1862, pp. 171–2. [2] R. 1863, pp. 99–100. [3] R. 1865, p. 137; R. 1873, p. 84. [4] R. 1873, p. 84. [5] R. 1876, pp. 33–4; M.F. 1877, pp. 596–7; R. 1877, p. 81. [6] M.F. 1890, p. 117; R. 1890, p. 58.

EAST COAST.

(XV.) TRINCOMALEE, 1842-52, &c.

During three days' stay at Trincomalee while on his way to England in 1830 the Rev. W. MORTON, an Indian Missionary of the

Society [*see* p. 910], officiated on the Sunday in the Garrison Church and baptized the child of the Wesleyan Missionary, Mr. George [1]. The extreme point of Fort Frederick was mentioned by the Bishop of Colombo in 1846 as being "held very sacred by the Hindus, and offerings of flowers, &c. are thrown every month from it into the sea, with much solemnity; nor is the highest point of the precipitous rock without its tale of Sapphic interest from blighted affection" [2]. Mission work in connection with the Society was organised at Trincomalee in 1842 or 1843 by the Chaplain, the Rev. O. GLENNIE [3], and during the next six years an annual grant of £48 elicited £72 per annum from Government and private sources, and directly led to the appointment of three catechists and the formation of a Portuguese and a Tamil congregation at Trincomalee and of two others (English and Portuguese) at Batticaloa, and to the baptism of 30 heathen, and indirectly led to the opening and maintenance of three schools among the Tamils [4].

Visiting Trincomalee in 1846, the Bishop of Colombo was gratified

"to see the Church in the position it ought ever to occupy abroad as well as at home, in the respect and affection of all its members: education doing its work well; the people constantly and faithfully visited; the ordinances and services of the Church duly and fully observed" [5].

An examination of the Mission Schools by the Bishop in 1850 confirmed his opinion of such agencies as being "the best and by far the most effective means of propagating the Gospel among the heathen" [6].

References (Trincomalee).—[1] C.D.C. Report, 1830–1, p. 11. [2] M.H. No. 17, p. 34. [3] R. 1843, p. 43; Jo., V. 45, p. 85. [4] R. 1848, p. 117; Q.P., January 1848, pp. 14–15. [5] M.H. No. 18, p. 13. [6] R. 1850, p. 78; Q.P., October 1852, p. 2; M.H. No. 24, pp. 55–7.

(XVI.) BATTICALOA (*south of Trincomalee*), 1846–92.

Of this, the first place in Ceylon visited by the Dutch (in 1602), the Bishop of Colombo reported in 1846:—

"It is inhabited wholly by Tamuls, whose religion is Brahminical. There is a temple in almost every village, although many of them are mere sheds. Some of them, however, are of stone, ornamented with mythological figures of bulls, monsters, &c. The town is built on the island Puleantivoe (Tamarind Isle), and the fort by the Dutch, as the date over the gateway marks, in 1682. This is now almost wholly in ruins, having no more than a single residence within it. . . . That which was pointed out to me as the Dutch church is now a miserable, dilapidated ruin, serving as a stable. I saw no mark of its ever having been appropriated as a church, and if it had, it would not now be desirable, on account of its distance from the population of the town, and the unshaded exposure of the road to the sultry heat of the sun. A single Mahometan soldier is in charge of the fort.

"We have a place assigned by government for the episcopal service, but it is under the charge of an uninstructed and inefficient catechist. The Rev. S. O. Glenie visited it from Trincomalie, at a distance of more than seventy miles, at my request, to prepare the few candidates for confirmation; and will continue to do so once in a quarter until some permanent arrangement is completed: the present must not continue as it is. The Protestant portion of the community are almost all Wesleyans: they have one large chapel, and one resident missionary. The Romanists have two chapels, and a single priest from Goa. There are also a mosque and a Brahminical temple" [1].

In 1842 the Society had been appealed to by the District Collector to assist in an effort originated by Governor Mackenzie for the improvement of the condition of the Veddahs. Villages were formed in 1841 at Nelavelly, 27 miles from Batticaloa, and at Oomanne, still further in the wild forest. Under the encouragement given, the Veddahs, who had been in "a most abject and miserable condition," "soon cleared the ground, built houses, farmed gardens, and learned readily the use of agricultural implements." Another tribe, observing their increased comfort, built a village at Caravethy, and a fourth tribe was assisted in settling at Nadene.

The "undoubted aborigines of the island" were "now for the first time gathered together, and brought within the reach of civilization."

The Bishop of Madras, whom the Society consulted in 1842, could not then recommend it to occupy Batticaloa as a Mission Station, and the work being one which only those on the spot could undertake, the co-operation of the Wesleyans was sought and obtained [2]. At the time of the Bishop of Colombo's visit in 1846 a native Missionary, maintained by the Government, was still resident among the Veddahs, two of whom the Bishop interviewed, but the schools which had been opened, had been abandoned partly from want of teachers, and partly from the indifference of the people [3].

After a personal inspection of the Veddahs in their homes four years later the Bishop considered that the Government experiment carried out by Mr. Atherton "was a successful one, as far as their settlement in villages, the formation of homes and families, and consequent social improvement is concerned"; "but their religious instruction" had "*all* to be done." Indeed their "Religious Instructor" stated that, some years before, about 50 had been "baptized by the Wesleyans, who had now left them altogether. They had no school, and very little religion. He was desirous of doing more to instruct them, but did not know how." He had been a Wesleyan himself "but could get no guidance and no instruction." He now asked the Bishop to receive him for confirmation "and to take charge of those who were committed to him by the Government." This was done in connection with the Mission at Batticaloa, and arrangements were made for the regular visitation of all the Veddah villages—now seven in number—ranging along about 40 miles of coast [4].

In Batticaloa itself attempts had been made to prejudice the people (generally) against the Church and the rite of confirmation, but the Bishop's visit in 1846 strengthened many in their attachment, forty persons were confirmed, and a site was selected for a church in place of the unconsecrated chapel in use, which it was necessary to remove to make way for improvements. Owing to the recent discontinuance of the Government schools in the district the Society's two schools were now the only ones among a population of 60,000. Of these, that opened gratuitously by Mrs. Hannah, the wife of the Catechist, and taught by herself (a native), was "one of the best girls' schools in Colombo" [5].

In 1855–6 the Rev. S. NICHOLAS (a Singhalese) and the Rev. J. HANNAH (a Tamil) were appointed to Batticaloa; services were held by them in Tamil and English at three branch stations [6], but up to 1863 "with scarcely any result" [7].

Some of the heathen, while admitting the truth of the Missionary's remonstrances, spoke of themselves as "wild insects" and as worshipping as their fathers had done; and on one occasion when their paddy crop was dying for want of rain and their prayers had been unheeded, they were found to have removed their god into the midst of their field "in order, that feeling the heat, he might bring a shower of rain for his relief" [8].

In 1876, when the Government agency was removed to Batticaloa from Trincomalee, the pastoral work among the English was hindering evangelistic efforts among the heathen, but the Rev. D. SOMANDER had effected some good among a remote village of toddy drawers who had given £40 towards building a church [9]. Mr. Somander had long been anxious to open work among the Veddahs [10], and, although the records are silent on the subject, these people do not appear to have been entirely neglected, as in connection with the out-station of Petthale the Rev. [illegible]TRECAN in 1889 referred to a Veddah congregation, and speaking of the race he said:—

"The thought of more Gods than one true God has not once entered into a Vedda's head; the Vedda neither makes an image, nor bows down to it, nor worships it; the Vedda does not, without due regard, take the name of God into his mouth, nor does he abuse the name of the deity with rash oaths; he honours his father and mother and others like them; the Vedda does not malign his neighbour, nor is he angry with him; he does not quarrel with him, nor seek revenge upon every light injury; adultery and fornication are unknown to him; stealing is very rare among the Veddas; as a rule, the Vedda speaks always the truth" [11].

References (Batticaloa).—[1] M.H. No. 18, pp. 17, 18. [2] Jo., V. 45, p. 29; R. 1843, p. 43; M.H. No. 18, pp. 23–8. [3] M.H. No. 18, pp. 23, 25. [4] M.H. No. 24, Part III., pp. 29–30, 41–6, 53–4. [5] M.H. No. 24, Part III., pp. 28–31, 34, 37–8. [6] R. 1856, p. 121; R. 1860, p. 154; R. 1862, p. 174. [7] R. 1863–4, p. 120. [8] R. 1872, p. 81. [9] R. 1876, p. 36. [10] R. 1864, p. 136. [11] M.F. 1889, p. 154.

INTERIOR.

(XVII.) NEWERA ELLIA, or NUWARA ELYA, 1842–70.

Little is recorded of this station during the time of the first Missionary, the Rev. H. H. VON DADELSZEN. In 1843 (the year after his appointment), when he had a small English congregation, his return to India was proposed by the Bishop of Madras on the ground that there was not sufficient scope for a man of his powers, the place itself offering "no field for Missionary labour among the natives," though in the season it was visited by "the first people" of the island, it being the sanatorium of Ceylon [1]. Mr. Von Dadelszen, however, remained until 1847 [2]. His successor, the Rev. J. THURSTON, removed to Colombo after a stay of fifteen months. Under the Rev. J. WISE, who took charge in 1849 [3], the work of the Mission was "one of continued progress," and of the Church opened in 1850 and consecrated in 1852 the Bishop of Colombo wrote in the latter year, the building now forms

"not only the brightest ecclesiastical ornament of the diocese, but an abiding witness, I trust, of Christian truth and our Church's vitality in the very centre and on the very summit of this heathen land. As Buddhism has its shrine (a mere shed) on the summit of Adam's Peak, 7,800 feet above the sea level, Christianity has built

its nobler sanctuary on the elevated plains of Nuwara Elya, direct from which rises Pedro-Taragalla, the apex of Ceylon, to the height of above 8,200 feet' [4].

The station had now become a permanent assistant chaplaincy [5]. In 1856 an Industrial School was established by the Rev. E. MOOYAART, and an ex-Buddhist priest became a pupil, but after three years' successful management it was discontinued, the population being found insufficient for its maintenance [6]. In other respects the work among the Singhalese had been growing [7], and to the Rev. R. PHILLIPS, who took charge in 1859, it was a great relief after living in many parts of the island to come to Newera Ellia and "behold the singular spectacle of a native village almost entirely Christian, free from all the usual signs of idolatry." At the same time he reported that "a great and salutary change" had been made in the Kandyan marriage laws "at the request of the natives themselves" [8].

The Mission, which embraced work at Ratnapoora (an ancient Singhalese city), Saffragam, and Badulla [*see* p. 680] [9], appears to have ceased to receive aid from the Society in 1870 [10].

References (Newera Ellia).—[1] R. 1843, pp. 44–5; M.R. 1854, p. 276. [2] R. 1847, p. 97. [3] R. 1848, p. 115; R. 1849, p. 141. [4] M.H. No. 24, pp. 80–1; R. 1852, pp. 109–10. [5] R. 1852, p. 110. [6] R. 1856, p. 121; R. 1857, p. 109; R. 1858, p. 114; R. 1859, p. 120. [7] R. 1856, p. 121; R. 1858, p. 114. [8] R. 1859, p. 120. [9] R. 1858, p. 114; R. 1869, pp. 118–19. [10] R. 1862, p. 174, and the Annual Reports subsequent to 1870.

(XVIII.) KANDY (*north of Newera Ellia*), 1849–69.

In urging the Society to establish a Mission at Kandy in 1843 the Bishop of Madras said:—

"If this ground—a most promising field of Missionary labour—be not occupied *immediately*, it will be lost to the Church of England for *ever*. Kandy is the capital and centre of the coffee-plantations of Ceylon; numerous Europeans and East Indians must ere long be employed as superintendents of those estates, and many are so employed already; and at the least there are *thirty thousand* natives of India, imported as labourers from the continent, without anyone who cares whether they have a soul or not. They have thews and sinews and that is enough."

At that time there was a Colonial Chaplain in Kandy and "a very valuable Mission" of the C.M.S., whose operations however were "strictly limited to the town" [1]. When, a few years later, the chaplain seceded to the Church of Rome, the Rev. H. VON DADELSZEN of Newera Ellia was appointed his successor, and the Bishop of Colombo wrote to the S.P.G. (February 9, 1847):—

"You may point to this as one example of a faithful Missionary of your own being selected purposely to counteract the sophistries and seductions of Rome. The result has fully confirmed my selection. Confidence succeeded to distrust and unreserved satisfaction has been expressed to me by many" [2].

In 1849 the Society undertook the pastoral care of an Indo-Portuguese congregation at Kandy, the Missionary (the Rev. E. LABROOY) having also the charge of Kornegalle and Kaigalle [*see* p. 681] [3]. After ten years' labour Mr. Labrooy could not report very encouragingly of his Kandy flock [4], but under the Rev. G. H. GOMES in 1864 their numbers greatly increased [5].

References (Kandy).—[1] R. 1843, pp. 43–4. [2] R. 1847, pp. 96–8; Jo., V. 45, pp. 301–2. [3] R. 1849, p. 139; M.H. No. 24, p. 16; Jo., V. 46, pp. 16, 17. [4] R. 1855 p. 122; R. 1859, p. 118. [5] R. 1864, p. 136; R. 1869, p. 118.

(XIX.) MAHARA (*west of Newera Ellia*), 1847–8.

In 1847 the Bishop of Colombo reported that "a real movement for good" was at work among the Singhalese, who were "offering in different districts to give ground" and "labour and materials for churches and schools," if he would supply clergymen and teachers. As instances, the native headman of the Mahara district, a Christian, proposed, in return for a clergyman for a population of 20,000, to build either one large church or four small ones (at Palliagodde, Mahara, Himbulgodde, Alutgamma), "and to go with his family into the district for the superintendence of the schools, and to throw all the weight of his influence in support of the clergyman," for whom also a house would be built. Already at one place he had called the people around him and claimed "their own efforts for their own good." "At once there were fifty volunteers to dig the foundation and thirty more to proffer labour." A native Registrar in the same district was "about to build an entire church" at Farawella; and at Calamy a son (aided by his father) had undertaken to repair a church built by his brother at a cost of £800. Against such overtures as these it was not possible "to turn a deaf ear or a closed hand and heart," and the district was entrusted to the Rev. J. THURSTAN. In the next year the Mission embraced 70 villages, "clustering in a population of about 37,000 souls, one third of whom" professed "a nominal Christianity, having been baptized many years ago, but long since neglected." Already nine schools had been opened, and services were being held at twelve different places in temporary buildings erected by the natives. The Society's aid for the support of a clergyman at Mahara does not appear to have been required after 1848.

References (Mahara).—R. 1847, pp. 98–9; I MSS., V. 24, pp. 81, 83–5; R. 1848, pp. 16, 115–16.

(XX.) BADULLA, 1848–92.

At this place, which was being visited in 1848 by the Rev. J. Thurstan of Mahara (40 miles westward) [1], arrangements were made in 1850 for building a church in memory of Major Rogers, a Government Agent highly esteemed by the natives [2]; and in 1854 a regular Mission was organised under the superintendence of the Rev. E. MOOYAART of Newera Ellia [3]. An Industrial School was begun in 1856 [4]; in 1857 the resident native Catechist, Mr. A. RATHNA, was ordained, and in the next year the church was consecrated and a confirmation held. The Church members now numbered 72, more than half being Europeans [5]. As the centre of the Onvah district, in which (with a population of 84,000) there was no other resident clergyman of any denomination, Badulla offered a wide field for a Mission [6]. In 1864 it was described as the least satisfactory of the Missions [7]; but eight years later, the Rev. G. H. Gomes being then in charge, it had become "a very successful one"—there being "a large number of native Christians, whose piety and zeal might put to the blush those who have better opportunities" [8].

Owing however to the claims of the English residents the Missionary

here, as elsewhere in Ceylon, was unable to devote as much time as he desired to the native Christians and heathen [9].

References (Badulla).—[1] R. 1848, p. 116. [2] M.H. No. 24, pp. 2–11. [3] R. 1854, pp. 100–1; R. 1857, p. 109. [4] R. 1856, p. 121. [5] R. 1857, p. 109; R. 1858, pp. 113–14 [6] R. 1862, pp. 172–3. [7] R. 1864, p. 136: *see also* R. 1860, p. 154. [8] R. 1874, pp. 80–1. [9] R. 1876, pp. 85–6.

(XXI.) MATELLE (*north of Kandy*), 1864–92.

This place, and Kornegalle and Kaigalle [*see* p. 679], were described by the Bishop of Colombo in 1848 as

"out-stations of the Government, with resident European magistrates, and agents, and many Burghers of mixed descent, attached to the courts and offices of Agency for each district, who, with their families, are most of them members of our communion, but wholly unvisited now by any Clergyman, except myself in these periodical wanderings. At each place" (the Bishop said) "I was welcomed very cordially by the respective representatives of Government, who placed their court-houses, &c., at my disposal in every case, for Divine Service, and furnished them as decently and fitly for the occasion as circumstances would allow" [1].

Matters appear to have continued thus until 1857, when such local support was elicited for the maintenance of a clergyman and the building of a church at Matelle that the Society's bounty, "the moving spring, which set the whole at work," was not then needed at all [2].

In 1864 however a catechist [3], and in 1869 a native clergyman, the Rev. W. HERAT, were stationed at Matelle by the Society [4].

References (Matelle).—[1] R. 1848, p. 116. [2] R. 1857, pp. 107–8; R. 1858, p. 111. [3] R. 1864, p. 136. [4] R. 1869, p. 119.

STATISTICS.—In Ceylon, where (1840–92) the Society has assisted in supporting 62 Missionaries (27 Natives) and planting 40 Central Stations (as detailed on pp. 919–20), there are now in connection with its Missions 4,229 Christians, 1,268 Communicants, 174 Catechumens, 86 Villages, 83 Schools, and 5,346 Scholars, under the care of 12 Clergymen (8 Natives), 200 Lay Agents, and a Bishop [p. 767]. [*See also* the Table, p. 732.]

CHAPTER LXXXVII.

BORNEO AND THE STRAITS SETTLEMENTS.

PART I.—BORNEO.

THE island of Borneo, situated in the Eastern Archipelago, was visited by Europeans in 1822, 1503, and 1520, but the first European settlement on it was formed by the Dutch at Landak and Sudakana in 1608. This was soon discontinued, and an English one established in 1609 was abandoned in 1628. The Dutch factories were revived in 1747 and 1776, and though these were relinquished in 1790, the Dutch have managed to secure permanent possession of over two-thirds of the island. Under the East India Company a British settlement was founded in 1762 at the island of Balembangan, which had been ceded by the Sultan of Sulu; but owing to the attacks of pirates it was removed in 1775 to the island of Labuan, a small factory being at the same time planted at Brunei. Failing to re-establish their first settlement the Company gave up their connection with Northern Borneo in 1803. Between 1838–41 Mr. (afterwards Sir James) Brooke established the independent State of Sarawak, which is under the exclusive influence of Great Britain; and Labuan Island was made a British colony in 1846. (*Area* of **Sarawak,** about 41,000 square miles; *population*, about 300,000.) Extensive concessions in North Borneo were obtained from the Sultan of Brunei by some Americans in 1865, but not utilised, and finally in 1877–8 the Sultans of Brunei and Sulu ceded the same district to Mr. A. Dent, who transferred it to the British North Borneo Company. Further cessions have since been obtained, and in 1888 the British Government assumed a formal protectorate over the territory, which comprises the whole of the northern portion of Borneo from the Sipitong River on the west to the Sibuco River on the east coast, with all the islands within a distance of three leagues. (*Area* of **British North Borneo,** 30,709 square miles; *population*, estimated at from 150,000 to 200,000, mainly Malays, Bajows, Dasuns, Sulees, Dyaks, and Chinese.) *Area* of the **island of Borneo,** about 280,000 square miles. Estimated *population*, 1,846,000, consisting mostly of Dyaks (aborigines), Malays, and Chinese or Dyak-Chinese. The principal *languages* spoken are (1) Malay, (2) Sea Dyak, (3) Land Dyak, (4) Milanow, and (5) Chinese. Each of the three Dyak languages (2–4) have many varieties of dialects.

The Sea Dyak race retain the hereditary energy of predatory habits. The Land Dyaks are a milder race, who, although they have proved themselves very capable of learning, are below the Sea Dyaks in civilisation and impressibility.

The Dyaks live in long houses erected on posts from 12 to 15 feet above the ground, and containing from two to fifty families under the headship of one man. The private rooms of each family open on to a common verandah, where the men carry on various occupations—making nets, baskets, boats, &c., and the women pound the paddy, and the stranger comes and goes.

Although the Dyaks have a vague belief in God (whom they call Tuppa, Jeroang, or Dewatah), practically their ancient religion consists of a firm belief in innumerable and mostly hostile spirits, to whom sickness and misfortune are ascribed, and to avert whose wrath offerings and prayers are to be made. They have also endless superstitions about charms and magic. Thus they will not sow their paddy until the voice of a certain bird is heard in the woods; and when on an expedition if one of the omen birds sings behind them they return, convinced that misfortune will overtake them if they proceed.

From the fear of evil spirits or devils arose the Dyak custom of head-taking. If a man lost his wife or child, he put on mourning and set out to take as many human heads as he considered an equivalent for his misfortune—thus hoping to propitiate the evil spirit of health. Before sowing the seed in his farm he sought more heads, which he brought home fastened about his neck, to rejoice over when the harvest was reaped. The custom thus derived so spread that a head-taker became regarded in the light of a successful warrior; and the ghastly present of a human head became the favourite love-token which a young man laid at the feet of the girl whom he desired to marry. The women incited the men to this horrible practice, and it mattered not whether the head was that of a man, woman, enemy or stranger—a head they would have for a wedding present.

Sixty years ago Englishmen knew little about Borneo, except that it was a large and fertile island, and that its coasts were inhabited by a set of daring and cruel pirates, who infested the seas in the neighbourhood of their island, and robbed and murdered the crews of very many vessels every year.

In 1830 it attracted the attention of Mr. James Brooke, formerly a naval cadet, who while travelling in search of health and amusement was moved to devote himself to the suppression of the existing piracy and slavery, and to the amelioration of the condition of

the inhabitants of the island. After eight years' preparation and inquiry he sailed from England in the *Royalist*, which was fitted out at his own expense and manned by a crew who had been under training nearly three years. Landing almost a stranger at Kuching on August 15, 1838, his influence rose and prospered until he was besought by the native rulers to take upon himself the government of the region where the beneficial effects of his interference first manifested themselves, and on August 1, 1842, he became Rajah of the Province of Sarawak. Each year of his rule was marked by new services to the cause of humanity, robbery and murder were suppressed, and the natives were taught and encouraged to gain a honest livelihood by trade or farming.

THE Society's operations in Borneo began at Sarawak in 1848 and were extended to North Borneo in 1888.

(I.) PROVINCE OF SARAWAK, 1848–92.

Having (as above described) prepared the way for the introduction of Christianity, Rajah Brooke appealed to the Church at large to assist him in establishing a Mission.

Neither the S.P.G. nor the C.M.S. being able to undertake the work, a personal friend of Mr. Brooke, the Rev. C. D. Brereton, organised on May 2, 1846, a committee, under the presidency of the then Earl of Ellesmere, to form a Church Mission institution which should collect and administer funds for sending out and supporting a Mission to Sarawak under Mr. Brooke's protection, with a view to the eventual extension of Christianity "throughout the island of Borneo and the adjacent countries inhabited by the aboriginal and Malay races." The list of contributions was headed by the Queen Dowager, and the S.P.G. subscribed £50 per annum [1].

In June 1847 the Rev. F. T. McDOUGALL, M.A. (of Magdalen Hall, Oxford, and a Fellow of the College of Surgeons), was appointed by the Archbishop of Canterbury and the Bishop of London to be the head of the Mission. The Rev. W. B. WRIGHT and the Rev. S. F. Montgomery, M.A., were chosen as his fellow-labourers. But before the time for their departure Mr. Montgomery died of fever, caught in visiting his parishioners at Upper Gornal. The two remaining Missionaries, with their wives and children, sailed from London for Singapore in November 1847, and after an eventful and trying voyage reached Singapore May 28, 1848, and landed at Sarawak (or Kuching*) on June 30, 1848 [3].

They were hospitably received by the English residents in the Rajah's service, and the upper part of the court-house was assigned as their abode until a Mission-house could be built. A school and dispensary were fitted up at once for the use of the natives, and, being much resorted to, brought the Missionaries into contact with the people, and enabled them to gain their confidence. On Advent Sunday 1848 five orphans of Malay and Dyak mothers were baptized. Mr. Wright resigned his post in January 1849, and Mr. McDougall worked on alone until 1851, when, the Mission-house being built and inhabited and the church† completed, Bishop Wilson of Calcutta came to consecrate it, and brought with him from Bishop's College,

* "Kuching," in Malay, means a cat.

† St. Thomas' Church. The foundation was laid on August 28, 1848, and the building was erected by Chinese carpenters, from drawings and models by Mr. and Mrs. McDougall. The baptismal font was a large white shell, large enough to hold an infant [4a].

Calcutta, Mr. C. Fox to take charge of the native school. Mr. W. W. Nicholls, following in the same year, remained but two years, and then returned to Bishop's College. From the time of the consecration of the church (January 22, 1851) daily services in English and Malay or Chinese became the rule [4].

During the first three years of Mr. McDougall's residence at Sarawak, besides the work of his own immediate station at Kuching (which was the residence of the Rajah, the Malay chiefs, and the trading population, both Chinese and Malay), he had to pioneer the way among the Dyak tribes for settling Missionaries among them when they should be sent [5], so that when in 1851 the Rev. W. Chambers arrived from England, and in 1852 the Rev. W. H. Gomes, a Singhalese, from Bishop's College, Calcutta, and the Rev. W. Horsburgh from China, openings were made and work was ready for them to begin upon. Up to June 1852 there had been about 50 baptisms [6].

Mr. Chambers went to the Sea Dyaks on the Batang-Lupar and its branches, and Mr. Gomes to the Sea Dyaks on the Lundu river; Mr. Horsburgh was unable to stand the climate more than three years [7].

The increase of the Mission staff and other additional expenses having exhausted the resources of the *Borneo Church Mission Fund*, it would have been impossible to carry on the work unless the S.P.G. had undertaken the whole charge and expense of the Mission from January 1853 [8].

An endeavour was now made to complete the organisation of the Church in Borneo by consecrating Mr. McDougall, then in England, as Missionary Bishop, the Society having in 1852 set apart £5,000 towards an Episcopal endowment.* Temporary difficulties, however, prevented this step being taken; but in 1855 he was designated Bishop of the colony of Labuan, and returning to Borneo he remained there until three Bishops could be assembled at Calcutta for *the first consecration of* [*an English Colonial*] *Bishop out of England*, which took place on St. Luke's Day, October 18, 1855. The Bishop on his return to Sarawak found that Sir J. Brooke objected to his exercising his functions there as Bishop of Labuan, and therefore appointed him Bishop of Sarawak, enabling him as such to exercise his jurisdiction and superintend the Church's work in the Rajah's dominions [9].

In 1855 the Rev. J. Grayling, from England, and Messrs. Koch and Cameron, students from Bishop's College, Calcutta, were added to the Mission staff. Mr. Grayling, after a short trial, was unable to bear the climate, and Mr. Cameron, finding the work not suited to him, left also [10].

Mr. Gomes was ordained priest, and Mr. Koch deacon, in 1856, and while Mr. Chambers at Banting and Mr. Gomes at Lundu were slowly and steadily making their way among the Sea Dyaks, having each gathered together a band of converts and built small churches at either place, fresh openings were occurring elsewhere. The Mission schools at Kuching were prospering, the Church services well attended, and the work of conversion among the Chinese promising to be remarkable, especially among the gold mines at Bauh or Bow, where the Bishop had established a Mission [11].

* A further grant of £2,000 was made in 1882 [9*a*].

Just then, in the beginning of 1857, when all seemed so full of hope, the rebellion of the Chinese against Sir James Brooke's government checked the work, and threw everything into confusion. Attacking the town of Kuching on the night of February 18, they sought to kill the Rajah and his European officers, some of whom were slain, and others miraculously escaped, and the place was ravaged with fire and sword. The Bishop and his family, with those who had sought safety in the Mission-house, the wives and children of the Europeans, and some of the Christian Chinese and their families, took refuge at Linga in the Government fort, near which Mr. Chambers was stationed, and where he and his Balow Dyaks did their best to provide for the necessities of the refugees. While there Mrs. McDougall and her daughter attended a native feast by invitation, but retreated in horror on finding served up at it "three human heads . . . on a large dish, freshly killed, and slightly smoked, with food and sirih leaves in their mouths." "The Dyaks had killed our enemies and were only following their own customs by rejoicing over their dead victims." After a month the whole party returned to Sarawak to find their homes ransacked of all their goods. This was a great check to the work of the Mission, for most of the Chinese, good and bad, were killed or driven out of the country by the Malays and Dyaks, and the old head-taking spirit had been rekindled, so that it was long before the Dyaks again settled down to be influenced by the teaching of the Missionaries amongst them [12].

While the country was in this state of constant alarm Messrs. Hackett, Chalmers, and Glover arrived from St. Augustine's College. They were ordained deacons on Trinity Sunday 1858, and Mr. Chalmers was appointed to open a Mission among the Land Dyaks [13].

In June 1859 the permanent iron-wood church which had long been building at Banting was consecrated, and a confirmation held there. Soon after this, when the Bishop had gone to Lundu to visit the Mission and confirm, he was warned of a Mahometan plot, which had been long in preparation amongst the Malays, to kill all the Europeans, root out Christianity, and proclaim the rule of Islam. It soon after discovered itself by breaking out prematurely at Kennoit, an out-station on the Rejang River, where two Europeans, Messrs. Fox and Steele (formerly Mission agents), fell victims; but owing to the faithfulness of the Dyaks to their Christian friends and Missionaries the plotters were discovered and punished, and further mischief was prevented [14].

The country, however, was long after in a state of alarm, and unfavourable to Missionary work; by constant outbreaks of piracy at sea, and fighting and head-taking on shore, the people's minds were so occupied with war that they had no heart to listen to the things that belong to their peace.

The Missionaries remained quietly at their posts, keeping their small flocks together, studying the language, making translations for the use of their converts, and acquiring influence over the heathen by relieving their wants, attending to them in sickness, settling their disputes, and the like.

Mr. Chambers' industry and energy soon enabled him to acquire and reduce the difficult Land Dyak language to writing, and instruct

many of the Quop people who offered themselves as catechumens. In December 1859 the Bishop visited England. During his absence the three new Missionaries, not being able to stand the climate, resigned; but in 1861 Messrs. Crossland and Mesney, from St. Augustine's College, and Messrs. Abé, Zehnder, and Richardson were sent out from England [15].

In May 1862 a conflict took place between the Sarawak Government steamer and pirates off the coast of Borneo. The [illegible] of Labuan, who was accompanying the acting Governor, Captai[illegible]ooke, took part in the conflict and sent an account in a letter which was published in the *Times* of July 16. In referring the matter to the Archbishop of Canterbury the Society asked his Grace "to address to the Bishop . . . such a letter as he in his wisdom" should "see fit," and added that apart from this case it repeated its principle and deprecated its Missionaries ever willingly engaging in any of those conflicts which may surround them in their distant fields of labour [16].

When on May 23, 1864, the Bishop and Clergy met together as a Diocesan Synod for the first time, they desired that their "first Resolution should be an expression of gratitude to the . . . Society" to whom "the existence of the Church" in Borneo was, under God, owing and under whose fostering care "the foundations of a great and permanent work" had "been laid" [17].

Already the influence of Christianity was spreading to even distant tribes. Thus a Balow Dyak named Remba, while at Banting ex[illegible]ising the craft of his tribe (who itinerate and make Dyak ornaments [illegible]ass, silver, and gold), was taught and baptized by Mr. Chambers. [illegible] due course of time he returned to his own country, far inland, and became the head of his village. There for ten years (1859–69), during which he saw no one to further instruct him, he taught the people of his own house, and Dyaks coming from thence brought messages from him and reported that he had built a substantial church, where thirty of his people regularly assembled for prayer [18]. Similarly, in 1863, Buda, the son of the old pirate chief Linga, himself noted as a head-taker and pirate, having conversed with some Christian Dyaks, became an inquirer and put himself under Mr. Chambers' instruction. He showed great earnestness and ability, learning to read and write in a short time. The following year he returned with his wife and daughter, to be more fully instructed. Then he went back to his own tribe, and so successfully and diligently did the work of catechist among them, that on Mr. Chambers visiting them in 1867, after six days' and nights' careful inquiry and examination, he found upwards of 180 of them so well instructed and so desirous to become Christians that he felt it his duty to baptize them all. And thus another congregation of Christians sprung up amongst the Sarebas, the very people who but a few years before were the worst of all the piratical Dyaks, and most dangerous enemies of Sarawak.

The number of Dyak converts was now (1867) above 1,000, and besides the mother church at Sarawak there were four permanent churches and three chapels in which increasing congregations of native Christians regularly assembled. The women, who from the beginning had opposed the giving-up of head-taking and of other heathen practices incompatible with the profession of Christianity,

and who thus formed the greatest obstacle to the Missionary, were now following the example of their husbands and brothers. Thus at Lundu out of 50 candidates for confirmation more than half were women, and in all the stations the women and girls were offering as catechumens [19]. The schools too were now more regularly attended and in many cases sought after, and six Dyaks were working as catechists among their own people [20].

While the Dyaks necessarily occupied the chief attention of the Missionaries, the Chinese settlers (many of whom were Dyak-Chinese—the descendants or sons of Dyak women) and immigrants were not overlooked [21].

The converts willingly contributed to the support of one of their number (Foo Nygen Khoon), who was ordained deacon on Trinity Sunday 1865 [22]. They also, and of their own accord, established in 1865 a Chinese House of Charity for the shelter of Christians temporarily out of work, and for the temporary abode of visitors to keep them out of temptation [23]. Up to 1867 two hundred Chinese had been baptized [24]. The first converts were mocked at by their heathen neighbours, and during an attack of rheumatism, when Dr. McDougall had to use crutches, the carpenters regarded it as a punishment inflicted by the Chinese gods for interfering with their religion. "He is no longer a man," said they, "but obliged to go on four legs, like a beast" [24*a*].

In 1868 Bishop McDougall resigned and Sir J. Brooke died. The latter was succeeded in the same year by his nephew, Mr. C. Brooke; and, in accordance with the expressed desire of the new Rajah and the known wishes of the Dyaks, Archdeacon Chambers became the new Bishop [25]. On his consecration in 1869 the Straits Settlements [*see* p. 695] were added to his jurisdiction [26].

The beneficial results which had taken place during the dynasty of the first Rajah had been great. When in 1848 Dr. McDougall first went to Borneo "it was as much an unknown country as Britain was before the Romans visited it." "Life was unsafe, no one dared to go out of his run without incurring great risk, and being in danger of attack from some hostile tribe." But the Rajah's administration had brought such security that an Englishman now going into the country would, instead of being attacked, "be welcomed as a friend by the natives, who would, perhaps, ask him to instruct them."

In 1848 the Dyak's knowledge of God was limited to a belief "that there was a Creator, but . . . that He slept, and did not care for mankind"; and "If they worshipped at all," it was "the evil spirits." "It had been the endeavour of the Missionaries to awaken the minds of these people, and to tell them of their God, and Father, and they had, in great measure, listened to what was said to them." Such was the testimony of Bishop McDougall in 1868 [27].

While, however, the obstacles arising from the unsettled state of the country, the variety of languages, and the climate (which so many of the early Missionaries were unable to endure) had been in a measure surmounted, the "one great difficulty of Mahometan opposition and competition" still remained. "Every Mahometan ruler, trader, and resident amongst the Dyaks" (so it was reported in 1867) "is to a certain extent a Missionary and they are working successfully in

many places where there is neither Christian Missionary nor catechist to counteract their efforts" [28]. But notwithstanding "periods of general discouragement," the Sarawak Mission continued to make "steady" if not "very rapid" progress during Bishop Chambers' episcopate [29], which continued until 1879, when, after 28 years of faithful labour in Borneo, he resigned in broken health [30]. His successor, Archdeacon Hose, who had while Colonial Chaplain taken an active part in Missions, and was regarded by the Rajah as "the best man to undertake the work" [31], was consecrated in Lambeth Palace Chapel on Ascension Day 1881 under the title of "Bishop of Singapore, Labuan, and Sarawak" [32]. This designation (the Archbishop of Canterbury explained to Bishop Hose) was calculated to "reserve any right which may accrue to you as Bishop of Labuan and would yet give the prominence you desire to the position of Singapore as the head-quarters of your work" [33]. (The Missions in the Straits are noticed on pp. 695–702).

During the first six years and a half of Bishop Hose's espiscopate 1,714 persons were baptized and 1,090 confirmed, and the number of native Christians had risen to 3,480 [34], and at all the stations there has since been growth [34*a*]. A noticeable feature in the progress was "the growing readiness of the Dyaks to build simple prayer-houses for themselves in the neighbourhood of their own villages." Besides seven consecrated churches there were at least eighteen "humble structures scattered over the country, built by the people themselves and almost entirely at their own expense, each one a centre of religious light and life in its own neighbourhood." An advance had also been made in the matter of education [35].

The standard of attainments required for Holy Orders has not yet been reached by a Dyak, though there are plenty of native lay agents employed [36]; but two Chinese have been raised to the Diaconate and have rendered long and excellent service both among the Dyaks and their own countrymen [37].

The principal Mission stations of the Society in the Province of Sarawak are KUCHING, LUNDU, MERDANG, QUOP, BANTING, UNDOP, KRIAN, and SKARANG. As the headquarters of the whole work, Kuching has been sufficiently noticed, but a few notes are subjoined of the other stations.*

LUNDU (60 *miles west of Kuching*), 1853–92.

The Lundu River was visited by the Rev. F. T. MCDOUGALL from Kuching in 1848. Its banks were then inhabited by Dyaks, Chinese,

* A mission to the Milanow race and the central tribes of Borneo was first projected in 1864, but want of agents has prevented its establishment [38].

The Rev. W. Crossland, who visited the Rejang River in 1869, testified to the extensive opening for work among the Milanows. Contact with the Malays had given them some desire for the knowledge and worship of God, yet they seemed for the most part repelled rather than drawn to Mahommedanism [39].

The Rev. C. S. Bubb of Banting had in 1878 a Milanow servant-boy under Christian instruction [40].

and Malays, to none of whom had the Gospel been proclaimed before. The Dyaks (of the Sebuyow and Balow tribes) seemed willing to receive instruction, and in January 1853 a Mission was opened in the district by the Rev. W. H. Gomes. Two years later the population was increased by a migration of Malays and Lara Dyaks from Sambos to take shelter under Rajah Brooke's Government. Mr. Gomes' labours were at first thwarted by Mahommedan influence, but on Whitsunday 1855 eight of his converts were baptized at Sarawak [41]; and on August 19 in the same year a church was opened, it being the second erected in Sarawak province [42]. The Dyaks listened with interest to instruction "when they found our account of the creation and fall of man corresponded in some measure with their own traditions," and the Gospel gradually gained ground [43].

In return for a house erected for him by one tribe (the Salakows), in 1861, he offered remuneration, but the whole tribe decided that as his visiting them was in itself a token of his affection for them, the money should be returned with an apology. When the decision was expressed an influential man

"jumped up from his seat in great excitement, threw down on the mat, before the assembled Dyaks, the sheets of paper on which were printed the Ten Commandments, the Lord's Prayer, and the Creed, from which he had been learning, and said, 'This is worth more than any wages he can give us. Has anybody hitherto come to teach us the truths which now, for the first time, we are taught by him? Did not our former masters come to us only to plunder and tyrannise over us? Rather than look for remuneration, we ought to be thankful that he comes to us at all, and to remember that the wish to have a house here is in itself a proof of his affection for us'" [44].

On September 2, 1863, Bishop McDougall consecrated the reconstructed church at Lundu, which was filled with natives, seventy-five being baptized converts, in the place where fifteen years before he paid the first visit to "a heathen warlike, head-taking tribe." After the consecration Holy Communion was administered to thirty-six communicants, and eleven persons were confirmed and seven baptized [45].

The next three years saw remarkable progress, the principal women and the chiefs of the three Dyak tribes being among those who embraced Christianity [46]. At Sedumak, an out-station begun in the face of ill-will and opposition in 1862, there were 103 converts in 1866, and the work had become firmly established [47].

Only a small portion of the Salakows lived in the Sarawak territory, but the diffusion of "a considerable knowledge of Christianity" in the adjoining countries of Samboo and Pontianak, under Dutch rule, had in 1868 resulted from an interchange of visits between the converts and the other members of the tribe [48].

Under the Rev. J. L. Zehnder good progress was made also among the Lara Dyaks during the next eight years [49].

QUOP, with **MURDANG** and **SENTAH**, 1859–92.

The Mission begun in this district by the Rev. W. Chalmers [now Bishop of Goulburn] about 1859 [50], made such progress under the Revs. F. W. Abé and J. L. Zehnder that by 1863 the Chiefs of Quop and Murdang had been baptized and were using their influence to bring

their tribes to baptism [51]; and six years later the entire population of Quop, with the exception of four old people, had become Christian [52].

The average attendance at the daily service was now from 70 to 100, and a great moral, social and religious advance had taken place among the Dyak, immoral customs being "rarely heard of" and Christian services taking the place of heathen customs [53].

When in 1873 some of the old people returned to heathen rites the young Christians, though persecuted, would not join them [54].

In 1874 Ah Luk, the first Chinese baptized by Bishop McDougall [in Sarawak], was (after ten years' lay service) ordained deacon [55], and as such he still continues to labour in the Mission [56].

The Rev. C. W. FOWLER, who since 1882 has had charge of the district, and under whom the work is being extended, states that among the elder Dyaks superstition appears almost ineradicable. But the converts, though poor, are willing to undertake any Church work, and their contributions "put many an English parish to shame." Those who possess pepper gardens agreed in 1888 to devote a tenth of the proceeds to the Church [57].

UNDOP, 1863–92.

Visiting the River Undop (a branch of the Sakarran River) in 1863 for the purpose of opening a Mission, the Rev. W. CROSSLAND was well welcomed by the chief and the people, who promised to regard his preaching and help to supply his wants [58].

Three years later eleven Dyaks were confirmed, and though the people who had removed to this centre from the higher grounds at the request of the Government had become unsettled, wishing to return [59], the Mission was persevered in, and remarkable progress was achieved in a boarding school for Chinese and Dyak-Chinese boys opened at Sabu in 1868 [60].

When in 1870 small-pox broke out, Mr. Crossland, urged by the head-men, inoculated 700 of the tribe and attended them all. It took him three months, and 10 per cent. died. The Dyak custom was to run away and leave their sick to live or die, and the dead bodies to be devoured by the wild pigs; but in this instance nothing could exceed the care which the people took of their sick or with which they buried the dead. The ministerial work of the Missionary was promoted by his medical skill; the converts showed zeal in putting down head-hunting [61]; and in 1878 the people had been brought to commence the annual tillage of their farms by a service in church in lieu of their customary "bird-omens" and other superstitions [62].

In 1886 some of the Undop Dyaks, after consulting the head of the Saribas Dyaks as to his opinion of Christianity, came to the Missionary and said: "*The Orang Kaya has convinced us. Teach us to pray. Teach us to worship God. We wish to put ourselves under your guidance in these matters for the future.*" The result was the baptism of the whole village, and other villages hearing of it, asked for teachers. "This" (said the Bishop of Singapore) "is some of the fruit that has come from the seed which was planted in that Saribas heart some twenty years ago" [63].

KRIAN, 1870–92.

In 1870 the Rev. J. PERHAM was appointed to the Krian River district, in which 200 Christians of the Saribas tribe were being taught by Catechist Buda, their old chief's son [64].

The faith of the converts was not proof against the reverses of fortune, hence in 1873 old heathen customs were resorted to [65 and 66].

When from the examples of the faithful few it was seen that no peculiar disaster resulted from the profession of Christianity, but that "paddy" would "grow as usual," the confidence of the people returned, and by 1876 the work, which the Missionary at one time almost despaired of, was bearing good fruit [67].

A church was built and consecrated in 1877 [68], and in 1886 Temudok became the new headquarters of the Mission [69].

BANTING, or **SAKARRAN**, 1851–92.

Between two tributaries of the River Batang Lupar (east of Sarawak)—the Linga and the Sakarran—a Mission Station called Banting was opened by the Rev. W. CHAMBERS in 1851. The first celebration of Christmas in 1855 drew all the Christians with their friends from twenty miles around [70].

In 1856 a church was erected [71], and though the population was for some years in a "floating condition," numbers daily visited the Clergy, and considerable progress was made.

Some of the converts, as already shown [p. 686], became effective voluntary evangelists [72], and in 1869 one of the leaders of the most formidable head-taking expeditions in the country told the Rev. W. R. MESNEY that he did not see how the blackened heads which were the most prized possession of every Dyak house could be allowed to remain much longer unburied, and the opposition of the heathen majority did not wholly prevent this being done in the next three years [73].

In 1870–1 many converts were confirmed at Saruai and Simambo, in prayer-houses erected by themselves. Among them was a Catechist's wife ("Indum," a Dyak), who exercised a powerful influence over the women in her own village, and whom the Bishop "heard read her beloved Gospel with the correct, unaffected and simple pronunciation of an English lady" [74].

In 1872 some of the chief men, including two famous old warriors, waited on the Bishop and spoke boldly against the heathen practices of their nation, and a successful stand was made against the custom of burying a live new-born infant with its dead mother [75].

The Mission has continued to make good progress notwithstanding the hindrances arising from the migratory habits and the superstitions of the people [76], and in 1885 the Rev. J. PERHAM reported that "at Saribas more than anywhere else" the seeds of Christian truth spread of themselves, and before the arrival of the authorised teacher" [77].

Steps are now (1892) being taken to make Banting the headquarters of the department for training Dyak catechists and schoolmasters in the province [78].

SKERANG, 1887–92.

The Skerangs, the last of the Dyak tribes to submit to the Rajah of Sarawak, having spontaneously asked the Bishop of Singapore for a teacher, a mission was opened among them on April 28, 1887, by the Rev. F. W. LEGGATT. The Skerangs were formerly notorious as head-takers, and their "awful" moral condition when Mr Leggatt arrived was in striking contrast to those who (as at Banting) had been under Missionary influence, and a few of whom assisted at the opening of the Mission. All the Skerangs were quite ignorant of Christianity, and it was doubtful "whether any single one of them ever heard of the existence of it. Two or three of them had declared their intention of becoming Christians, "but the majority were very unsatisfactory" when, in August, Sumbang, the chief, returned from a gutta-percha expedition. Calling on Mr. Leggatt, he said, "Tuan, my people have been telling me about this 'sembeyang' (worship) which you have come here to teach us; but I want to hear all about it from you." After several conversations the old chief at last one evening said:—

"Well, I have tried the birds, and I have tried the spirits. I have listened to the voices of the one, and have attended to the demands of the other, and made offerings to them; but I never could see that I gained any benefit from them, and now I shall have no more to do with them. I shall become a Christian."

The result was a council of the whole house, at which they all resolved to become Christians, and on the Feast of St. Michael and All Angels thirty-five were baptized by the Bishop, others being kept back for further instruction [79].

During a visitation of cholera in the next year (1888) some of the Christians, in the absence of Mr. Leggatt, were frightened into erecting an altar to propitiate the spirit who was supposed to cause the sickness. Mr. Leggatt destroyed the altar and told them that if they rebuilt it he would not hold services for them again. The people submitted to his ruling, and a few months later, at their own request, a service was held in church for the blessing of the seed which they were about to sow. Some of them said of the service, "How fit and proper! Nothing in our old rites was like this" [80].

STATISTICS (1892), Province of Sarawak.—Returns incomplete: Number of Christians, about 3,000; Clergymen, 8.

References (Province of Sarawak).—[1] Borneo Church Mission Committee Book, pp. 1–2, 4, 76–7; Jo., V. 45, p. 325; Jo., V. 46, p. 147; Q.P., July 1847, p. 14; Q.P., April 1853, p. 1; M.R. 1853, p. 166; R. 1867, p. 125; R. 1881, p. 53. [2] Q.P., July 1847, pp. 14, 15. [3] Borneo Church Mission Committee Book, pp. 1, 15, 20–2; Jo. V. 45, p. 325; Q.P., April 1853, p. 1; R. 1867, pp. 125–6. [4] R. 1867, p. 126; Q.P., April 1853, pp. 2–4. [4*a*] Mrs. McDougall's "Letters from Sarawak," 1854, pp. 85–7. [5] R. 1867, p. 125. [6] Jo., V. 46, pp. 147, 265, 277–8; Q.P., April 1853, p. 4; R. 1867, p. 126. [7] R. 1867, pp. 126–7. [8] Borneo Church Mission Committee Book, pp. 71–85; Jo., V. 46, pp. 327–8; R. 1853, pp. 28, 81; R. 1867, p. 127; R. 1881, p. 53. [9] Jo., V. 46, p. 272; Jo., V. 47, p. 87; R. 1855, pp. 125–6; R. 1867, p. 127. [9*a*] Jo., V. 54, p. 89. [10] R. 1856, p. 125; R. 1867, p. 127. [11] R. 1855, p. 127; R. 1856, pp. 125–6; R. 1867, p. 127. [12] R. 1857, pp. 110–14; M.F. 1857, pp. 166–7; R. 1858, p. 115; R. 1867, pp. 127–8; Borneo Historical Sketch, p.10. [13] R. 1857, p. 115; R. 1858, pp. 115–6; R. 1867, p. 128. [14] R. 1860, pp. 158–9; R. 1867, p. 128. [15] R. 1861, p. 180; R. 1867, pp. 128–9; R. 1860, p. 161; R. 1861, p. 180; R. 1867, pp. 128–30. [16] Jo., Feb. 20, 1863; *see also* R. 1863, p. 107. [17] Sarawak Synod Proceedings 1864, and R. 1866, p. 147. [18] R. 1867, pp. 130–1; R. 1869,

pp. 123–4. [19] R. 1867, p. 130; R. 1864, pp. 137–8. [20] R. 1863, pp. 102–4; R. 1864, p. 137; R. 1865, p. 141. [21] R. 1863, pp. 102–4; R. 1865, p. 140; R. 1866, pp. 147–8; R. 1867, p. 131. [22] R. 1864, p. 137; R. 1865, p. 140; R. 1866, p. 148; R. 1867, p. 131. [23] R. 1865, p. 140. [24] R. 1867, p. 131. [24*a*] Mrs. McDougall's "Letters from Sarawak," 1854, p. 96. [25] R. 1867, p. 132; R. 1868, pp. 98, 100. [26] R. 1870, p. 97; I MSS., V. 7, p. 140. [27] Bishop McDougall's Speech at Salisbury. [28] R. 1867, pp. 131–2. [29] R. 1884, p. 46. [30] R. 1878, p. 41; R. 1879, p. 41. [31] *See* p. 699 of this book, and I MSS., V. 7, p. 314. [32] R. 1880, p. 28; R. 1881, p. 33. [33] I MSS., V. 7, p. 320. [34] M.F. 1888, p. 279. [34*a*] R. 1891, p. 61. [35] R. 1884, p. 46. [36] M.F. 1888, p. 279. [37] R. 1872, p. 83; R. 1875, p. 40; R. 1877, p. 32; R. 1882, p. 42; R. 1891, p. 63. [38] R. 1864, p. 137; R. 1865, p. 139; R. 1866, p. 152; R. 1877, p. 32; R. 1878, p. 40. [39] R. 1869, p. 125. [40] R. 1873, p. 87. [41] R. 1855, pp. 126–7; Q.P., February 1864, p. 2. [42] Q.P., July 1856, p. 2. [43] R. 1857, p. 115; R. 1858, pp. 119–20; Q.P., July 1859, p. 2; R. 1859, p. 124; R. 1860, p. 161. [44] R. 1861, p. 181. [45] R. 1863–4, pp. 122–3; Q.P., February 1864, pp. 2–4: *see also* R. 1862, p. 175. [46] R. 1864, pp. 137–9; R. 1865, p. 141. [47] R. 1866, p. 151. [48] R. 1868, p. 98. [49] R. 1869, p. 123; R. 1872, p. 82; R. 1873, p. 88; R. 1875, p. 40; R. 1876, pp. 38–9. [50] Q.P., July 1859, p. 2. [51] R. 1863, p. 105. [52] R. 1869, p. 125; *see also* R. 1865, p. 139. [53] R. 1870, pp. 98–9; R. 1871, p. 120. [54] R. 1873, p. 87. [55] R. 1864, p. 141; R. 1874, p. 38. [56] R. 1875, p. 39; R. 1891, p. 63. [57] R. 1882, p. 42; R. 1886, p. 52; M.F. 1888, pp. 183–4; R. 1888, pp. 64–5; M.F. 1890, p. 39. [58] R. 1868, pp. 104–5. [59] R. 1866, p. 149. [60] R. 1868, p. 94; R. 1869, pp. 124–5. [61] R. 1871, pp. 85–6; R. 1872, p. 83. [62] R. 1873, p. 87. [63] R. 1886, pp. 52–3. [64] R. 1870, p. 100. [65] R. 1873, pp. 88–9; R. 1874, p. 38. [66] R. 1874, p. 38. [67] R. 1876, p. 38. [68] R. 1877, p. 33. [69] R. 1886, p. 51. [70] R. 1852, p. 120; R. 1855, p. 126; Q.P., April 1852 and July 1856. [71] R. 1856, p. 127. [72] R. 1857, p. 115; R. 1859, pp. 122–3; R. 1860, p. 158; R. 1865, p. 141; R. 1866, pp. 148–51; R. 1867, pp. 130–1; R. 1869, p. 122. [73] R. 1869, p. 122; R. 1873, p. 83. [74] R. 1870, pp. 99–100; R. 1871, pp. 121–2. [75] R. 1872, p. 83. [76] R. 1880, p. 45; M.F. 1888, p. 184. [77] R. 1885, pp. 51–2. [78] R. 1891, p. 78. [79] R. 1883, p. 49; R. 1887, pp. 48–51; M.F. 1888, pp. 181, 279. [80] R. 1888, p. 67.

(II.) NORTH BORNEO [*see* p. 682].

As a result of a visit of the Bishop of Singapore to Sandakan (the capital of North Borneo) in 1882, the residents began to raise funds for building a church, and the Governor (Mr. Treacher) and other officials to hold lay services regularly [1]; and in 1883 a Chinese catechist of the Society was sent from Kuching to the North Borneo Company's settlements, "where he was welcomed by a considerable party of Chinese Christians . . . settled there" [2]. With the aid of certain members of the Company the Society in 1888 sent the Rev. W. H. Elton from England to establish a Mission both among the Europeans and the Natives [3]. Until Mr. Elton landed at Sandakan, on September 2, no clergyman of the Church of England, except occasionally the Bishop and a Naval Chaplain, had ever visited the region [4], and at the first celebration of the Holy Communion (on Sunday, September 9, 1888) "there were only three persons present, but in the evening the little bungalow" in which service was held was full. The town of Sandakan is prettily situated in a basin of hills about two miles inside the fine harbour from which it takes its name. When Mr. Elton arrived there were about fifty European residents and a mixed native population of about 5,000. The tribes on the sea-coast, called "Bajans," are chiefly of Malay origin. They live mostly in boats, and earn a livelihood by fishing, &c. In the interior the main portion of the population are the "Dusuns," who are partly of Chinese origin. "They are, for the most part, quiet and orderly, but indulge in occasional head-hunting raids." Some of the tribes, especially those near the sea coast, had become Mahommedans, but those in the interior offer a good

field for Missionary work. At Sandakan a school for Chinese and Malays was at once started, and on Palm Sunday 1889 a school-church was opened for the use of both English and natives [5].

On his way from England in 1888 Mr. Elton sought out some "Hakka Christians" (Chinese) in Kudat, a settlement 150 miles north-west of Sandakan. At a subsequent visit in 1889 to their village in the jungle, although they had only fifteen minutes' notice of his arrival, all that were there (some 40) "left their work" and assembled for service, bringing four infants for baptism. Six months later, over 100 met Mr. Elton in a carpenter's shop, where "a most interesting service" was held, one infirm old man being brought on the back of another, and $100 was promised for a church. By 1890 there were 1,000 Hakka Chinese in Kudat, of whom 600 were Christians, though belonging to various Missions, such as the Basel, the Berlin, the C.M.S., Wesleyan, and Baptist, and were urgent in desiring a Church pastor. In September of that year their school-church, "full to overflowing," was opened by the Bishop, and arrangements were made for stationing Mr. Richards there [6]. Mr. Elton describes the work among the Chinese as "most encouraging. They are a hard-working set of people, and are singularly earnest in their religion when once they become Christians" [7]. He himself has made his influence felt "in all parts of the" [North Borneo] "Company's possessions, and is constantly receiving encouraging signs that his labours are appreciated" [8].

References (North Borneo).—[1] I MSS., V. 7, pp. 376–8; R. 1882, pp. 44–5. [2] I MSS., V. 7, p. 371; R. 1883, p. 49. [3] I MSS., V. 7, pp. 385–92; do., V. 8, pp. 310, 337, 345; Applications Committee Report, 1885, p. 6; M.F. 1888, p. 280; R. 1886, p. 67. [4] I MSS., V. 7, p. 440; R. 1890, p. 62; M.F. 1890, p. 19; R. 1891, p. 61. [5] R. 1888, pp. 67–8; R. 1889, p. 60; R. 1890, p. 63; M.F. 1890, pp. 18–23; I MSS., V. 7, pp. 445–6. [6] I MSS., V. 7, pp. 446–7, 452–3, 462, 472, 475, 478; do., V. 8, p. 348; M.F. 1889, p. 353; M.F. 1890, pp. 18–21, 425–6; R. 1890, pp. 62–4. [7] R. 1890, p. 64; *see also* R. 1891, pp. 64–5. [8] R. 1891, p. 61; I MSS., V. 7, p. 478.

(III.) LABUAN.

The island of Labuan (*area*, 30 square miles), situated about six miles off the north-west coast of Borneo, and distant 300 miles from Sandakan, was uninhabited when ceded to Great Britain by the Sultan of Borneo in 1846. It was occupied in 1848, and the inhabitants are now chiefly Malays from Borneo and Chinese.

On December 18, 1866, the BISHOP OF LABUAN consecrated, under the name of "St. Saviour's," a church which had been erected at Labuan during the previous two years under the Rev. J. MORETON, Government Chaplain [1]. After the withdrawal of the Chaplain, the Acting Governor, the Hon. A. Hamilton, in "a noble example of faith and perseverance" (and since 1882 under the Bishop's licence), held "a lay service in the church every Sunday" for nine years (1880–9), although the congregation averaged "from one to six only." In 1889 Labuan was placed in charge of the Rev. W. H. ELTON, the Society's Missionary in North Borneo. Labuan had then become "a mere shadow of its former self," containing only about six Europeans and 5,000 natives, but with the re-working of the fine coal mines in the island the population has begun to increase. One of Mr. Elton's first objects was to erect a school-church in place of "the pretty little

wooden church" destroyed by a jungle fire in 1889 [2], but the new building had no sooner been finished than it was demolished by a storm in 1891, and the work of reconstruction had to be begun once more [3].

References (Labuan).—[1] R. 1864, p. 137; R. 1865, p. 141; R. 1866, p. 148. [2] I MSS., V. 7, pp. 220, 225, 446; R. 1882, p. 44; R. 1889, p. 59; M.F. 1889, p. 353; M.F. 1890, pp. 18, 20, 426; R. 1890, p. 64; R. 1891, p. 65. [3] I MSS., V. 7, p. 502; R. 1891, p. 65.

STATISTICS, 1892 (North Borneo).—Christians, 750; Communicants, 140; Clergymen, 2.

CHAPTER LXXXVII.

PART II.—THE STRAITS SETTLEMENTS.

THESE settlements are distributed along the west and south coasts of the Malay Peninsula (Straits of Malacca), and consist of the islands of Singapore [p. 696], Penang [p. 699], and Pankor, with the districts of Malacca [p. 699], Province Wellesley [p. 700], and the Dindings* on the mainland, besides which there are the protected States of Perak, Selangor, and Sunjei Ujong [p. 701].

THE Society's work in the Straits Settlements began at Singapore in 1861, but the Missionary, the Rev. E. VENN, died in 1866 "before it was possible for there to be much result from his work." At that time "Missionary work in the Straits Settlements was in a very languid condition." "The Indian custom of appointing chaplains to the various stations for short periods and then recalling them to India" had prevented their engaging in Mission work themselves, and "in Penang nothing was being attempted," while in Malacca "the traces of the London Missionary Society's labours . . . were fast dying out." On the transfer of the Settlements from the Government of India to the rule of the Colonial Office in 1867 "the Chaplains were made permanent incumbents," and in 1869 the Settlements were detached from the See of Calcutta and placed under the Bishop of Labuan, himself a Missionary of the Society. Application for help to the Society was "generously responded to"; the Singapore Mission was revived in 1872 [*see* p. 696], and others taken up or started at Penang in 1871 [p. 699], Province Wellesley in 1879 [p. 700], Selangor in 1887 [p. 701], and Perak in 1884 [p. 701].

Reviewing what had been undertaken up to 1884 the Bishop of Singapore said:—

"All this widespread Missionary action could hardly have been attempted without the aid of the Society. It is true that the greater part of the money employed is raised from local sources, but in every case it is not only that local effort has been supplemented by the Society's grants, but that that effort, in all probability, would never have been made if it had not been encouraged by the promise of the Society's aid to make it effectual.

"Of all the good work done by the Society in this Diocese none seems to me more valuable than that which it does in the way of helping small communities of Englishmen to provide for themselves the ministrations of God's Word and

* The DINDINGS territory consists of the island of Pulau Pankor and a strip of the mainland about 80 miles south of Penang, and was acquired by England in 1874 for the protection of British interests.

Sacraments, and to enable their heathen neighbours to hear of God in Christ" [1].

The latter (in the Straits) consist principally of Chinese, Dyak-Chinese, Malays, and Tamils [2].

The general appreciation of the work of the Church of England has been demonstrated by the fact that when in 1881 the disestablishment and disendowment of the Church was decreed by the Home Government the proposal was "unanimously repudiated by the Legislative Council of Singapore"—the four Nonconformist members of which, and the Roman Catholic Governor, being forward in objecting to it; and as "all classes of the community were anxious for the continuance of the previous state of things" the decree was revoked [3].

References (The Straits Settlements).—[1] I MSS., V. 7, pp. 380–1; R. 1884, pp. 44–5; *see also* M.F. 1888, p. 279. [2] R. 1890, p. 58, and pp. 696–702 of this book. [3] I MSS., V. 7, p. 331; M.F. 1882, pp. 203, 301–2.

SINGAPORE (*area*, 206 miles) is an island situated at the southern extremity of the Malay Peninsula. Taken by the King of Java in 1252 and abandoned in the 14th century, it remained independent and scarcely inhabited until 1819, when by treaty with the Malayan princes it was acquired for England, under whom it has become the great commercial and shipping emporium for the East. For four years it was subordinate to Bencoolen* in Sumatra, and then (1823) to Bengal until 1826, when it was incorporated with Penang and Malacca, the seat of Government being transferred to it in 1831. A number of small islands adjacent to Singapore are included in the settlement.

In 1856 or 1857 a Mission was established in Singapore to enable the congregation of St. Andrew's Church to discharge the duty of making the Gospel known to the heathen around. The Mission was under the management of a local Committee and entirely supported by voluntary contributions; and by 1859 some sixty Chinese and Tamil converts had been gathered in a wooden chapel, and a Tamil and a Chinese catechist were being employed under the superintendence of the Government Chaplain, the Rev. T. C. Smyth. From his ignorance of the language and his increasing duties as Chaplain Mr. Smyth could not exercise satisfactory supervision, and he therefore applied to the Society to send out a Missionary for the work, there being already 40,000 Chinese "of a kind peculiarly free of access" resident in the settlement [1].

S.P.G. Period (1861–92).—The Society complied with the request by sending out the Rev. E. S. Venn in 1861 [2]. The Tamil and Chinese congregations received him "with affection," and for five years he laboured among them and the heathen with singular zeal and humility and with encouraging success [3]. After his death in 1866 the Mission remained without the superintendence of a resident Missionary until 1872, when an efficient successor was found in the Rev. W. H. Gomes [4]. In the meantime, partly by the Society's efforts, the Straits Settlements had been separated from the Diocese of Calcutta and placed under the jurisdiction of the Bishop of Labuan, of which See St. Andrew's Church, Singapore, was

* Exchanged for Malacca in 1824.

"formally declared the Cathedral" on December 20, 1870, the building being then "the most striking and beautiful church east of the Cape" [5].

On Mr. Gomes' arrival he found "only one Chinese catechist at work, with very few attendants at the *one* service held on Sunday." The work among the Tamils had been given up, and the Mission was in debt, the European residents having refused support unless proper supervision was guaranteed. Besides the immigrants from China and South India the Eurasians and "Straits-born" Chinese (who speak Malay) demanded attention.

Efforts were at once directed towards holding services in the three languages—Malay, Chinese, and Tamil—and Mr. Gomes soon had a large staff of teachers and catechists working under him [6]. The Straits Government having granted land for the erection of Mission buildings, a beautiful school-chapel was opened in 1875, to which the Chinese and Tamil congregations contributed over $200, some of them giving a month's wages [7]. Among the Chinese gambier and pepper planters at Jurong a branch station was opened in the next year under peculiar circumstances. A planter, who had resided at Jurong for twelve years, came to the Missionary seeking for instruction, and requesting that a catechist should be sent to teach his people. He had been a great opponent of Christianity, and in trying to the utmost of his power to check its spread among his countrymen had been guilty of tyranny and oppression towards those who had embraced it. But God was pleased to lead him to the truth, and convince him of the sinfulness of his past life. "He said that, notwithstanding his wickedness, God had prospered him, and he was therefore anxious to spend and be spent in His service." At his own expense he now built a chapel on his estate to help in spreading the Gospel among his countrymen scattered over the different plantations. This chapel was afterwards replaced by a substantial church ("St. John's"), which was built by donations from friends [8].

In 1877 a new house was begun in Singapore to serve as a residence for the Missionary and as a home for Divinity students to be prepared for the work of catechists, who were much needed [9].

Besides this Home and a very efficient day school for boys [10] there is "St. Andrew's House," established in 1888 in order "to provide a Christian home for boys who come from a distance to attend any of the schools in the place, and also for such poor boys, orphans, and others, as can be maintained either as foundationers of the Raffles Institution or by private charity." The teaching in the Government schools being purely secular, it was felt necessary to provide this means of Christian instruction, and boys have been received from Penang, Malacca, Johore, Perak, Saigon, Siam, and Borneo, the Mission chapel being used as the school-chapel daily [11]. The boarders of St. Andrew's House also attend the daily morning service, which is in English and open to Europeans as well as English-speaking natives. On Sundays services are held in Chinese, Tamil, and Malay. There are so many dialects, or rather languages, spoken by the different Chinese who come to the Straits, that there is considerable difficulty in making the service intelligible to the mixed congregation which attends it. It is partially met by the prayers being said in one dialect,

the lessons read in two others, while the sermon is preached in Hokien, and rendered by the catechist into Cantonese.

Instead of having one Chinese catechist with a knowledge of several dialects, Mr. Gomes' plan has been to choose from the converts such as show fitness for teaching, and thus, for the same amount as was paid hitherto to one man of varied acquirements, five catechists were in 1890 "engaged in preaching the Gospel to their respective countrymen—Hakkas, Macaos, Hokiens, Teyecheus and Hylams," and good proof has been given of "their earnest and persevering labours." Similar work is carried on among the Tamils and Malay-speaking peoples. By means of his translations into Malay and "Hokien colloquial," using Roman characters in both instances [*see* pp. 806, 809], Mr. Gomes has enabled those Malays and Straits-born Chinese who can speak their respective languages but can read only in the Roman characters to join in the services of the Church [12].

Besides the money given for the current expenses of the Mission, the native congregation contributes liberally for the sick and needy, the burial of poor Christians, and the maintenance of the chapels. Efforts are also being made to make the Mission eventually self-supporting. One of the catechists, Chin Sin Wha, who had been instrumental in bringing many of his countrymen to Christ, left at his death in 1882 all that he had—about $300—to be invested for the benefit of the Mission. Other Chinese Christians have bequeathed smaller amounts, and donations have been received for the same purpose [13].

With a changing population like that in Singapore it is difficult to calculate numerically the results of the Mission. Chinese and Tamils reside there for a time and then leave for more lucrative employment elsewhere. Up to 1890 there had been 356 baptisms, most of them adult [14].

"*If*" (added Mr. Gomes in that year) "half of these represented resident families, what a growing congregation we should have! With the exception of some Straits-born Chinese, the others have left. But this very fact gives an additional importance to Singapore as a Mission station. We are instrumental in preparing evangelists to carry the news of salvation to the heathen in other countries. Those who leave us, the baptized as well as catechumens, do so under a promise to read and expound the Scriptures to the best of their power to their countrymen wherever they may be placed. And we have had gratifying proof that this has been done with good result in several instances" [15].

In one instance a Missionary from China told Mr. Gomes that in the interior of that country "he met with some persons, who informed him that their first knowledge of the truth was derived from Christians who had returned to China from Singapore [16].

References (Singapore).—[1] R. 1859, pp. 97–8; M.F. 1890, p. 348. [2] R. 1859, p. 98; Jo., April 15, 1859; R. 1861, pp. 26, 150, 182. [3] R. 1862, p. 149; R. 1863, pp. 93–4; Q.P., May 1863; R. 1863–4, p. 100; R. 1864, p. 111; R. 1865, p. 117; R. 1866, p. 126. [4] R. 1866, p. 126; R. 1867, p. 110; R. 1872, pp. 83–4; Applications Committee Report, 1870, pp. 7, 8. [5] Jo., June 18, July 16, 1869; R. 1870, p. 100; R. 1871, p. 122; R. 1884, p. 45. [6] I MSS., V. 7, pp. 195, 199, 200, 208, 214, 394; R. 1872, p. 84; R. 1885, p. 52; M.F. 1890, p. 349. [7] R. 1873, p. 89; R. 1874, p. 39; R. 1875, p. 41; M.F. 1890, p. 349; I MSS., V. 7, pp. 237, 240–1, 252. [8] R. 1876, pp. 37–8; R. 1890, p. 59; M.F. 1890, pp. 349–50. [9] R. 1876, p. 38; R. 1877, p. 33; R. 1884, p. 45. [10] R. 1877, p. 33; R. 1888, p. 63; M.F. 1890, p. 350. [11] M.F. 1890, p. 350; R. 1890, pp. 59–60; R. 1891, pp. 62–3. [12] R. 1886, pp. 53–4; R. 1889, p. 60; I MSS., V. 7, p. 449; R. 1888, pp. 62–3;

R. 1890, p. 60; M.F. 1890, pp. 350–1. [13] R. 1886, p. 54; M.F. 1890, p. 351; R. 1890, p. 60. [14] R. 1880, p. 45; M.F. 1888, p. 279; R. 1888, p. 63; R. 1890, pp. 60–1; M.F. 1890, p. 352. [15] R. 1890, p. 61; R. 1888, p. 63. [16] R. 1888, p. 63.

STATISTICS, 1892 (Singapore).—Christians, about 200; Communicants, 140; Clergymen, 1.

MALACCA (*area*, 659 square miles) was taken by the Portuguese in 1511, yielded to the Dutch in 1641, and to the English in 1795, who restored it to the Dutch in 1818 and finally acquired it in 1824. Under the Portuguese it was once the great commercial centre of the East, but its trade gradually declined, and on the establishment of Penang almost ceased.

From 1860 to December 1868 the Society assisted in the maintenance of a Girls' School at Malacca, which under Miss J. Williams proved "of great benefit to the rising generation of young women" there, from 40 to 50 of whom (of Chinese and various races) were instructed annually [1]. On her resignation shortly after 1868 the school was carried on by local effort [2]. In January 1871 the BISHOP OF LABUAN confirmed four Chinese at Malacca—the first-fruits of a Mission which had been set on foot a few months before (or in 1869) by the Chaplain, the Rev. G. F. HOSE [3]. The support of a Chinese catechist, at first derived from local sources, was afterwards undertaken by the Society [4]; but the Mission has suffered from the frequent change of Chaplains [5].

References (Malacca).—[1] Jo., December 21, 1860; M.F. 1861, p. 24; R. 1863, pp. 94, 111; R. 1863–4, p. 100; R. 1865, p. 117; I MSS., V. 7, pp. 302, 304–5; do., V. 8, pp. 196, 271. [2] I MSS., V. 7, pp. 304–5. [3] R. 1871, p. 122; I MSS., V. 7, p. 380. [4] R. 1871, p. 122; R. 1872, p. 83; R. 1880, p. 45. [5] R. 1884, p. 45; I MSS., V 7, pp. 370, 380.

PENANG, or Prince of Wales Island (*area*, 107 square miles), was ceded to England by the Rajah of Kedah in 1785. In 1805 it was made a separate Presidency under the East India Company, and in 1826 Malacca and Singapore were united with it under one Government.

For the Tamils in Penang a native catechist (Mr. R. BALAVENDRUM) was engaged by the Chaplain, the Rev. J. MORETON,* in 1871. His support, at first provided from local sources [1], was partly undertaken by the Society in 1880 (after his ordination) [2]. Under the superintendence of the Chaplains, Mr. Balavendrum's work has been "eminently successful" among his countrymen [3]; and (to quote the words of the Bishop of Singapore in 1882 and 1884) "he has won the respect of all the English residents as well as of his Tamil congregation" [4]. On the occasion of a Hindu festival in 1885 his new converts accompanied him and the Mission agents, and "taking their place in the crowd, for three days expounded to the people the simple truths of the Gospel and distributed portions of the Holy Scriptures." On similar occasions in previous years such appeals led to frequent interruptions, but now the truth of Christianity was admitted although Christianity itself might not be embraced [5]. In 1886 a Mission chapel was erected [6], and in 1887 a Chinese department was added to the Mission through the instrumentality of the Chaplain, the Rev. L. C. BIGGS [7], and about two years later three Chinese were confirmed.

* A sustentation fund for the Chaplaincy, begun by Mr. Moreton, was estimated to have reached $3,000 in 1882 [1*a*].

STATISTICS, 1892 (Penang).—Christians, 250; Communicants, 55; Clergymen, 1.

References (Penang).—[1] R. 1871, p. 122; R. 1872, p. 88; R. 1884, p. 45; I MSS., V. 7, pp. 191–2, 336; M.F. 1891, p. 276. [1*a*] I MSS., V. 7, pp. 333–5. [2] I MSS., V. 8, p. 270. [3] I MSS., V. 7, p. 380; R. 1882, p. 41; R. 1884, p. 45; R. 1886, p. 51; R. 1888, p. 63; R. 1889, p. 62. [4] I MSS., V. 7, pp. 338, 370; R. 1885, p. 49. [5] R. 1885, p. 52. [6] I MSS., V. 7, p. 403; do., V. 8, p. 322. [7] R. 1884, p. 45; R. 1888, p. 64; M.F. 1888, p. 187; R. 1889, p. 62.

PROVINCE WELLESLEY (*area*, 270 square miles) is a slip of the mainland opposite Penang, and was acquired by England from the Rajah in 1798.

The need of Missions in the Malayan Peninsula, both for Europeans and for the Malay, Chinese, and Tamil labourers, &c., was brought before the Society in 1871 and in 1874 by the Rev. J. MORETON, then Chaplain of Penang and formerly an S.P.G. Missionary in Newfoundland. In Province Wellesley more than two-thirds of the Englishmen were Churchmen, but as the visits of the Penang Chaplains had almost ceased and there were no other opportunities of worship than those afforded by a Presbyterian Missionary or by going to Penang, many of them attended the Presbyterian services [1]. In 1876 the Society set apart a grant for a Missionary Chaplain in Province Wellesley. In February 1879 the post was undertaken by the Rev. H. McD. COURTNEY, his support being partly provided for locally [2], and a Presbyterian Committee in Penang contributing £200 a year to the Mission, the latter aid being continued up to 1890 [2*a*]. The European residents, both Government officials and sugar planters, warmly welcomed Mr. Courtney, but they were so widely scattered that it was practically impossible for the several little communities to gather together at any one centre every week. Services were therefore arranged for them at several centres—in police stations, court-houses, or drawing-rooms, as was most convenient—in addition to Bukit Tengah, his headquarters, where, and at several out-stations, Mission work was organised among the Tamil immigrants also. A Boarding School was formed at Bukit Tengah, and the Government secular schools being put to a great extent under his direction, and the planters securing his superintendence for those which they had established for their own coolies, a staff of catechists and schoolmasters was soon at work, and Mr. Courtney himself made good progress in the Tamil and Malay languages. Excellent work had been done and arrangements were being made for the erection of a church at Bukit Tengah when Mr. Courtney was attacked by abscess on the liver and died on July 30, 1888, after a short illness [3]. His successor, the Rev. W. HORSFALL, had not been at work six months (1891) when owing to the failure of a local banking firm all the Mission funds ($1,533) were lost, with a house and 25 acres of land "which had never been made over in legal form." To prevent the collapse of the Mission the existing Mission Committee (a mixed body of Presbyterians and Churchmen) handed over their property for the use of the Mission to a distinctly Church Committee [4]. Mr. Horsfall left for Australia in 1892 [5]. His place has been filled by the Rev. H. C. Henham [6.]

STATISTICS, 1892 (Province Wellesley).—Christians, 185; Communicants, 87; Clergymen, 1.

References (Province Wellesley).—[1] I MSS., V. 7, pp. 244–5, 255–7, 260, 262; R. 1871, p. 122; R. 1872, p. 83; Jo., 20 Nov., 1874; R. 1874, p. 39; R. 1884, p. 45; M.F. 1888, p. 432. [2] R. 1878, p. 41; I MSS., V. 8, p. 241. [2a] I MSS., V. 7 pp. 280–1, 286, 423–4, 454; do., V. 8, p. 257. [3] R. 1879, p. 41; R. 1882, p. 41; R. 1883, p. 49; R. 1886, p. 63; M.F. 1888, pp. 399, 432–3; I MSS., V. 7, pp. 338, 359. [4] I MSS., V. 7, pp. 497–500, 506; do., V. 8, pp. 368, 370; R. 1890, p. 59; R. 1891, p. 62. [5] I MSS., V. 7, pp. 513, 515. [6] R. 1892, p. 58.

NATIVE STATES.—The anarchy which had been prevailing in Perak and other States of the Malayan Peninsula to the detriment of British trade led also in 1874 to the stationing of British Residents in Perak, Selangor, and Sungei Ujong, their duty being to aid the native rulers by advice and to exercise certain functions delegated to them. Similar arrangements were made for the Negri Sembilan States in the neighbourhood of Malacca in 1883, for Johore (in the south) in 1887, and for Pahang (on the east coast) in 1888.

PERAK.—In 1881 the Bishop of Singapore visited Perak and held service at Taipeng (the principal settlement) for the English residents, whom he urged to make efforts for the regular celebration of religious ordinances among themselves and for the evangelisation of the heathen. His suggestions were well received, and the Assistant Resident, Mr. Maxwell, offered to read prayers on Sundays till a clergyman could be procured, and the others promised to attend. With the aid of the Society, which greatly encouraged local effort [1], the Rev. A. MARKHAM was stationed at Taipeng in December 1884 as a Missionary Chaplain. His coming marked "the beginning of an attempt to extend the bounds of Christ's Kingdom . . . into . . . the native States of the Malay peninsula" [2]. Services were held at first in a schoolroom, but when Mr. Markham resigned in Dec. 1887 he left a church (consecrated in the previous August) and a promising Mission among the Tamil immigrants [3]. After his removal, however, the Tamil Mission was broken up, and in trying to restore it his successor (the Rev. F. S. PYEMONT-PYEMONT, appointed in 1890) had to combat the prejudice of the settlers against the Christian Tamils "owing to the gross immorality which prevails among the Roman Catholic Tamils." At first he "could get no assistance from anyone," but in July 1891 he succeeded in re-opening the Mission. The Rev. R. BALAVENDRUM of Penang occasionally assists in the work, but a resident Tamil clergyman is needed [4], and the Society in 1892 made provision for the support of one [5].

STATISTICS, 1892 (Perak).—Christians, 360; Clergymen, 1.

References (Perak).—[1] I MSS., V. 7, pp. 338, 355, 363, 370; do., V. 8, p. 299; R. 1883, p. 49. [2] I MSS., V. 7, p. 380; R. 1884, p. 45. [3] I MSS., V. 7, pp. 382, 418, 434, 437; R. 1886, p. 51; M.F. 1888, p. 186. [4] I MSS., V. 7, pp. 504–5; R. 1890, p. 59 M.F. 1888, p. 187. [5] Standing Committee Book, V. 47, p. 158.

SELANGOR.—On February 13, 1887, the Bishop of Singapore consecrated at Kuala Lumpor, the chief town of the State of Selangor, a church ("St. Mary's") which the people with the help of the S.P.C.K. had built. This was the first church consecrated in the native States of the Malay Peninsula. Services were carried on regularly by a layman, the Bishop and the Chaplain of Malacca occasionally paying visits, and the nucleus of a Chinese Christian Church was formed by

converts from Sarawak and Singapore [1]. In 1890 the Rev. F. W. HAINES was sent out by the S.P.G. as Missionary Chaplain [2].

References (Selangor).—[1] I MSS., V. 7, pp. 418, 426, 443; R. 1886, p. 51. [2] I MSS., V. 7, pp. 448, 473; do., V. 8, pp. 353, 360.

JAVA.—During the English occupation of this island in 1813–16 the London Missionary Society began to send out agents to the Malay Archipelago, one of whom was stationed at Batavia, the capital of Java. On the withdrawal of the L.M.S. from Batavia in 1842 their chapel, "a neat and commodious brick building," and a parsonage, were "placed in trust for the benefit of the inhabitants." Successive Consular Chaplains at intervals carried on Mission work among the English and natives for six years with the aid of "a handsome subsidy" from the Dutch Government, and then assisted by an allowance from the British Government, which was discontinued about 1872 [1]. In 1874–5 the Bishop of Labuan and Sarawak (having been entrusted with the oversight of the English Church communities in Java) appealed to the S.P.G. for assistance [2]. An appeal received in 1866 from the Rev. Dr. Smith could not be complied with [3], but the Society now (1876) voted a grant towards the support of a Missionary Chaplain at Batavia [4]. While this was being done the Consul-General obtained a Chaplain from England—the Rev. C. Kingsmill—and as he "never felt either called" to Mission work or able to attempt it—his congregation "refusing to believe in the existence of a Malay convert"—the Society's aid, which could not be utilised, was withdrawn in 1878 [5]. In the next year, Mr. Kingsmill having left, the Society was again appealed to, and frequently up to 1884 it renewed its offer of pecuniary help, which however does not appear to have been utilised [6]. Meanwhile the BISHOP OF SINGAPORE and the Rev. W. H. GOMES (both Missionaries of the Society) visited Batavia. The former in January 1882 found there "a pretty little church . . . with schoolroom and parsonage," and the "nucleus of a native congregation, which might soon be increased." He "gathered the most accessible of them together" and "ministered to them in Malay." Some of them prayed him "with tears in their eyes to send out a shepherd to the little flock," which had "been untended for nearly five years." "Large congregations," including many English-speaking Dutch people, also shared in the ministrations of the Bishop. Later in the year a similar report of the native congregation was received from Mr. Gomes, who was "surprised to see how the converts" had "kept together, and held services among themselves," though they had not "even a Catechist to instruct them" [7]. In 1883 a Chaplain was engaged there, but left after a few months, and the Bishop of Singapore then licensed a layman to act as Reader, as a temporary measure [8].

References (Java).—[1] I MSS., V. 7, pp. 238–9, 430–1. [2] I MSS., V. 7, pp. 237–9, 249–50, 255. [3] M.F. 1866, p. 206. [4] I MSS., V. 8, pp. 241, 247. [5] I MSS., V. 7, pp. 260, 266, 268, 271, 272, 276–7, 291; do., V. 8, p. 244. [6] I MSS., V. 7, pp. 290–3,

294, 327, 329; do., V. 8, pp. 262, 264, 283, 299, 307, 339. [7] I MSS., V. 7, p. 339; R. 1882, p. 41; M.F. 1882, p. 334. [8] I MSS., V. 7, p. 371.

STATISTICS, 1892 (Borneo and the Straits).—In Borneo and the Straits, where the Society (1848–92) has assisted in maintaining 35 Missionaries (4 Natives) and planting 25 Central Stations (as detailed on pp. 920–1), there are now in connection with its Missions about 5,000 Christians, under the care of a Bishop and 16 Clergymen [*see* p. 767]. [*See also* the Table, p. 732.]

CHAPTER LXXXVIII.

CHINA.

THE Empire of China includes China proper and her vast dependencies and tributaries, Manchuria, Mongolia, Eastern Turkestan, Thibet, &c., and in a feudal sense Corea and the kingdoms of Cochin China, &c., an area of about 4,553,000 square miles, or more than one-twelfth of the land surface of the globe. China proper, the subject of this chapter, occupies the south-eastern corner of the Empire, and consists of eighteen provinces. *Area*, 1,534,953 square miles. *Population* estimated at over 300 millions. Of these about 1,100,000 are Christians. The principal religions of China are Confucianism, Taoism, and Buddhism, to which may be added Mahommedanism in the northern and western provinces. Confucius and Lao-tzu, the founders of the first two of these systems, were contemporaries about 500 B.C., and Buddhism appears to have been introduced from India in the last two centuries before the Christian era. Among the common people Buddhism and Taoism prevail; the learned adhere to Confucianism. But the distinctive features of all three religions are now to a great extent obliterated, and their doctrines may be treated as the foundations of a common faith, so far as the masses are concerned. Practically, *ancestral worship* is *the* religion of China. Christianity is believed to have been introduced into China in the 7th century by the Nestorians, whose Missions, after spreading far into the country, died out under the persecution of the Ming dynasty (A.D. 1368–1628). Missions were begun by the Roman Catholics towards the close of the 18th century; by the London Missionary Society in 1807; by the American Church (which was founded by the S.P.G.) in 1834; by the C.M.S. in 1844; and by the S.P.G. itself in 1863. The American Church sent a Bishop to Shanghai in 1844; since then the following Sees have been founded by the English Church: Victoria (Hong Kong), 1849; Mid China (formerly called North China), 1872; North China, 1880. Compared with the fact that over 30,000 Chinese die every day, the efforts put forth by the Church for the regeneration of so great a people are lamentably meagre.

There are about 200 varieties of the Chinese spoken language; but through the labours of Dr. Schereschewsky, the second American Bishop, the Bible has been translated into Mandarin, the written language, and thus opened to 150 millions of the people.

The British Colony of Hong Kong consists of the island of that name (signifying "red torrent"—*area*, 29 square miles), ceded in 1841, and the opposite peninsula of Kow-loon (*area*, nearly 3 square miles), ceded in 1861, and of some adjacent islets.

THE Society's operations in China have been carried on in the districts of PEKIN (1863–4, 1880–92) [pp. 705, 707–8], with Yung Chin (1880–92) [p. 707] and Lung Hua Tien (1880–92) [p. 708]; CHEFOO (1874–92) [pp. 705–7]; TAI-AN-FU (1879–92) [p. 709], with Ping Yin (1879–92) [pp. 709–10] and Tient Sin (1890–92) [p. 710].

In 1843 the Society appealed for funds for planting a branch of

the English Church in the newly-acquired settlement of Hong Kong, with a view not merely to provide the British residents with the means of grace, but also for the more effectual introduction of Christianity into the Empire of China [1]. Over £1,800 was raised, and the interest of this was in January 1845 placed at the disposal of the Bishop of London towards the maintenance of one or more Chaplains at Hong Kong [2]. During the next four years the Society assisted in raising an endowment* for a Bishopric there, and on May 29, 1849, the Rev. George Smith was consecrated in Canterbury Cathedral†, by the title of Bishop of Victoria, to the spiritual oversight of Hong Kong and the consular stations or factories in China [3], the primary object of the Bishopric, however, being to promote Missionary work among the natives in the Empire [3*a*]. The Society was not then in a position to engage directly in work in China, but it maintained "a friendly intercourse" with the Bishop of Victoria, and promoted the raising of funds for his general Missionary plans, which included a college‡ (St. Paul's) founded at Hong Kong in 1849 [4].

In 1853 the Bishop drew attention to a religious movement originating in connection with a rebellion which had broken out about three years before in the southern province of Kwangse. The rebel chiefs (whose adherents were estimated to number 150,000) professed to believe in Christianity, declared that they were "commissioned by the Almighty to spread the knowledge of the one true God," and everywhere showed "a determination to destroy idolatry of every kind." During a week's visit to Nanking in 1853 the British Plenipotentiary, Sir G. Bonham, and his party were "received with delight by the rebels" the moment it was discovered they "were Christians" and would not offer opposition. On leaving they were loaded with copies of twelve pamphlets, among which were the Book of Genesis, "an almanac with all the *Sabbath Days* marked," "an abstract of the true religion from the creation downwards," the Ten Commandments with a Commentary, hymns, &c.—"a most interesting and extraordinary collection." These people (who appear to have obtained their Christianity in Canton and the neighbourhood) professed "in the clearest manner faith in the expiatory sacrifice of our Saviour as the only means of reaching heaven," and presented an "astonishing compound of truth and error." They pretended to "a new revelation commissioning them to eradicate evil from the earth, and restore China to the worship of the only true God," whom they called "the Heavenly Father," "Christ," the "Celestial Elder Brother," "the Emperor," the "Teen-Choo," and "Choo."

They were ready to welcome foreigners and trade on the one condition of *no opium being imported*. The Society was now urged to enter the field [5]. It could not then do so, but in response to renewed appeals from the Bishop it undertook in 1859 to commence a Mission, which it was thought desirable should include a Medical Missionary and an Orphanage, the latter partly with a view to training for the service of the Church young children "exposed" or abandoned [6].

* More than one half of the endowment was given by "a Brother and Sister."

† This, with the consecration of Bishop Anderson, of Rupertsland, was the first consecration that had taken place in the Cathedral since 1570.

‡ In 1876 the Society voted £200 per annum for Divinity studentships in the college, but in the next year the grant was withdrawn as not being required [4*a*].

On March 19, 1863, the Society's first Missionary to China, Dr. J. A. STEWART, arrived at Hong Kong, and on April 28 at Peking, the place selected as the basis of operations [7]. At that time the British Legation, deeming it impolitic that "Protestant Missionaries" should settle at Peking, refused to assist them in so doing, though not going so far as to prevent them. But an exception was made in favour of the Medical Missionary, and a room was placed at his disposal by the Rev. J. S. Burdon of the C.M.S., who had overcome the difficulty of settling by acting as English instructor to some Chinese Tartar youths [8]. In the autumn of 1863 Dr. Stewart was joined by the Rev. F. R. MICHELL of St. Augustine's College, Canterbury, who had been studying Chinese in the Straits Settlements [9]. Unfortunately, while the Society was seeking a qualified superintendent for the Mission, Dr. Stewart showed such a lack of discretion (in purchasing, without authority, "a fine palatial site") that his bills on the Society were dishonoured and he was recalled in January 1864 [10]. In the following March Mr. Michell accepted an engagement at Shanghai [11]. Operations in China remained suspended for ten years, but in the meantime the Society expedited (in 1866) the filling-up of the See of Victoria vacated by Bishop Smith [12], and accumulated funds for the renewal of work [13].

Soon after the appointment of the first Day of Intercession for Missions, in 1872 the Society received an anonymous offer * of £500 per annum for five years for a new Mission in China, and in July 1874 it sent out the Rev. C. P. SCOTT and the Rev. M. GREENWOOD to Chefoo, where they arrived on October 3. Go where they would there were "millions to be converted, round every spot habitable under treaty," but Chefoo was chosen partly because of its climate (perhaps the best in China) and partly because it is an admirable base of operations in the great Shantung Province; its language too, the Mandarin, when acquired, opens all the northern provinces of China [14].

During the winter the Missionaries were the guests of Dr. Nevius, the head of the Presbyterian Mission, whose many good offices for their comfort and for the furtherance of their work received formal recognition from the Society [15]. In 1875 they accompanied Dr. Nevius on long Mission tours, and assisted in distributing books to the audiences, who occasionally numbered 1,000. Though Dr. Nevius was tolerably well known upon the route there was much curiosity manifested, and to Mr. Scott it was "rather trying," for, said he,

> "I could hardly speak at all; so I had to submit with a good grace while they pulled about my whiskers, my buttons, coat, and boots, and wanted to know my age and my honourable name &c. . . . As a rule they were very friendly; but on one or two occasions, while preaching at fairs we were pushed and jostled and had a few stones thrown at us from behind."

The custom of calling all foreigners "kivetry" or "devil" had been recently forbidden by the Chinese Government; nevertheless the term was sometimes applied to the Missionaries [16].

* From a member of St. Peter's congregation, Eaton Square.

In Chefoo itself there had been in existence since 1864 a "Union Chapel," erected by the foreign residents "for the use of Anglican and other Protestant Churches." In this Messrs. Scott and Greenwood began to hold services in 1875 [17], and the connection was continued until 1885, when, under the Rev. F. J. J. SMITH, a separate building was obtained for the English Church services [17*a*]. For the instruction of Chinese inquirers a room was opened in the native quarter of the city (Yentai), but pending proficiency in their language the Missionaries deemed it prudent not to admit anyone to baptism. To facilitate the acquisition of the vernacular, which occupied two years, Mr. Greenwood retired in 1876 to Foosan, a town ten miles from Chefoo, and in the same year Mr. Scott compiled in Chinese a book of family prayers for the use of such natives as were well disposed towards Christianity [18]. A portion of 1877–8 was occupied in evangelistic tours in the interior [19], and in 1878–9 Mr. Scott, accompanied by Mr. Capel, who had joined the Mission in 1877, spent nine months in administering famine relief.

During the great famine of 1876–9 in China it is estimated that from nine to thirteen millions of people perished from hunger, disease, or violence, and that over £100,000 (including at least £50,000 from Great Britain) was collected and distributed in relief through foreign agencies alone. The provinces affected were Chih-li, Shansi, Shensi, Honan, and Shantung. The efforts of Messrs. Scott and Capel were directed to Shansi, where, with the aid of £1,000 contributed through the Society and £3,000 from the Shanghai Committee, they were able to relieve over 5,000 families. In so doing they ran no small risk, having to pass through regions almost untravelled by foreigners, and finding it prudent to adopt native costume—not for disguise, that being impossible—but "so as to attract less notice and avoid being robbed"—the aid being distributed in silver.

In the then attitude of the Chinese, who could "hardly believe in the existence of such a virtue" as "*disinterestedness*," Mr. Scott felt that an attempt to press the Gospel on them would have only the effect of producing the impression that the relief was being given "in order to buy them over to Christianity." Hopes had been entertained by some that this act of Christian charity would result in turning the thoughts and hearts of the people towards the Faith and leading them to embrace it in goodly numbers. The most powerful man in the empire—Li Hung Chang, Viceroy of the province of Chili—expressed his opinion "that there must be something in a religion which can induce men to risk their lives in order to relieve their suffering fellow-creatures in a country so remote from themselves," "and the inutility of idol-worship . . . struck the people, when after all their sacrifices and offerings to false gods no relief comes." Such hopes, so far at least as regards any immediate or direct fulfilment of them, were destined to prove in vain [20].

The outcome, however, was not without an important benefit to the Church. Dean Butcher of Shanghai followed up the favourable impression which had been made on the native mind by urging the establishment of a strong Mission in the province of Shantung under a resident Bishop, a course which involved the division of the diocese founded in 1872 under the name of North China, but whose Bishop

(Dr. Russell) lived at Ningpo, far away. The proposal (supported by Admiral Ryder, ex-Commander in Chief of the Fleet on the China station) was adopted by the Society in October 1878, and in response to its appeal for funds the anonymous donor who had furnished the means of starting the Chefoo Mission contributed £10,000 for an episcopal endowment; and on the festival of SS. Simon and Jude (Oct. 28) 1880 the Rev. C. P. SCOTT was consecrated (in St. Paul's Cathedral) Missionary Bishop for the new diocese termed North China, and the Rev. G. E. MOULE (in succession to Dr. Russell, who died in 1879) Bishop of the remaining part of the old diocese, which was now appropriately designated Mid-China [21]. About this time, the C.M.S. having relinquished their work in Peking, which had been begun in 1862, but which had never shown such signs of prosperity as the Missions further south, the S.P.G. adopted the Mission and one of the Clergy, the Rev. W. BRERETON, who remained to carry it on among the natives [22] and to minister to the Europeans [22*a*].

Thus far the Missionaries in North China had not received much encouragement [23]. "That Bishop SCOTT and his little band are becoming known, are exciting a spirit of inquiry, and are personally commending the truth of our holy religion to all with whom they come in contact," was the sum of what could be reported up to 1882 [24].

The work left by the C.M.S., however, "proved a valuable nucleus" [25], and in 1883 there came "the first tidings of distinct progress." On the anniversary of the Bishop's consecration he confirmed sixteen Christians in Peking and ten at Yung Ching. All but one of the former had been communicants previously, but the work in the out-stations was regarded as more hopeful than in the city itself [26], where to Mr. Brereton it had seemed "impossible to ruffle the dead level of listlessness" which day by day confronted the work of preaching to the heathen [26*a*].

The next anniversary of Bishop SCOTT's consecration was marked by the first episcopal consecration that had ever occurred in the Chinese Empire, at least in connection with the Anglican communion, when Dr. W. J. BOONE became the third successor of his father, the first American Bishop to China. The consecration on October 28, 1884, took place at Shanghai, the senior Bishop (Dr. Williams, of the American Mission in Japan) being assisted by the Bishops of Victoria, Mid-China, and North China [27].

Missionary work was now being interrupted by the Franco-Chinese quarrel, which, though not interfering with the personal safety of the S.P.G. Missionaries, yet led to their falling under the suspicion and dislike entertained for all foreigners [28].

The claims of the latter at Chefoo absorbed much of the Missionaries' time, and in 1885 efforts were directed to making Chefoo a centre for all institutions for Church work among the foreign residents and Peking a centre for all native work.* In the latter city that work was still "discouraging" [29], but the next three years saw many signs of progress in the district [30], two important features being the addition of an industrial department to the Peking school in 1886, with a

* This centralisation has not prevented the continuance of a native and English branch at both places.

view to enabling natives to continue earning their own living* on becoming Christians [31], and the ordination (as deacon) on the second Sunday in Lent in 1888 of CHANG CHING LAN, a long-tried native lay-helper at Peking—this being the first native ordination in North China [32]. Chang came from Yung Ching, some 40 miles south of Peking, where the C.M.S. had gained a footing in 1869 by the help of the medical skill of the Rev. W. H. Collins. Among the ten confirmed there by Bishop Scott in 1883 [*see* p. 707] was an old man who had been baptized 12 years before by Bishop Burdon, and who, though the only Christian in his village, had never since missed the Sunday services, notwithstanding that he had to walk six miles each way. After the confirmation Holy Communion was administered for the first time in Yung Ching [33].

In the next year a Taoist priest was received there as a catechumen [34]. The reception which new-comers met with from the Christians at Yung Ching at this period (1883–4) was thus described by Mr. Brereton:—

"The whole congregation would rush towards the door, as if either going to assault him or to hoist him on their shoulders, but in reality only to lead him to a seat. After mutual polite requests to be seated (even when there was no intention of sitting down), the ceremonious row would subside, and the service resume its course, as if nothing had happened to interrupt it. However, there was no real irreverence, and the thing will soon right itself" [35].

To add to the distraction the room in which for many years service had to be held had "the disadvantage of being adjacent to the police court," so that the worshippers could hear the delinquents beaten. Owing to the opposition of the authorities it has not been possible to purchase a Mission site, but a property has been obtained by mortgage from one of the converts [36].

Another station in connection with Peking is Lung Hua Tien, 20 miles south of Hochien Fu. It was begun in 1879, previously to its transfer from the C.M.S. to the S.P.G., and at the end of eight years the converts had been formed into "a Christian Church." Lack of workers however has hindered its development [37].

In Peking itself, besides the chapel of the British Legation, which is used as the church of the English colony, there is the Church of "Our Saviour," schools, and a dispensary; the dispensary, begun in 1890, is carried on without the Society's aid [38].

Since 1891 the Rev. F. L. NORRIS has been endeavouring to form the nucleus of a college at Peking for the training of native Clergy [39]. An attempt had been made to form a college for European agents at Chefoo in 1881 by the Rev. C. J. Corfe (now Bishop of Corea), but the scheme proved a failure and was abandoned after three years' trial [40]. The College property has however proved invaluable as a Missionary's residence, and the chapel built in connection with it in 1883 (largely by the aid of naval officers) serves as a church for the English at the port in summer months. Besides this building, "St. Peter's," situated 1½ miles from the foreign settlement, there is the

* A winter refuge for the poor, many of whom die in the streets of cold, was opened about 1884, but though accommodated in the preaching-room it has no official connection with the Mission [31*a*].

temporary church of St. Andrew's, erected in 1887 in the centre of the settlement [41].

From 350 to 380 miles south of Peking lies the city of T'ai-An-Fu, situated at the foot of the great Tai-Shan or Sacred Mountain—noted as being the chief centre of idolatrous worship for the whole of the Shantung Province. Almost every deity worshipped in China has a temple on the mountain, but the principal object of worship is the shrine and image of the great goddess "Pi-Hsia-Yuan-Chün" (otherwise the "Sheng-Mu" or "Holy Mother"), whose grand temple is perched on the summit of the mountain, which is about 4,000 feet high. It appears that in the time of the Emperor Ming-Ti, A.D. 58–78, a young woman named Yü-Yeh left her father's home and took up her abode in Tai-Shan, with the object of purging her heart and cultivating virtue. In due time, having attained to a perfect state of holiness, she became, according to popular belief, a fairy. During the pilgrim season, which occupies about four months in the beginning of each year, thousands of the humbler classes may still be daily seen plodding their way up the steep ascent to pay their devotions to the Lao-Nai-Nai, or "Old grandmother," as she is commonly termed.

The ascent has been facilitated by the construction of a stone pathway, which, including about 7,000 stone steps and several bridges, stretches from the north gate of the city to the summit—a distance of from 13 to 15 miles—the pilgrims being expected to perform the "kowtow" (*i.e.* knocking the forehead on the ground) 300 to 600 times on the way [42].

T'ai-an-Fu was selected by the Rev. M. Greenwood and the Rev. C. P. Scott as a desirable place for a Mission in 1878, in which year they began to visit it. The work at first consisted mainly in the distribution of tracts or leaflets to the pilgrims and talking with inquirers in a room hired for the purpose. In 1880 hostility showed itself for the first time, but Mr. Greenwood, who was regarded as a foreign spy in the guise of a Missionary, escaped without much injury, thanks to the efforts of his native teacher. Three successive winters were spent by Mr. Greenwood in the city (1879–82), and though having no other accommodation than that of a wretched Chinese inn, and often alone for months together, "subjected to misunderstandings and rough usage," and "rewarded by hardly any immediate result," still he persevered. Owing to his absence on furlough the station was unoccupied nearly two years, but in 1884 he returned and at Ping Yin, a neighbouring village, two converts were baptized and confirmed in 1884. On this occasion Bishop Scott, while revising a manual on the Ten Commandments prepared by a Chinese student (or "educated man"), found that "Thou shalt not envy" had been substituted for the eighth Commandment, and was assured that "it would not be right even to suggest that an educated man could think of stealing"—an assurance not confirmed by experience [43].

When in 1887 the Revs. F. H. Sprent and H. J. Brown took up the work so long carried on by Mr. Greenwood, and adopted native dress, they found that not even the sanctity of a Buddhist temple was respected by the Chinese thief, for while lodging in a temple all Mr. Brown's Chinese clothes were stolen. In November 1887 opposition broke out, "an attempt was made to 'boycott' the two Missionaries,"

and later on they withdrew for a time. By the help of Mr. Chang a suitable property for the Mission was at last secured in 1889 on mortgage [44].

In some respects the work at Tai-An-Fu and Ping Yin is "the most interesting part" of the Mission in North China, as the Missionaries live "in more or less native style" and are "able to mingle more freely in the native life . . . than is possible at Peking" [45]; and while discouragements are still not wanting, the Report for 1891 stated that "there is still much for which to be thankful" [46].

In 1888 Bishop Scott drew the Society's attention to the needs of Tientsin, an important place of commerce, being the port for Peking, and containing a large foreign settlement. Hitherto there had been no clergyman of the Church of England there, but Missionaries of various denominations assisted by the earlier settlers had erected "a Union Church," in which the Church Service was read every Sunday morning [47]. Visits made to the district by the Rev. W. Brereton in 1889 convinced him "that a clergyman for *English* work at Tientsin and the outlying places such as Taku, Tangku, and Tangshan," was "*the first need of this diocese.*" While the Church was making distinct, though slow, progress among the heathen, "as a set-off against every Chinaman" baptized was "the fact of the sympathies, and in some cases the formal allegiance, of an English Churchman alienated from the Church of his baptism, and often lost to all care of religion."* At Taku, where Mr. Brereton held service in the pilot-office, he was told that this was the first visit the people "had ever received from a clergyman of the Church of England since the foundation of the settlement shortly after the War of 1860," and yet the majority of his congregation were Church members [48].

Provision having been made by the Society [49], Mr. Brereton was transferred in 1890 to Tientsin, where on November 2 a "church-room was dedicated" and he was "instituted as minister by the Bishop," the congregation numbering about forty [50]. In appreciation of his services the British residents have offered liberal and substantial gifts, among which must be reckoned that of a site for a church and parsonage granted by the Municipal Council in 1891.

While the English branch of the Society's work in China has quickly brought a response of encouragement [51], and abundant proofs of the reality and depth of a Chinese convert's religion have been given in other parts of the world, the growth of native Missions in China has been comparatively slow.† Nevertheless it is interesting to record the belief expressed by Bishop Boone in 1886 "that as China in the past has been the grand civiliser of all the neighbouring nations, so as this [Missionary] work progresses, she will send forth her Missionaries into all the bordering nations round about and evangelise them." In the American Mission the Bishop could point to thirteen native deacons ordained within the

* It is due to the Society to state that grants towards the support of Missionary Chaplains at Hankow (£200 per annum) and Shanghai (£500) were voted by it in 1875 and 1876 respectively, but *not being used* were withdrawn [Hankow 48*a*] [Shanghai 48*b*].

† In 1886 Bishop Scott stated that two or three centuries of Roman Catholic labour in China had produced only one million of professing Christians, and seventy years' labours of the Anglican and Protestant Churches only 100,000 converts [52*a*].

previous four years [52]. At this period much good was anticipated from the proclamations issued by the Chinese authorities in various parts of the Empire in 1886, calling on the natives "to live at peace with Christian Missionaries and converts, and explaining that the Christian religion teaches men to do right and should therefore be respected" [53]. But the hopes raised were dissipated by the wave of anti-foreign feeling excited in 1891, which culminated in riots and the destruction of churches and other Mission buildings, and the murder of some Missionaries, though happily the Society has no losses of its own to record. In the opinion of the Rev. W. Brereton, after 16 years' experience of the country,

"the chief offence of the Missionaries' presence in China is one which must be faced as a fact, but need not be apologised for: it is akin to 'the offence of the Cross.'" While "the causes of the present trouble are manifold," and "foreigners, missionaries, secret societies, mobs have each their share of blame to answer for," "China's official and literary leaders have by far the largest share of guilt. By fostering delusions and suspicions, they have made a time of crisis into a time of confusion; they have alienated the sympathies of foreign Governments; they have raised to a pitch of well-nigh ungovernable panic the suspicions of their own people" [54].

STATISTICS.—*See* p. 712.

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STATISTICS.—In China, where the Society (1868–92) has assisted in maintaining 11 Missionaries (1 Native) and planting 5 Central Stations (as detailed on p. 921), there are now in connection with its Missions about 600 Christians, under the care of 7 Clergymen (1 a Native) and a Bishop [p. 767]. [*See also* p. 732].

CHAPTER LXXXIX.

COREA.

THE kingdom of Corea—the native name of which is Cho-sen ("Morning Calm")—(*area*, 91,480 square miles) consists of a mountainous peninsula fringed with small islands, lying between the north-east of China and Japan. The people number from twelve to fifteen millions. The origin of the race is an abstruse question, but while deriving their ancient civilisation from China (to which country Corea is nominally tributary) and bearing a strong resemblance to the ancient Japanese of Yamato, the Coreans are a distinct race from the Chinese and Japanese. Though sunk in indolence, poverty, sensuality, and filth, they are a well-clad people—dressing for the most part in white—and are pleasing in appearance, being fine and tall, and having gentle and in many cases intelligent countenances, and a beggar is rarely seen. Buddhism, which three centuries ago was the established faith, is now proscribed in the walled towns, and its influence in the rural districts is practically feeble, although the attractions of the scenery in the Diamond Mountain range—which contains the most notable collection of Buddhist monasteries—are so strong that it is a common thing for parents to visit the temples in search of sons who have disappeared without apparent cause. The Confucian philosophy remains as the religion of the learned classes: the unlearned have none, unless it be an excessive reverence for, or dread of, ghosts and evil spirits. In 1777 some young men studying under the Confucian teacher, Kivem, became acquainted with some Jesuit books recently imported from Peking, and this led to one of them, Senghuni by name, visiting Peking, where he was converted and baptized. Returning to Corea he communicated what he had learned to his fellows. Many converts were made (Kivem among them), and though the dread of a foreign faith produced persecution a hierarchy was formed after the model of that seen at Peking. The leaders acted as bishops and priests till doubts arose as to the validity of their proceedings, when (1790) they resigned their ministry, and further instructions were sought for at Peking. The envoy was baptized and confirmed, and supplied with everything necessary for the celebration of the Eucharist in case a priest should visit them; but the prohibition of ancestral worship by the Jesuits raised fresh persecution, and the first Christian priest to enter the country—a Chinese named Jacques Tsin in 1794—suffered martyrdon in 1801. The same fate befell two French priests and a French Bishop, who followed about 1835–6 (having been preceded by a second Chinese priest in 1834). Though disguised, they had worked so successfully that in 1838 there were 9,000 Christians. Six years passed before another priest entered Corea, and then after a period of success the same result ensued: more edicts, persecutions, and martyrdoms

alike of Frenchmen and Coreans. Every approach of a European or American ship created a panic and endangered the lives of the Missionaries—a French expedition in particular, which retired without conquest, leaving a terrible legacy to the persecuted Christians. At length in 1882 the first treaty was made with Corea by America, others quickly followed, and though as yet there is no legal toleration for natives professing Christianity, it is hoped that the period of danger for Christian Missionaries is past. The open ports are Seoul, the capital (one of the filthiest of towns) *population* 250,000; Chemulp'ho (the principal seaport—25 miles from Seoul), Fusan, Gensan, and Ninsen.

THE Society's operations have been carried on in Seoul (1890–2), and Chemulp'ho (1891–2).

The idea of an Anglican Mission to Corea was originated in 1880 by the Rev. A. C. SHAW, one of the pioneers and founders of the Society's Mission in Japan. In view of the opening of Corea for foreign intercourse, Mr. (now Archdeacon) Shaw felt that the Society should be ready to take the lead in Missionary work there by sending out a Bishop with Clergy, and in order to prepare the way he sent one of his Japanese catechists to Corea in 1880 to study the language, his native flock in Tokio contributing to his support [1]. The idea was considered premature at the time [2], but Mr. Shaw continued to urge it [3], and when in 1884 a treaty was being negotiated between England and Corea the three English Bishops in China seized the opportunity to make an identical proposal. The provision in the treaty that British subjects shall be allowed the free exercise of their religion involved more discussion than many of the commercial privileges, as it had to contend with "that traditional hostility to Christianity," which until recently "had been manifested in . . . the fiercest forms of persecution." But though the treaty did not actually sanction "Missionary enterprise" it was thought that by the time Missionaries had become acquainted with the language and the Government and people of Corea opposition might be overcome. Those most strongly opposed to religious innovation—viz. the nobility, literate and governing class, form a larger proportion of the population than in China, and Medical Missions were regarded as the most potent means of overcoming their opposition and of enlisting the sympathies of the people, especially as Christian books were immoral in Corean estimation, and as such were included among those prohibited on that ground [4]. Immediately after the treaties were made it was understood that the Government would welcome medical men and teachers, the former to establish hospitals, the latter to instruct the people in Western languages—especially English—and in other subjects. The American Presbyterians and Episcopal Methodists quickly took advantage of the offer, and in 1885 Archdeacon Wolfe, of the C.M.S. Mission at Foo Chow, sent two Chinese Christian catechists* to settle in the port of Fu-san, on the south-east coast of Corea.

In 1887 Bishops SCOTT (of North China) and BICKERSTETH (of Japan) visited Corea, and appealed to the Archbishop of Canterbury to take steps to insure the sending of a Mission from the Church at home without delay [5]. The matter was again brought before the Society, which year by year had steadily kept Corea in mind and made it the subject of many prayers, and now (1888) offered the Bishop of

* When Bishop Corfe went to Corea he was asked to adopt them—their support, provided by some friends of C.M.S. in Australia, being likely to be withdrawn—but they declined to receive a proposed visit from him in 1890 [5a].

North China £2,500 for a Mission [6]. Happily it was found possible to carry out the original idea of entering on the Mission "in the fullest form," and under Royal Mandate [7] the Rev. C. J. CORFE, whose services as a Naval Chaplain had received recognition in the highest quarters, was on All Saints' Day 1889 consecrated in Westminster Abbey first Missionary Bishop of Corea* [8]. The Society now (1889-90) guaranteed an annual grant of £1,500 [9], but from the first "the seal of Apostolic poverty" was stamped upon the Mission: the Bishop and his companions, while making no professions and taking no vows of poverty, arranged to live a common life on a small common fund [10]. On his way to Corea the Bishop visited, on behalf of the Mission, nine towns in the United States, eight in Canada, and three in Japan, everywhere meeting with cordial sympathy. In the Diocese of New Westminster he received the offer of the services of the Rev. R. SMALL of Lytton and of Mr. PEAKE. The other members of the Mission consisted of Drs. WILES and LANDIS, the Revs. M. N. TROLLOPE and L. O. WARNER, and Messrs. J. H. POWNALL and M. W. DAVIES [11].

The Bishop reached Chemulp'ho on the Feast of St. Michael and All Angels 1890 [12], and Seoul on the next day (September 30), Dr. WILES having preceded him by three weeks. No time was lost in opening medical work amongst both natives and Europeans, and in providing religious ministrations for the latter at Seoul and Chemulp'ho, and in setting up at Seoul a Mission press—given by Navy Chaplains. Premises were acquired at both places, provision being made for eight men living together at Seoul in a building which was named "The House of the Resurrection" [13] because work in that city was begun on Easter Day 1891 [14].

On September 30, 1891, the first Anglican Church in Corea was dedicated at Chelmulp'ho under the name of "St. Michael and All Angels." On the following Sunday the first confirmation was held, "the candidate being a little serving maid of a pious German family" [15]. In Lent 1892 the primary ordination of the Bishop was held at Seoul, when Messrs. Warner and Pownall were admitted to the priesthood [16], and on Advent Sunday the new and permanent Church of the Advent was opened there [16*a*].

To the medical branch of the Mission, which receives substantial support from the British Navy, and is doing "splendid work," a women's department was added in 1891 [17]. In the printing press, as in the medical work, the Mission was reported by the Bishop in the same year to be "finding its name known and appreciated long before any of the evangelistic work could be even begun . . . that two Coreans are already working it under us is a great fact, seeing what the country and its inhabitants are like." (The first works printed were a Corean dictionary and a manual by Mr. Scott, of the British Consular staff [18].

In 1891 the Bishop visited Gensan and Fusan with a view to opening work there when means are available. At the latter place the Japanese would be the object of the Mission

* A portion of Manchuria was in 1891 added to his jurisdiction. [*See* p. 716.]

[19]. The Bishop found several Japanese Christians in Chemulp'ho on his arrival, some of whom he assisted to learn English [20]. In 1891 a Japanese catechist from Tokio was engaged to work among his countrymen, but he proved unsatisfactory and had to be dismissed soon after his arrival [21].

In preparing for the work before them in Corea the English missionaries have had to acquire the Chinese language as well as the Corean. The latter is said to be "useless until it is supplemented by Chinese" [22].

As yet it is early to expect converts from among the Coreans, but the foundations of the Mission have been so wisely laid as to justify the hope of a large ingathering in the future [23].

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STATISTICS.—*See* pp. 732 and 922

CHAPTER XC.

MANCHURIA.

MANCHURIA (a part of the Chinese Empire) lies between China proper and Mongolia on the W. and N.W., and Corea and Russian Territory on the E. and N.; *area*, 390,000 square miles. The *population* (3,187,000) consists of Manchus and Chinese.

In 1885 the attention of the Society was drawn by the Foreign Office to a report by the British Consul at Newchang regarding the work being done in Manchuria by French Roman Catholic and Irish and Scotch United Presbyterian Missions. An Apostolic Vicariat of Manchuria was created in 1840, and in 1842 one of the Missionaries—Labrunière—was murdered by aboriginal robbers, not far from Sagalienula. Recently great progress had been made by the French Mission, which in 1884 could reckon over 12,000 Christians, and which was reaping much of the fruit of the recently-established Protestant Missions owing to the Roman Catholic religion offering "more moral and material attractions," and in particular to the similarity of the Romish and Buddhist ceremonial.

The general toleration of Christianity was described as "astonishing," and the attitude of the people towards it, "on the whole, friendly" [1].

No action on this report was taken by the Society [2], but the question of occupying Manchuria was renewed in 1888 in connection with the Mission to Corea then being organised, and, as the outcome of a suggestion made by Bishop Scott, the province of Shing-King, being the southern part of Manchuria, was in 1891 added to the jurisdiction of the Bishop of Corea by the British Foreign Office. The *area* of Shing-King is 87,000 square miles, and its *population* 2,187,286. Its capital is Moukden, 380 miles N.E. of Peking. The climate is excellent [3].

In April 1892 Bishop Corfe visited Niu Ch'wang (the treaty port) for the purpose of establishing ministrations for the neglected English residents there. Services were commenced in the court-room belonging to the English Consulate on Easter Day, and were continued by the Bishop until June, when the work was taken up by the Rev. J. H. Pownall [4].

References (Manchuria).—[1] I MSS., V. 27, pp. 203–4. [2] Standing Committee Minutes, V. 43, pp. 58–9. [3] I MSS., V. 27, pp. 243, 248; do., V. 29, p. 93; do., V. 31, pp. 2, 30; "The Morning Calm," 1891, pp. 73–4, 85–6; M.F. 1892, pp. 259–60. [4] M.F. 1892, pp. 259–63; L., Bishop Corfe, December 12, 1892.

CHAPTER XCI.

JAPAN.

JAPAN is an empire of islands lying off the eastern coast of Asia, the principal being Nippôn (in the centre), Yezo (to the north of it), and Kiushiu and Shikoku (to the south of it). The aborigines, the Ainos, of whom some 20,000 remain, are believed to be of Aryan origin, and to have been conquered in the 7th century B.C. by mixed races from Southern Asia. From these invaders sprung the Japanese, who date their history as a nation from about 660 B.C., when Jimmu (or Zinmu), claiming descent from the Sun Goddess, founded the dynasty of the Mikados or Emperors. About A.D. 1148 one of the Daimiyos, or nobles, began to usurp the authority of the State, and subsequently received the title of Shogun (or Tycoon), and this office, carrying with it practically the government of the country, was not abolished until 1868. Of the three ancient religions of the Japanese—Shintooism (the oldest), Confucianism (dating from about the 4th century A.D.), and Buddhism (believed to have been introduced from China through Corea about the 5th century)—the most prevalent is a distorted form of Buddhism. European discovery of Japan dates from A.D. 1541, when Mendez Pinto, a Portuguese, landed on its shores. Francis Xavier (who remained three years) and other Jesuits followed in 1549, and in forty years the Roman Catholics could reckon 200,000 nominal converts.

The interference of the Jesuits in political affairs led to an edict for their banishment in 1587 and to civil war and persecution, culminating in the massacre of 30,000 Japanese Christians at Shimbara in 1637. Trampling upon the cross now became an annual ceremony, and on every village notice-board appeared the proclamation: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command shall pay for it with his head." With the exception of some Chinese, and a few Dutch merchants who were allowed to live in the islet of Deshima, Japan remained closed to all foreigners until 1854, when the United States Government succeeded in opening one port for a Consul to live in. In 1858 a treaty was made with Great Britain by which six other places were opened for trade and foreign residence. In 1868 a revolution took place by which the Mikado was restored to actual supremacy, and the Shogun was reduced to the rank of a military noble. The results of the change were tremendous, and during the years of Meiji, or "the bright period," as the years since then are called, the Japanese have made extraordinary strides in the arts and learning of European civilisation. Ambassadors were sent to America and Europe in 1872, the publication of the anti-Christian laws was discontinued in 1873, in 1876 the Christian Sunday was adopted by the Government as a day of rest, in 1884 the religious orders (Buddhist, etc.) were practically disestablished and disendowed, and in 1889 a representative Parliament was elected.

The American Church (founded by the S.P.G.) began work in Japan in 1859, and the C.M.S. in 1869.

As early as 1859 the S.P.G. reserved £1,000 for Missions to Japan [1], but it did not enter on work in that country until 1873, in which year it established a centre at TOKIO. Its other principal stations are KOBE (1876–92), YOKOHAMA (1889–92), and FUKUSHIMA (1891–2).

TOKIO, 1873–92.

Soon after the appointment of the First Day of Intercession (1872) two anonymous donors supplied the Society with the means of opening a Mission in Japan, and from those who offered their personal service at the time, the Rev. W. B. WRIGHT and the Rev. A. C. SHAW* were selected for the post. A melancholy interest will ever be connected with their departure, inasmuch as the farewell service on July 1, 1873,

* Mr. Shaw had originally intended going to China, but willingly supplied the place of a candidate who had withdrawn from the undertaking.

was the last occasion* on which the famous Bishop WILBERFORCE was at the Society's house, and that he there celebrated the Holy Communion, addressed the Missionaries, and gave them his blessing [2].

On their way out Messrs. Wright and Shaw met with much brotherly kindness from the Church in the United States and Canada, and were joined by the Rev. J. Newman (U.S.), a volunteer for the American Mission. Landing at Yokohama on September 25, 1873, they proceeded to the capital, Tokio (or Yedo). Establishing themselves there in a Buddhist temple they cultivated friendly relations with the Buddhist priests, began the study of the Japanese and Chinese languages, and on Good Friday 1874 opened services in the temple for the Europeans, the large room cleared of idols making a good church and the heathen altar "a magnificent Christian altar-table." On Trinity Sunday the Missionaries assisted at the ordination of two American priests in the temple [3]. On St. Andrew's Day their first convert—Andrew Shimada—was baptized; four others received baptism on Whitsunday 1875 [4]; and on the 11th of the following September "the first confirmation of native converts held in Japan according to the Anglican rite" took place, when five converts were confirmed by the American Bishop (Dr. WILLIAMS). On the next day all of them received the Holy Communion [5]. In 1876 Bishop BURDON came from Hong Kong and confirmed fifteen men and three women [6].

For about three years (1874–7) Mr. Shaw (by invitation) lived with Mr. Fukusawa, a leading native who exercised "a far wider intellectual influence than anyone else in Japan." Admission was thus gained into a large school which his host had established, and in this Mr. Shaw held classes for the teaching of "moral, which is really Christian, science" [7].

In another school, opened by Mr. Wright in 1875, religious instruction was "the prominent feature"; but after a year's experience Mr. Wright gave up teaching, Mission schools being at that period regarded as unnecessary and (in results) unsatisfactory. More time was now devoted to preaching [8], and the work of evangelisation continued to advance in Tokio and the district, so that in the first four years (1873–7) nearly 150 converts were baptized [9].

It being the custom of the Japanese to take baths almost daily, immersion was sometimes adopted at baptism [10].

Visiting a Buddhist temple in the country in 1877 Mr. Wright found the priest (to whom on a previous occasion he had given a copy of St. Luke's Gospel) very ill, but studying hard the words of the Evangelist, which had led him to believe in the true God. Mr. Wright continued his teaching, and the old man abjured idols and was baptized a few minutes before he died [11].

In the next year Mr. Shaw wrote: "If I had a hundred mouths and a hundred bodies I could employ every one and be sure, whenever I preached, of finding attentive hearers." Up to this time Mr. Shaw

* The Minute adopted by the Society on the death of Bishop Wilberforce (which took place on July 19, 1873) contains this passage:—"He had preached for the Society in nearly every cathedral in the kingdom, and there was scarcely a town where his voice had not been heard in its behalf. . . . Whenever the annals of the Colonial Church, and of the Society in its relations to it, during the eventful middle period of the 19th century come to be compiled, there will not be recorded in them one individual to whom both are under more lasting obligations" [2*a*].

was almost the only Church Missionary who had not opened a school. From the first he adopted the method of going from station to station preaching and catechising, with the result that he had "nearly if not quite as many converts" about him "as all the other Missionaries of our Communion put together." One of his lay helpers was a blind man who spoke with great power [12].

When in 1876 Mr. Shaw opened his first chapel the caretaker was had up before the civil authorities and obliged to give a written account of what was done [13]. Mr. Shaw had however recently published in the newspapers "Apologies for Christianity" (in answer to numerous attacks on it) and appeals for its toleration [14]; and Government being now secretly favourable to the Christian religion [15] the converts so increased that a larger building became necessary, and in 1879 a new and handsome church was opened. The English residents greatly assisted in its erection in acknowledgment of Mr. Shaw's gratuitous ministrations to themselves. At its consecration (on June 4) sixteen converts were baptized, and a British Presbyterian present admitted that "he had never before really believed in Mission work among the Japanese," but was now convinced by the conduct of the converts. Up to July 1879 Mr. Shaw had baptized 130 Japanese; and he had now a flourishing school [16].

In May of the previous year a Missionary Conference—the first of its kind ever held in Japan—met at Tokio under the presidency of Bishop Burdon of Victoria. It was attended by all the Missionaries of the English and American Churches, and perhaps its most important work was an agreement that "there should be but one translation of the Book of Common Prayer used by the English and American Churches in Japan," a result due in a great measure to the influence of Mr. Shaw [17], who with Mr. Wright continued to render valuable assistance in various translation work [18].

The immorality of the Japanese, their jealousy and dislike of foreigners, their restrictions on free travelling and residence in the interior, and the peculiarities of their language, rendered the trials of a Missionary to them enormous, but nevertheless the work was reported in 1880 to be "spreading wonderfully" [19].

In 1882–3 progress was checked by the enforced absence of Messrs. Wright* and Shaw on furlough. The Rev. E. C. Hopper of Kobe, on whom fell the chief burden of supplying their places, was overwhelmed with the magnitude of the task, but he carried the Mission through the most critical period of its history [20]; and December 1883 brought with it the welcome relief and guidance afforded by a resident English Bishop in Japan [21]. Hitherto the English Clergy in Tokio had all held licences from the Bishop of Victoria, Hong Kong [22] (to whose care the Anglican communities in Japan had been committed by the Archbishop of Canterbury in 1874 [23]), and the American Bishop (Dr. Williams, residing at Tokio) had confirmed and given episcopal oversight at the request of the former [24]. Bishop Williams' services were duly acknowledged by the Society [25], but he joined in the general desire (first expressed at the Missionary Conference held in 1878) for a resident English Bishop [26].

* The illness of his wife prevented Mr. Wright's return [20*a*].

The difficulties in securing this were however considerable, as it was necessary to avoid interference with the American Bishop and his Clergy. Acting on the principle on which sister Churches should work in heathen countries, as laid down by the Lambeth Conference of 1878, the Society desired that the appointment of an English Bishop should rest with the Archbishop of Canterbury and that the stipend should be provided by the two great Missionary Societies. To this proposal the C.M.S. consented [27], and on St. Luke's Day 1883 the Rev. A. W. Poole, an Indian Missionary of the C.M.S., was consecrated in the Chapel of Lambeth Palace as Missionary Bishop in Japan [28].

It was arranged that Bishop Poole should live at Kobe [29], and on his arrival (he landed at Yokohama on December 1, 1883) he entered into an arrangement with Bishop Williams by which the English Missionaries in Tokio were to remain under his supervision as regarded their work, but to hold a special licence from Bishop Williams, who undertook to confirm and ordain for the Japanese congregations connected with the S.P.G. and C.M.S. in Tokio. Owing to Bishop Poole's illness and absence the arrangement was not ratified, and had he lived he would probably have found it impracticable [30]. After a short period of busy work in his diocese he left for California in the autumn of 1884, and coming to England in 1885 he died at Fairfield, Shrewsbury, on July 14 [31].

His successor was the Rev. E. Bickersteth, formerly head of the Cambridge Mission to Delhi in connection with the Society, who was consecrated in St. Paul's Cathedral on the Festival of the Purification 1886, and arrived in Japan on April 16 [32]. At his request the question of residence was reconsidered, and the Archbishop of Canterbury decided that he should act on the Lambeth Conference Resolutions and live in Tokio if he desired [33]. This he has done, and in 1891 he and Bishop Hare (then representing the American Church) agreed on a basis for the exercise of the jurisdiction of the English and American Bishops, by which the former retained the south-western part of Tokio. It should be recorded that the Society's Missionaries took up permanent residence in Tokio before the American Missionaries, and that from its exceptional influence throughout the empire Mission work there is regarded as having a wider range of influence than in any other city in Japan [33*a*].

Before leaving England Bishop Bickersteth took steps for the formation of a Missionary brotherhood, to which the Society rendered generous aid, which was continued for five years, 1887–91 [34]. This brotherhood (the first member of which was the Rev. L. B. Cholmondeley, Oriel College, Oxford) [35] was described by the Bishop in 1892 as an effective assistant to the Society's Mission in one section of Tokio, especially in educational efforts, "but from its constitution and special aim it cannot permanently undertake work at a distance from its own Mission-house" [36].

In regard to education the Society's Mission in Tokio was behind many others in 1885 [37], but the study of English had now become obligatory in Government schools of every grade, and during the next five years educational work was greatly fostered and extended by the Rev. A. Lloyd, whose acceptance of the offices of Professor in the

Government Naval Medical College and Naval Academy, and the superintendence of the English branch of the celebrated school of Mr. Fukuzawa, gave him access to a large number of educated young men. Some of these were brought to baptism [38], and a scheme for supplying Christian masters in the Government and municipal schools might have exercised a wide influence on the future of Japan had not the illness of his wife obliged Mr. Lloyd to remove to Canada in 1890 [39].

More successful from a Missionary point of view [40] has been the training of Mission Agents, which, begun systematically in 1878 by Messrs. WRIGHT and SHAW [41], and carried on principally by the latter, for many years with the assistance of Bishop WILLIAMS [42] and (since 1889) of St. Andrew's Mission [43], has resulted in the ordination of six native Clergy [44], partly supported from local sources [45], of whom Bishop Bickersteth reported in 1890: "They are, on the whole, a very satisfactory set of men, and we may be very thankful to have them" [46].

The first to receive ordination was YAMAGATA SAN, who was admitted to the diaconate by Bishop Williams on St. Matthias' Day 1885 [47]; and on January 5, 1890, the Holy Communion was celebrated in St. Andrew's Church, Tokio, by a native Priest (Rev. IMAI SAN), assisted by a native Deacon, for the first time in the history of the Japanese Church [48]. Thus, what had long been felt as the "greatest need" of the Missions in Japan—a native ministry—is in a fair way of being supplied [49].

Among native women in Tokio "a most faithful and successful" work has been carried on since 1875 by Miss HOAR (of the Ladies' Association), who was joined in 1886 by Miss A. HOAR and in 1887 by the St. Hilda's Mission organised by Bishop Bickersteth, and carried on without the Society's aid, its main objects being teaching, nursing, and training [49*a*]. In 1889 the teaching of a high-class institute for native ladies in Tokio was entrusted to English ladies in connection with the diocese. The teaching of Christian doctrine was prohibited within certain official hours, but "all lessons may be given from a Christian standpoint," and outside the official time there was to be no restriction on the teachers. This movement (which also receives no help from the Society) was expected to exercise a powerful influence on the future domestic life of the highest classes in Japan; but the expectation has not been fully realised in the event [49*b*].

The probability and the possible danger of "Christianity becoming a popular religion" in Japan had been foreseen by Mr. Shaw in 1884 [50], and two years later the great danger to it in the future appeared to him to arise from congregationalism run wild in the hands of the Japanese. Several able men among them were striving to bring about an union of all the Churches on a so-called rationalistic basis—dispensing with all dogmatic teaching and founding "a grand national Church, such as the world has not yet seen, free from all sectarian teaching, and the crippling influence of creeds" [51]. The Anglican Mission rose to the emergency by organising a native Church, which maintained full sympathy with national patriotism and full communion with the Church of England. The Synod through which this was done in February 1887 was a freely elected body, in which Europeans and Americans were

greatly outnumbered by Japanese, the majority of whom were men of education. The main decisions were unanimous. A constitution was laid down on the basis of the Holy Scriptures, the Nicene Creed, the Sacrament, and the Three Orders, to meet the peculiar needs of the "Japan Church"—the term adopted by the Synod. The Anglican Prayer Book and Articles were "retained for present use," and regulations were made for the regular meeting of a Synod and local councils [52]. At the same time a Native Missionary Society directly responsible to the whole Church was set on foot, and in 1888 it commenced operations by occupying two stations in Tokio and one each at Osaka and Kumamoto. This institution, which is slightly subsidised by the S.P.G., the C.M.S., and the American Mission, is one of the most hopeful signs of Church progress, stimulating, as it has done, self-support* on the one hand and Buddhist opposition on the other [53].

In Tokio the growth of the Church was now rapid [54], while in the remote districts "an extraordinary interest" was taken in Christianity, especially at Gifu—a large town 200 miles south-west of the capital—where in 1888 a theatre was placed at Mr. Shaw's disposal and filled by attentive listeners [55]. The next year was remarkable for the granting (on February 11) of a constitutional form of Government by the Emperor, and for the provision made in the constitution for ensuring religious liberty throughout the Empire—the anti-Christian laws which for some years had been allowed to fall into practical oblivion being now formally repealed [56].

This great political change so occupied the minds of the people and created so much ferment that the rate of conversions was temporarily checked [57]; but Mr. Shaw (whose services had been recognised by his appointment as Archdeacon of Tokio and Northern Japan in 1889) [58] could report in 1890 a great development of work in Tokio and the out-stations. The upper classes were being touched, both the Minister and Vice-Minister for Foreign Affairs were Christians, and Christian influence was moulding public opinion in a remarkable way on many social questions [59]. In some respects Japan now offers an opportunity for Christianity to which no land and no epoch can afford a parallel—there being but "little direct opposition to the Gospel," and the climate being favourable for Europeans [60]. Of this however English Churchmen are slow to take advantage. An appeal made by Bishop Bickersteth in 1887 for over £20,000 for the development of the Missions met with a scant response [61]; but in the next year reinforcements began to arrive from the Canadian Church, whose first Missionary, the Rev. J. C. ROBINSON, was stationed at Nagoya [62]. In 1890 the Rev. J. G. WALLER joined the Society's Mission as the representative of the Canadian Church under a scheme [*see* p. 175] agreed upon in 1888 [63].

"These early Missions of the Colonial Church," says Bishop Bickersteth, will be of particular interest to the Society . . . as the Society will have a right to recognise in the converts which God gives them what are well called 'spiritual grandchildren" [64].

The terrible earthquake of October 28, 1891, notwithstanding the

* Much yet remains to be done in this direction, "the slow progress the congregations make towards self-support" being reported in 1891 as "one of the most unsatisfactory aspects" of the work [58*a*].

destitution and suffering caused by it, was not without "a bright and useful side in the exhibition of Christian liberality and sympathy" which it called forth. After the great earthquake which destroyed a large part of Tokio in 1853 there were "no public subscriptions," "no display of private benevolence at all" in alleviating the distress "until now," wrote Archdeacon Shaw in 1891, when

"Christianity has kindled a new light in the hearts and consciences of men—even of non-Christians. When a man met with a misfortune it was felt by the onlookers that it was his own private affair, his fate, the judgment of heaven, with which they had no concern. He was left to struggle through as best he might. Christianity has changed all that. The manner in which the foreign communities and the Christians have come forward to the relief of the sufferers has caused great astonishment and admiration, and cannot fail to have a great effect in turning men's minds towards this source of helpfulness and love. I made an appeal myself, and was able to send about $600 in money, and from a committee of ladies in the English congregation upwards of ten thousand separate articles of clothing have been sent to the earthquake district. In addition I have with the assistance of a committee formed an orphans' home in connection with St. Andrew's. We have been able to purchase houses and land at a cost of nearly £400, and members of the congregation have promised support to the extent of more than £100 a year. When the smallness of the congregation is taken into consideration, this is quite remarkable."

Buddhism suffered "a very material loss" by this earthquake. Thus at Gifu, a city of spacious temples, shadowed with trees of centuries of growth, hardly a temple was left, and the very trees were burned. In another town thirty temples fell, and in many cases numbers of the worshippers were crushed beneath the ruins. Not only has the faith of the Buddhists received a shock, but in the majority of cases it will be impossible for them ever to rebuild the temples. Amid the ruins at Gifu Archdeacon Shaw pitched a tent a few days after the disaster. In its freely-offered shelter was "more fully realised the Christian life of the first ages than is often possible nowadays."

All Christians travelling through the district either to seek friends or to bring relief came to the tent "as to their natural resting-place . . . sure of a welcome in the name of their common Master," and there morning and evening all were gathered to the prayers of the Church. While the heathen loss was so great in this city, only two Christians were injured [65].

"The reality of the work accomplished" by the Society and "the great need of its extension" were witnessed by the Bishop of Exeter and several other clerical visitors from England in 1891, in which year the number of baptisms in Tokio was greater than in any previous one, the majority being of the poorer classes. The opinion of Bishop Bickersteth (1892) that "the future of Japanese Christianity must very largely depend on the work of the Anglican Communion" [66] is confirmed by a person high in the Imperial service, not then a Christian, who told the Bishop of Exeter that he was convinced that Japan would soon be Christian and on the lines of the Church of England. Another native said that if all foreigners were driven out of Japan no human power could eradicate Christianity from the country. These statements were conveyed to the Society at its annual meeting in February 1892, on which occasion the Bishop of Exeter spoke in warm terms of the work of its Missionaries [67].

The existing staff is however utterly inadequate to take advantage of the present openings. In Central Japan "a series of towns," the capitals of populous districts, "depend on the Society's Missions alone—so far as the Church is concerned—for evangelisation" [68].

STATISTICS (Tokio), 1892.—Christians, about 550; Clergymen, 7 (5 Native).

References (Tokio).—[1] M.F. 1859, p. 120. [2] R. 1872, pp. 84–5; R. 1878, pp. 89–90; M.F. 1873, p. 41; Jo., V. 51, pp. 335–6; Applications Committee Report, 1872, pp. 3, 4; do., 1873, p. 4; R. 1880, pp. 28–9. [2*a*] Standing Committee Minutes, V. 35, pp. 417–23; Jo., V. 52, p. 60; M.F. 1873, pp. 286–7. [3] I MSS., V. 35, pp. 1–3; R. 1873, pp. 90–1; R. 1874, p. 43; M.F. 1874, pp. 188, 263, 364. [4] I MSS., V. 35, p. 18; M.F. 1875, p. 74. [5] M.F. 1875, p. 355. [6] I MSS., V. 27, pp. 37–8. [7] M.F. 1875, p. 260; R. 1875, pp. 42–3. [8] I MSS., V. 35, pp. 13, 28, 57, 62; M.F. 1875, pp. 354–5; R. 1876, pp. 42–3; M.F. 1876, pp. 79, 80. [9] I MSS., V. 35, pp. 23, 33–5, 46, 55; R. 1877, p. 36; R. 1878, p. 44. [10] R. 1876, p. 42. [11] R. 1876, pp. 41–3; R. 1877, p. 36. [12] I MSS., V. 35, pp. 57, 62. [13] I MSS., V. 35, pp. 25*d*, 27; M.F. 1884, pp. 2–3. [14] I MSS., V. 35, p. 22; R. 1875, p. 43; M.F. 1876, pp. 304, 360. [15] I MSS., V. 35, p. 25*b*. [16] I MSS., V. 35, pp. 23–5, 25*d*, 27, 54, 79, 115–18; M.F. 1876, p. 81; M.F. 1879, pp. 507–8; R. 1879, p. 42. [17] I MSS., V. 35, pp. 12, 46, 67; R. 1878, p. 44. [18] I MSS., V. 35, p. 56; M.F. 1875, p. 177; R. 1880, p. 48. [19] I MSS., V. 35, pp. 106–7, 144, 184; R. 1880, p. 48. [20] I MSS., V. 35, p. 277; do., V. 36, pp. 17–21, 30–1, 42; R. 1882, p. 46; R. 1883, p. 50; R. 1884, p. 49; M.F. 1884, pp. 1, 7. [20*a*] I MSS., V. 35, p. 277. [21] I MSS., V. 36, p. 6. [22] Do., p. 13. [23] R. 1874, p. 41. [24] I MSS., V. 35, pp. 18, 63, 66, 194; do., V. 36, p. 13. [25] I MSS., V. 35, p. 208. [26] I MSS., V. 35, pp. 37, 67, 91–5, 120, 124–30, 177, 222, 298; R. 1878, p. 43. [27] I MSS., V. 35, pp. 126–31, 133, 177, 181–2, 198, 203, 209; R. 1881, p. 33; R. 1883, p. 50; M.F. 1883, p. 351. [28] I MSS., V. 35, p. 276; do., V. 36, pp. 10–11; R. 1883, p. 50; M.F. 1883, pp. 351, 385. [29] I MSS., V. 35, pp. 224, 237–8, 251, 288, 290; do., V. 36, pp. 10–15, 17, 18, 33, 50. [30] I MSS., V. 36, pp. 6, 10–18, 168, 173, 176–9. [31] I MSS., V. 36, pp. 75, 122, 124; R. 1884, p. 48; R. 1885, p. 55. [32] I MSS., V. 36, p. 158; R. 1885, p. 55. [33] I MSS., V. 36, pp. 176–9, 200. [33*a*] I MSS., V. 36, pp. 391*a*, 396–8; R. 1886, p. 58. [34] I MSS., V. 36, pp. 131, 136; do., V. 37, p. 236; M.F. 1886, pp. 184, 325; R. 1886, p. 59; Applications Committee Report, 1886, pp. 9, 14, 23; R. 1887, p. 57. [35] R. 1887, p. 57. [36] R. 1891, p. 69. [37] R. 1885, p. 56. [38] R. 1885, pp. 55–7; R. 1886, p. 59; R. 1888, p. 71. [39] I MSS., V. 36, pp. 354, 361; R. 1887, p. 57; M.F. 1889, p. 211. [40] I MSS., V. 36, pp. 357, 377. [41] Do., V. 35, p. 103; M.F. 1879, pp. 508–9. [42] I MSS., V. 35, pp. 138, 143–4, 194; M.F. 1879, pp. 508–9; R. 1886, pp. 58–9; R. 1887, p. 58; R. 1888, p. 69; M.F. 1888, p. 145. [43] M.F. 1889, p. 210. [44] R. 1888, p. 69; R. 1889, p. 66; M.F. 1890, pp. 330, 472–3. [45] I MSS., V. 36, p. 101; do., V. 37, pp. 29, 102, 226, 237. [46] R. 1890, p. 69; M.F. 1890, p. 473. [47] I MSS., V. 36, pp. 101, 105–6. [48] R. 1889, p. 66; M.F. 1890, p. 330. [49] I MSS., V. 35, pp. 106–9; R. 1886, p. 60; R. 1888, p. 69. [49*a*] I MSS., V. 36, pp. 377, 442; R. 1886, pp. 59, 60; R. 1887, pp. 57, 60; M.F. 1889, p. 211. [49*b*] M.F. 1888, p. 146; M.F. 1889, p. 212; L., Archdeacon Shaw, April 6, 1892. [50] R. 1884, p. 49. [51] M.F. 1886, pp. 271–2: *see also* R. 1891, pp. 70–1. [52] I MSS., V. 36, pp. 187, 189–91; R. 1887, p. 56; M.F. 1887, pp. 168–9. [53] R. 1888, pp. 69–70; M.F. 1889, pp. 211–14. [53*a*] R. 1891, p. 71. [54] R. 1887, pp. 56–7. [55] R. 1888, pp. 70–1. [56] R. 1889, p. 65; M.F. 1889, pp. 206–7; M.F. 1890, p. 329. [57] R. 1890, pp. 68–9. [58] I MSS., V. 36, p. 285; M.F. 1889, p. 211. [59] M.F. 1890, pp. 330–6; R. 1890, p. 69. [60] R. 1886, p. 61; R. 1890, pp. 68–9. [61] R. 1887, p. 60; M.F. 1889, p. 214. [62] I MSS., V. 36, pp. 291, 297*c*; M.F. 1888, p. 145; R. 1888, p. 71; M.F. 1889, p. 211. [63] R. 1890, p. 70. [64] M.F. 1889, p. 211. [65] R. 1891, p. 71; M.F. 1892, pp. 63–4. [66] R. 1891, pp. 68–71. [67] M.F. 1892, p. 159. [68] R. 1891, p. 69.

KOBE lies 250 miles south of Tokio, adjoining the old native town of Hiogo, and not far from Kiyoto, the ancient capital of Japan. When in September 1876 the Rev. H. J. Foss and the Rev. F. B. PLUMMER arrived as the first two Missionaries of the Society, Kobe had long had several prosperous sectarian Missions, and a Church Service was held every other Sunday in a building called the "Union Protestant Church" [1].

In a short time the Missionaries were able to minister to the natives also [2], of whom they were surrounded by from 120,000 to 150,000 [3], and on November 26, 1877, their first convert (Masackika Iwata) was baptized [4].

Soon after this a man who had a real desire to see Christianity spread suggested to Mr. Foss that he should profess to cure sick people by the touch, as another new sect had done, and having thus gained followers, proceed to convert them. On being told what the diseases the Missionaries desired to cure were, and that the happiness promised was not limited to this life, he went away saying that "the teaching had a deeper meaning than he had thought" [5].

In 1878 Mr. Plummer, who had established a connection with the Bonin Islands,* was obliged to withdraw from Japan owing to illness caused by over-study of the Japanese language [6], but he was able in England to continue to promote the cause, and by enlisting the sympathy of Dr. Moon of Brighton an embossed version of the Lord's Prayer and a portion of the Scriptures were sent out for the use of the blind in Japan, where blindness is very prevalent [7]. A schoolmaster (Mr. HUGHES) came to Mr. Foss' assistance in 1878, and on September 28, 1879, a school-church was opened, when four converts were admitted to Holy Communion for the first time, though in the absence of a Bishop the first confirmation was deferred to St. Michael's Day 1881 [8].

In December 1880 the Rev. E. C. HOPPER joined the Mission, but he was transferred to Tokio in 1883 [9], and Mr. Foss was again left the only ordained Missionary until 1890, when his native catechist, J. MIDZUNO, was admitted to Deacon's Orders [10]. Considerable progress had however taken place during the interval in Kobe and the district [11], small companies of Christians being gathered in various places within a radius of 50 to 100 miles [12].

Visiting England in 1886 Mr. Foss brought with him a letter signed by the Native Local Church Committee "on behalf of all the members of the Episcopal Church of Kobe," of which the following is an extract:—

"Dear Sirs,—We who once lived in Darkness and the Shadow of Death, ignorant of the Light of God, and who now by the loving instructions of the Reverend H. J. Foss . . . have been joined to the Church of Christ, becoming members of that Branch of the Episcopal Church which has been grafted in Kobe, Japan, and who have obtained mercy and peace through God the Father and the Lord Jesus Christ, hereby beg leave to address to you a letter of earnest thanks for your great loving kindness.

Our poor countrymen from olden times for more than two thousand years neither served the One True God nor knew the Love of the Saviour of the World, but

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* **THE BONIN ISLANDS** are a small group lying 500 miles S.E. from Japan, to which country they had been recently annexed. When visited by Mr. Plummer in 1878 they were inhabited by imported Japanese and by a small mixed population of old settlers—English, French, German, Chinese, Ladrone and Sandwich Islanders, &c., all speaking English and professing Christianity, but in reality intensely ignorant and degenerating. The one learned person in the community—that is, able to read or write—was a man named Webb, a Churchman, who was accustomed to baptize, marry, and bury people. Mr. Plummer brought away with him to Kobe two Ladrone boys for instruction, and three more boys followed in the same year [6*a*].

Two of them were confirmed by Bishop Williams and returned to the Islands in 1879 [6*b*], and the others appear to have been sent back in 1884 [6*c*].

were wandering far away in vain superstitions, serving at one and the same time many false gods, and living in the darkness and blindness of error; but now more than ninety persons have, through the kind teaching of Mr. Foss, received baptism, and entered the Holy Church. If you inquire into the state of these ninety brethren—ten years ago they were given over to evil superstitions, serving false gods, and laying up for themselves the just wrath of Almighty God, and being overwhelmed in sin and uncleanness were purchasing to themselves eternal destruction; but now, thanks be to God! they have been made partakers of the love of the Saviour, and, looking up to the light of God, have learnt the way to escape from the wrath to come. And to whom, under God, is their knowledge and happiness due? Surely they ought to thank the deep love of your honoured Society in pitying the sad condition of their poor benighted nation, and the patient training of your Missionary, Mr. Foss.

"We, then, your Christian brethren, having thus received your great mercy, from this time forth, though we are only too conscious how far we fall short, cannot forget that we have become, as it were, a city set on a hill, and as salt in the earth, and long to repay if it were but a thousandth part of your kindness. . . . We beg you to continue to look kindly upon us the least of Christ's flock; and what, then, can exceed our happiness? We cannot hope to express rightly the thankfulness that is welling from our full hearts, but commend ourselves and our weak expressions of gratitude to your kind indulgence" [13].

At Banshu the first convert was an old man who long before had seen that Madagascar had been blessed by the reception of Christianity. Having year after year wished that someone would come to Japan to preach it, he at length heard that it was gradually getting near to his home, and at the age of 70 he set off to Yashiro, four miles distant, to see Mr. Foss. The result was that he was baptized in 1882, and within the next four years eight others were brought to Christianity by his means [14].

In 1889 the S.P.G. Ladies' Association commenced work at Kobe [15], and the English residents, to whom Mr. Foss had long ministered, undertook to support a chaplain of their own [16].

On November 25, 1891, St. Michael's Church was burnt to the ground, but the building (the foundation-stone of which had been laid on September 29, 1881) was insured, and the Christians came forward to aid in replacing it [17].

The addition of the Rev. H. S. Morris to the staff in 1892 [18] was a step towards a development in branch Missions where the work has arrived at a stage in which little more can be done till resident Missionaries are supplied [19].

The principal of those Missions is **Awaji**, an island at the entrance of the inland sea, occupied mostly by fishermen, difficult to deal with [20].

At his first visit in 1878 Mr. Foss preached daily, without any definite results [21]; but the venture was followed up by the aid of a catechist [22]; four baptisms were reported in 1884, the first convert being a man whose life "had been one of exceptional coarseness but on whom Christianity wrought a complete moral change" [23]; and by 1886 there were Christians in three towns in the island, and a public Christian funeral had been held—a thing before impossible. Up to this time the Society was the only Christian agency at work in the island [24].

According to Japanese tradition Awaji was the first part of the earth created; hence in opening a new church in 1890 at Sumoto, its

principal town, Mr. Foss happily associated the idea of light by naming the building "the Church of the True Light" [25].

The Christian communities in Sumoto and Nakagose (in Banshu) now decided to stand alone as distinct Churches [26]; but for real hope of permanent success the presence of an English Missionary is needed [27].

STATISTICS, 1892.—Christians, 926; Communicants, 114; Clergymen, 3 (1 Native).

References (Kobe).—[1] I MSS., V. 35, pp. 30–1, 36, 40; R. 1876, p. 43. [2] R. 1877, p. 35. [3] I MSS., V. 35, pp. 31, 36, 40. [4] Do., p. 53; and M.F. 1878, pp. 141, 284–5. [5] M.F. 1879, p. 91. [6] I MSS., V. 35, pp. 56, 70, 110; R. 1878, p. 44. [6*a*] I MSS., V. 35, p. 57; M.F. 1858, pp. 285–9; M.F. 1879, pp. 91, 509–10. [6*b*] M.F. 1879, pp. 509–10. [6*c*] M.F. 1884, p. 276. [7] M.F. 1878, p. 142; M.F. 1879, p. 509; R. 1879, p. 43. [8] I MSS., V. 35, pp. 69, 133; M.F. 1882, p. 153. [9] I MSS., V. 35, p. 133. [10] R. 1888, pp. 71–2; R. 1890, p. 70; M.F. 1890, p. 336. [11] R. 1884, p. 48; R. 1887, p. 58; R. 1888, pp. 71–2; M.F. 1888, pp. 270–2; R. 1889, pp. 66–9. [12] R. 1889, pp. 65–6. [13] M.F. 1886, pp. 259–60. [14] R. 1882, p. 45; M.F. 1886, p. 260. [15] M.F. 1889, p. 208. [16] I MSS., V. 35, p. 36; R. 1889, p. 69. [17] R. 1891, p. 72; M.F. 1892, pp. 62–3. [18] R. 1891, p. 28. [19] R. 1891, p. 69. [20] M.F. 1878, p. 550; R. 1886, pp. 60–1. [21] M.F. 1878, p. 550. [22] M.F. 1882, p. 154. [23] M.F. 1884, p. 109; M.F. 1886, p. 260. [24] R. 1885, pp. 57–8; M.F. 1886, p. 260; R. 1886, pp. 60–1. [25] M.F. 1890, p. 336. [26] R. 1890, p. 70. [27] R. 1891, p. 73.

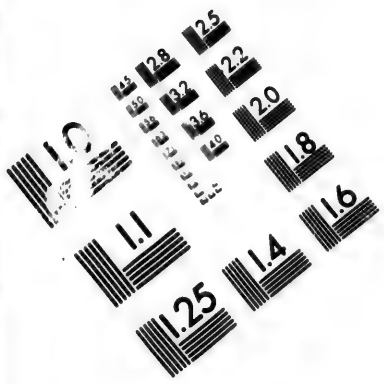
YOKOHAMA is the principal trading station of Japan, and contains a population of 120,000. Its occupation by various sectarian Missionaries led it to be regarded in 1876 as not a desirable station for the Society [1]; but five years later an Episcopal Mission was begun there by the American Church [2], and about 1889 a small Mission was opened in connection with the Society's Mission at Tokio. Superintendence from Tokio however was difficult and progress was slow; in the beginning of 1892, when the Christians numbered about forty, a catechist was stationed among them, and a few months later the Rev. F. E. FREESE took charge of the Mission.

References (Yokohama).—[1] I MSS., V. 35, p. 40; do., V. 36, p. 433. [2] M.F. 1881, p. 205. [3] M.F. 1890, pp. 330–1; I MSS., V. 36, pp. 427–31, 433.

FUKUSHIMA is a city of 15,000 inhabitants, 166 miles north of Tokio, and the centre of the silk trade. Up to 1891 no foreigners were living there, but in that year the Rev. J. G. WALLER, the first foreign Missionary of the Canadian Church in direct connection with the Society (p. 722), was stationed there. The Society is awaiting particulars of his work.

References (Fukushima).—I MSS., V. 36, pp. 379–80.

GENERAL STATISTICS.—In Japan, where the Society (1873–92) has assisted in maintaining 19 Missionaries (6 Native) and planting 4 Central Stations (as detailed on p. 922), there are now in connection with its Missions about 900 Christians, under the care of 12 Clergymen (6 Natives) and a Bishop [p. 767]. [*See also* the Table on p. 732.]



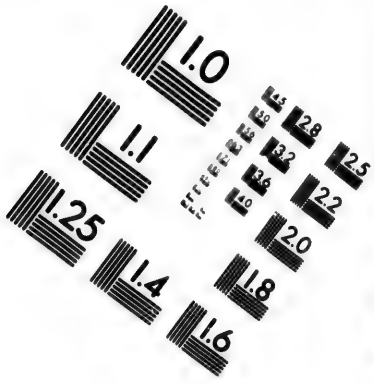
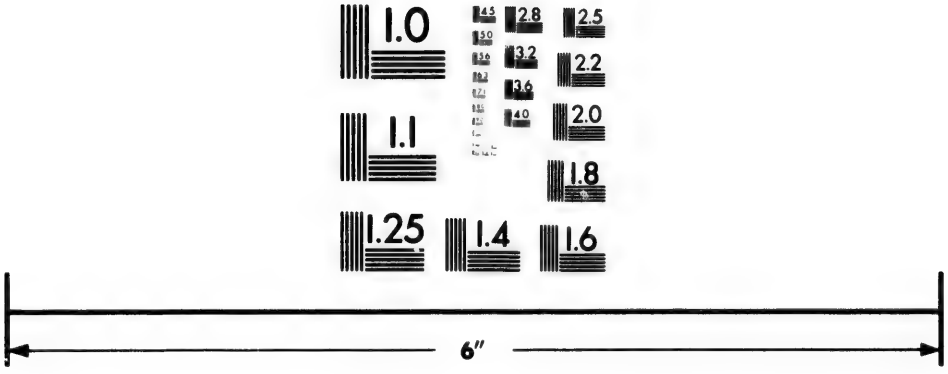
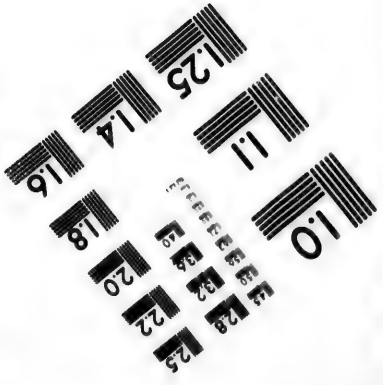


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CHAPTER XCII.

WESTERN ASIA.

In 1841 the Bishop of London drew the Society's attention to an application which the Druses in Syria had made to the English Government for assistance towards their religious education, and at his Lordship's desire the Society placed £600 a year at the disposal of the Archbishop of Canterbury and the Bishop of London for the support of two clergymen to be employed in the conversion and instruction of that people [1]. Civil commotions in the country, however, prevented the carrying-out of the Mission; and as a similar request was made on behalf of the Patriarch of the Chaldæans in 1842, the agents selected for the work—viz. the Rev. G. P. Badger and Mr. J. P. Fletcher—were in that year sent to Mosul instead, the S.P.C.K. assisting in their support. The special objects of the Mission, besides those connected with Christian education, were to procure ancient MSS. as well as printed copies of the Holy Scriptures and of the Chaldæan liturgies and rituals, and to make inquiries into the state and condition of the Churches in Chaldæa and Kurdistan, with respect to doctrine and discipline and to the numbers of their clergy and people. The condition of the Eastern Christians (by whose ancestors "the Gospel was carried, in early times, even to the very heart of China") and the prospect of the further propagation of the Gospel by their means—in particular among the Mahommedans and the half-heathen tribes of Chaldæa and Kurdistan—was strongly urged on the Society at this time by the Bishop of Gibraltar. Mr. Badger remained at Mosul, making occasional excursions into the neighbouring mountains; and having accomplished the immediate objects of his mission and rendered service to refugees driven from their homes by the invasion of the Kurds, he left in May 1844, the unsettled state of the country seeming to preclude the hope of further usefulness for the time [2].

In 1865 application was made to the Society through the Archbishop of Canterbury and the Bishop of London for a clergyman and schoolmaster for certain small Christian communities near Ain Tab in Assyria, and for another clergyman to minister to the few English residents at Damascus and to devote his time mainly to the Druses. The ecclesiastical difficulties of such undertakings required more deliberation and inquiry than it was within the Society's province to bestow [3]; but in 1875* the precedent of 1842 was followed, and a grant (£500) was placed at the disposal of the Archbishop of Canterbury for sending a delegation to the Assyrian Christians [4]. This Mission having been successfully accomplished by the Rev. E. L. Cutts in 1876 [5], the Society during the next eight years made provision (about £250 per annum) for enabling the Archbishops of Canterbury and York to assist the so-called Nestorian Churches in Kurdistan and

* In the previous year the Syrian Patriarch of Antioch, then visiting England, was received by the Society at a soirée on October 18 [4a].

Persia to reform themselves, mainly by the agency of education. The work, though one of great interest, was not strictly within the scope of the Society's operations, and when in 1885 the Rev. R. Wahl,* who since 1880 had been superintending it, was recalled, the Society withdrew its aid, feeling that with the enormous demands on its treasury from the Colonial and Heathen Missions it was not justified in diverting any portion of its funds [6]. Up to the end of 1890, however, the Society continued to act as Treasurer of the Assyrian Christians Special Fund [7], by means of which the Mission is still carried on.

It should be added that during the visit of the Shah of Persia to England in 1873 the Society presented an address to his Majesty praying that "full and legal toleration" might be accorded to the profession of Christianity in Persia, and in reply was assured that during his reign no Christians had been persecuted "for professing the faith of their ancestors," and that such equality would be preserved among all classes of his subjects [8].

On Cyprus† becoming connected with Great Britain in 1878 arrangements were made for the maintenance of a clergyman in the island, who, while caring for the members of the Anglican Communion, was to be "not a rival, but a friend" of the Clergy of the Eastern Church [9]. The Rev. J. SPENCER was selected for the office, but so far from a British civilian population being attracted to the island as had been expected, he had practically no pastoral charge, and a lease to the Society of the chancel of an ancient Greek Church at Nicosia (which under a Mahommedan owner had been desecrated) was subsequently declared to be invalid and the use of the building was denied. Services for small congregations were held in Mr. Spencer's house at Nicosia and in a room at Larnaca on alternate Sundays, but his time was principally taken up by the work of inspecting the island schools under a commission from the Governor. The Society's aid was therefore withdrawn in 1880 [10], but in 1883, and again in 1890, small temporary grants were reserved towards supporting a second Chaplain at Limasol or other place on the coast. As yet, however, the money has not been utilised [11].

References.—[1] Jo., V. 44, p. 413. [2] Jo., V. 45, pp. 11, 79, 91–2, 126–7, 141; App Jo. D, pp. 72–6; R. 1844, pp. 103–5. [3] Applications Committee Report, 1865, p. 13. [4] Do., 1875, pp. 5, 7, 8; Jo., Nov. 20, 1874, Feb. 19, April 16, Dec. 18, 1875. [4a] Jo., May 15 and Oct. 16, 1874. [5] H MSS., V. 2, pp. 252–8. [6] Applications Committee Report, 1877, pp. 9, 25; do., 1885, pp. 12, 13; do., 1886, pp. 3, 4; R. 1880, p. 29; R. 1882, p. 46; R. 1883, p. 50; H MSS., V. 2, p. 274; H MSS., V. 3, pp. 382–3, 386; Jo., April 20, 1877; Jo., July 16, 1880. [6a] H MSS., V. 2, pp. 296–34, 337–46; do., V. 3, pp. 356, 358, 363, 366–7, 369, 374, 376–9, 381–6, 392–4; R. 1880, p. 29; R. 1882, p. 46; R. 1883, p. 50. [7] H MSS., V. 3, p. 396; R. 1890, pp. 179, 182. [8] Jo., V. 52, pp. 48–9, 53–5. [9] Jo., July 19, 1878; R. 1878, pp. 14, 104–5. [10] Standing Committee Book, V. 38, p. 422; Applications Committee Report, 1879, pp. 11, 32; do., 1880, p. 7; Jo., Nov. 19, 1880; R. 1879, p. 103; R. 1880, p. 112. [11] Applications Committee Report, 1883, pp. 14, 28; do., 1884, p. 12; do., 1890, pp. 14, 28.

* The fact that Mr. Wahl (who was selected by the Archbishops of Canterbury and York) was not an Englishman proved a serious hindrance to his work, for accounts of which *see* reference [6a]. His stations were Cochanes (1880–1), Duzza (1882–4), Urumia (1884–5), and Tabris (1885).

† Cyprus is still a part of the Turkish Empire; but by the terms of the Convention of 1878 the Government of the island is to be administered by England so long as Russia retains Kars and the other conquests made by her in Armenia in the previous war. *Area* of Cyprus, 3,584 square miles. *Population* (exclusive of military, 674), 209,391; of these 48,044 are Mahommedans and 161,247 non-Mahommedans.

TABLE ILLUSTRATING THE WORK OF THE SOCIETY IN

(1) The Field and Period	(2) Races ministered to, and their Religions	(3) Languages used by the Missionaries	(4) No. of Ordained Missionaries employed		(5) No. of Central Stations
			European	Native	
BENGAL 1820–92	Bengalis (Hindus, Brahmos, Mahommedans, Non-Christians, Christians)	Bengali and English	69	35	22
	Paharees (Heathen)	Paharee			
	Kols (Christians, Heathen—devil-worshippers)	Hindi, Ho, Mundari, Oraon, Uriya			
	Eurasians and Europeans } Christians	English			
	Tamils (Christians and Heathen)	Tamil			
	Chinese (Heathen and Christians)	Chinese			
MADRAS 1825–92	Tamils (Christians, Hindus—devil-worshippers &c., Mahommedans, Non-Christians)	Tamil	108	108	70
	Telugus (Christians and Heathen)	Telugu			
	Canarese (Christians and Heathen)	Canarese			
	Poliars (Christians and Heathen)				
	Eurasians (Christians)	English			
	Europeans (Christians)	English and Portuguese			
BOMBAY 1830–92	Guzerattees (Heathen and Christians)	Guzerattee	35	4	13
	Mahrattis (Heathen and Christians)	Mahratti			
	Mahommedans (Mahommedans and Christians) ..	Urdu			
	Parsees (Fire-worshippers and Christians) ..	Guzerattee			
	Arabs, Persians, Egyptians, Afghans } Mahommedans and Christians ..	Guzerattee			
	Jews (Jews and Christians)	Arabic			
	Tamils (Heathen and Christians)	Tamil			
	Telugus (Heathen and Christians)	Telugu			
	Canarese (Heathen and Christians)	Canarese			
	Eurasians (Christians)	English			
	Europeans (Christians)	English			
	Chinese (Heathen and Christians)	English			
NORTH-WESTERN PROVINCES 1858–92	Hindus (Hindus, Mahommedans, Aryans, Non-Christians, Christians)	Urdu, Hindi, English	23	5	5
	Pathans (Mahommedans and Christians)				
	Eurasians (Christians)	English			
	Europeans (Christians)	English			
CENTRAL PROVINCES .. 1866–92	Gonds (Heathen and Christians)	Gondi	2	—	2
	Tamils (Heathen and Christians)	Tamil			
	Europeans (Christians)	English			
ASSAM 1851–92	Assamese—Hindus (Heathen and Christians) ..	Assamese	3	—	3
	Kacharis (Heathen and Christians)	Kachari			
	Abors (Heathen)				
	Kols (Christians and Heathen)	Hindi and Mundari			
	Europeans (Christians)	English			
	Eurasians (Christians)	English			
(TOTAL.—*See* pp. 732–3)					

THE ASIATIC FIELD, 1820–92, AND ITS RESULTS.

(5) No. of Central Stations	(6) Society's Expenditure	Comparative Statement of the Anglican Church generally							
		1701				1892			
		Church Members	Clergy	Dioceses	Local Missionary effort	Church Members	Clergy	Dioceses	Local Missionary effort
22			1	—			121 (S.P.G. 32)	2	
70		A few Europeans	1	—			305 (S.P.G. 87)	3	Domestic Missions to the Hindus and Aboriginal races. From Madras, Pastors and Evangelists have also gone forth to their countrymen in the Straits Settlements, Natal, Mauritius, and Madagascar.
13	*See* p. 733		2	—		*See* p. 733	61 (S.P.G. 13)	1	
5		—	—	—			61 (S.P.G. 4)	1	
2		—	—	—			12	—	
3		—	—	—			3 (S.P.G. 2)	—	

TABLE ILLUSTRATING THE WORK OF THE SOCIETY IN

(1) The Field and Period	(2) Races ministered to, and their Religions	(3) Languages used by the Missionaries	(4) No. of Ordained Missionaries employed		(5) No. of Central Stations
			European	Native	
PUNJAB 1854–92	Hindus (Hindus, Mahommedans, Aryans, Non-Christians, and Christians) Pathans (Mahommedans) Jats (Mahommedan and Christian) Paharis (devil-worshippers) Eurasians (Christians) .. .. Europeans (Christians)	Urdu, Punjabi, Hindi, Arabic, Sanskrit, English English English	23	3	5
BURMA 1859–92	Burmese (Buddhists, Non-Christians, and Christians) Tamils (Heathen and Christians) .. .. Chinese (Heathen and Christians) .. .. Karens (Heathen and Christians) .. .. Eurasians .. .. Europeans	Burmese Tamil Chinese Karen English English	28	11	15
CASHMERE 1866–7	Cashmeres	?	1	—	1
AJMERE & RAJPUTANA 1881–92	Hindus and Rajputs	?	—	1	1
CEYLON 1840–92	Singhalese (Buddhists and Christians) .. Tamils or Malabars (Heathen and Christians) Europeans (Christians) .. .. .. Burghers (mixed races) (Christians)	Singhalese Tamil English English and Portuguese	35	27	28
BORNEO 1848–92 AND THE STRAITS 1856–92	Dyaks (Heathen and Christians) ... Malays (Mahommedans and Christians) .. Chinese (Heathen and Christians) .. Tamils (Heathen and Christians) .. .. Singhalese (Heathen and Christians) .. Europeans (Christians)	Sea Dyak, Land Dyak, Malay Malay Chinese dialects: Hokien, Tey Chew, Macoao Hylam, Cantonese Tamil Singhalese English	35	4	25
CHINA 1863–4, 1874–92	Chinese (*Heathen, *Mahommedans, and Christians) Europeans (Christians) .. .. .. (* Confucianism, Buddhism, and Mahommedanism, but practically Taoism or spirit-worship, is the religion of China.)	Chinese (Mandarin &c.) English	11	— 1	5
COREA 1889–92	Coreans (Confucians and Heathen) .. Europeans (Christians) .. .. .. Chinese (Heathen) .. .. .. Japanese (Heathen	Corean and Chinese English Chinese Japanese	6	— —	2
MANCHURIA 1892	English	English	2	—	1
JAPAN 1873–92	Japanese (Buddhists, Non-Christians, and Christians) Europeans (Christians)	Japanese and English English	13	6	4
WESTERN ASIA .. 1854–6, 1879–80, 1886–8	Nestorians (Christians) .. .. .. Europeans (Christians)		10	—	4
TOTAL§	33 Native races, also Europeans and half-castes	27, and many dialects of some of these	381§	199§	206

§ After allowing for repetitions and transfers.

THE ASIATIC FIELD, 1820–92, AND ITS RESULTS.

(5) No. of Central Stations	(6) Society's Expenditure	Comparative Statement of the Anglican Church generally							
		1701				1892			
		Church Members	Clergy	Dioceses	Local Missionary effort	Church Members	Clergy	Dioceses	Local Missionary effort
5	£2,014,889 (includes p. 730)	—	—	—		Total for whole of India (pp. 731–2) 340,613.	95 (S.P.G. 10)	1	Domestic Missions to Native races.
15		—	—	—			35 (S.P.G. 22)	1	
1		—	—	—			2	—	
1		—	—	—			2 (S.P.G. 1)	—	
28		—	—	—		11,790	73 (S.P.G. 12)	1	
25		—	—	—		5,000	18 (S.P.G. 16)	1	
5		—	—	—		6,443	67 (S.P.G. 7)	3	
2		—	—	—		4	5 (S.P.G.)	1	
1		—	—	—		50	1 (S.P.G.)	—	
4		—	—	—		2,910	50 (S.P.G. 12)	1	
4		—	—	—		1,662	23	1	
206	£2,014,889	A few Europeans	4	—		368,473	934 (S.P.G. 224)	17*	

* *See* pp. 766–7.

CHAPTER XCIII.

EUROPE.

THE Society was charged by its Charter [p. 925] with the care of British "factories beyond the seas" as well as the Colonies, and that the former "might not be altogether insensible of its concern for them" [1] it came forward in December 1702 to assist in the support of the Rev. Dr. COCKBURN at Amsterdam and in the building of an English church there. A site for the church was given by the Burgomasters* "for the Interest of the *English* Nation, the Honour of its Establish'd Church, and comfort of its Members residing" there "in Peace and War, as Gentlemen, Merchants, Soldiers, Seamen, &c.," and who formed "a pretty good . . . congregation," worshipping meanwhile in "a Private Chapel." Four years before, Dr. Cockburn had introduced the English worship at Rotterdam, where the magistrates had "passed an Act for a legal establishment" and given a site for a church, towards the erection of which the English army in Holland, "both officers and soldiers" had "sett apart a day's pay." Since then he had been labouring three years (1699–1702) at Amsterdam "without any due encouragement or recompence," and the Society now allowed him £50 per annum for two years [2].

For the "youth and servants of the factory &c." at Moscow, "practical books" were supplied by the Society in 1703, and "Greek Liturgies and Testaments" were added for the courtiers, and "vulgar Greek Testaments for the common Muscovites," the Czar having given the English merchants (who resided alternately at Moscow and Archangel) ground to "build a church upon, with other conveniences for the Minister &c."—Mr. URMSTON—who in using the Liturgy of the Church of England was "desired to incert the Czar's name and his sons" therein [3].

Already (in 1702) the Society had begun to communicate its good designs "to other Protestant Nations" with a view of exciting a "Spirit of Zeal and Emulation" among them. As results of this "*fraternal correspondence*" which was carried on for many years, with the circulation of a French translation of the Society's Reports [4], (*a*) over forty eminent members of the Lutheran and other Reformed Churches in Holland, Germany, Sweden, Switzerland, and other countries (including the Bishops of Stregnetz and Scara in Sweden and a Prussian Bishop) were admitted to membership† (between 1701–18), (*b*) some of whom (as at Neufchatel, Geneva, and in the Churches of the Grisons, in 1704) went so far as to render the

* In 1708 it was proposed to present the Burgomasters with copies of the English Liturgy in Dutch, but the President of the Society, thinking that it was not consistent for the Society to do so, gave the copies himself [2*a*].

† For "the Dignity of the Society, and to show them the greater respect," notice of admission of these Foreign Honorary Members was sent under the general seal of the Society [5].

Divine Worship in their churches as conformable as might be to the English Liturgy, and (*c*) the Society's labours were "everywhere approv'd and in some places happily confirmed, by following the good example, and erecting the like Societies for the use and service of our common Christianity." [*See also* pp. 468–9, 471–2, 501.] Further than this, the influence of the Society was enlisted with a view to (*d*) ameliorating the condition of the Protestant galley slaves in France (1702, 1705) and (*e*) obtaining religious freedom for the Protestant inhabitants of the Valley of Pragelas (1709), and securing the Church in the Palatinate from religious persecution by the Roman Catholics (1710) and befriending those Palatines [p. 61] who about that time had been driven out of their country [4 *a*, *b*, *c*, *d*, *e*].

Between 1753–5 the University of Debritzen, which ever since the Reformation had "supplied almost all Hungary with Pastors and Masters of Schools," was (by the Court of Vienna) deprived of "the usual salaries" of its professors and forbidden to have collections in the kingdom. In response to its appeal the Bishops of England and Wales contributed £261. 15*s*., the University of Oxford £121. 17*s*., and that of Cambridge £118. 11*s*., and £600 stock (3 per Cent. Bank Annuities) was purchased. On the recommendation of its own President and the Bishops, the Society in 1761 accepted the trust of the fund, undertaking "to remit the dividends upon it from time to time to the professors of the University in such manner as they shall desire and direct." From 1805 to 1825 no bills were drawn on the account, although the professors were informed of the accumulation of the interest [6]. The fund now consists of £3,050 2¾ per Cent. Consols [7].

In 1889 the Rector of the University wrote:—

"... Our College—which numbers 29 Professors—is deeply obliged towards the high-merited Society, to which I have the pleasure to express our gratefullness for ever. I mention an interesting thing: 28 students follow the lesson of the English language and litterature in our academical department of the College, who are, except 4, all theological students, those four are students of Law" [8].

By direction of King George II. a collection made under "Royal Letter" in 1768 on behalf of the Protestants of the Vaudois Churches was paid to the Society to be invested in Government securities, the interest to be appropriated to "the Religious uses of the Protestant inhabitants of the Valleys of Piedmont."* The fund has been increased by subsequent legacies, donations, and accumulations, and now consists of £10,836 2¾ per Cent. Consols. The annual income has been applied towards the support of the Protestant pastors and their widows [9]. In June 1862 one of the pastors (Rev. Dr. Revel) attended the monthly meeting to thank the Society for its regular payment of the interest. Though the long persecutions of the Vaudois pastors were at an end their difficulties were still great, the individual salary rarely exceeding £60 a year [10].

In the instances related it will be seen that though the expenditure of its own funds in Europe had been slight, the Society had been instrumental in doing much good in the cause of Christianity and humanity. As yet the benefits were mostly on one side, but in 1795 the Society received a rich recompense for its care and trouble. By

* Two natives of this district, "Syprian and Paul Appia," were granted £10 worth of books by the Society in 1706 [9*a*].

will of Peter Huguetan Van Vryhouven, Lord of Vryhouven, in Holland, September 10, 1789, it received a bequest of £31,783 Consols, £7,359 4 per Cent. annuities, £5,200 Bank Stock, £333 East India Stock, and a cash balance of £295 (total £44,971), the income only being applicable to the uses and purposes of the Society. The stocks were transferred to the Society under order of the Court of Chancery in 1795, and the fund now amounts to £45,320 invested capital [11]. With the important exception of a contribution of £2,500 in 1841 towards founding the See of Gibraltar (which practically includes the English congregations in the South of Europe) [12], eighty-six years passed after the acceptance of the Vaudois trust before the Society entered on fresh undertakings on the Continent, the occasion being the Crimean War. At an early period of the war the number of Army Chaplains was small, and when the Allies landed in the Crimea there were but four to accompany the finest army England had ever sent from her shores, and one of those soon died. The battles of Balaclava and Inkermann, followed by hurricane, fever, over-exertion, and exposure, filled the hospitals with sick and wounded. At this juncture, when the Chaplains' duty was overwhelming, the Society came forward with the offer of assistance to Government in supplying and supporting an additional body of Clergy. Never did it "undertake any work which so fully called forth public sympathy and support." On October 24, 1854, a Special Fund was opened, and in a few weeks sufficient was collected to send out 12 Chaplains—selected from over 100 applicants. The War Office considered sufficient provision had been made, but urged by the Society it consented in March 1855 to 12 more being sent out, and at the end of the year it relieved the Society from the responsibility of making any further appointments. In all 25 clergymen were supplied by the Society, and their devotion to their calling in hospital and camp was gratefully acknowledged by the army. Four of the number sacrificed their lives—the Rev. W. Whyatt dying at Balaclava, the Rev. G. H. Proctor and the Rev. R. Lee at Scutari, and the Rev. R. Freeman at sea in 1855 [13].

While the war was in progress the Society began (March 1855) to raise funds for the erection of a Memorial Church in Constantinople, and in February 1856 the Rev. E. Pyddocke and the Rev. C. G. Curtis were appointed Missionary Chaplains in that city, their first duties being to minister to the spiritual care of the British sailors, shipping agents, store-keepers, and other residents in and about Galata and Tophana who were beyond the reach of the Embassy Chaplains [14]. A public meeting on behalf of the Memorial Church was held in London on April 28, 1856, under the presidency of the Duke of Cambridge, and the foundation stone was laid by Lord Stratford de Redcliffe on October 19, 1858. Actual building was not however commenced for many years, and as it was necessary to carry stone from Malta and to send skilled workmen from England and to employ natives under them, the church* was not ready for consecration until October 22, 1868, when that ceremony was performed by the Bishop of Gibraltar in the presence of nearly the whole of the English residents, and of the Protosyncellus, Eustathius

* The cost of the erection of the church (up to March 1869) was £24,688 [15a].

Cleobulus (sent by the Greek Patriarch as his representative), the Bishop of Pera with attendant Deacons, and an Archimandrite from Mount Athos [15].

The hallowing round of daily prayer and weekly communion was immediately commenced, and it was hoped that the church would prove not only a spiritual home for the Christian English and converts from Mahommedanism, but also a common ground for mutual inquiry and information between the English Church and Eastern Christians [16]. In Mr. Curtis the Society has been privileged to have one who has laboured at this object with unceasing devotion for nearly 40 years—single-handed for the greater part of the time—and amid difficulties so numerous and varied that he has compared his toil to the task of Sisyphus* [17]. Mr. Pyddoke returned to England in May 1856; the Rev. C. P. TILEY after two years' service (1857–9) resigned [18], as did the next assistant, the Rev. ANTONIO TIEN (1860–2), a Syrian Christian, trained at St. Augustine's College, Canterbury [19]. In 1862 the Mission was strengthened by the ordination of two Turkish converts, after preparation at St. Augustine's College—the Rev. MAHMOUD EFFENDI (an ex-major in the Sultan's army) and the Rev. EDWARD WILLIAMS (Effendi Selim), and by the employment of a near relative of the latter as a catechist, but the first two died in 1865 and the last resigned in the next year [20].

Up to the middle of 1864 the Turkish Government had acted liberally to the Mission, but the confirmation† of 10 converts from Mahommedanism by the Bishop of Gibraltar in that year seems to have given rise to reports of a conversion of from 25,000 to 40,000 Turks "to Protestantism." During the excitement thus caused the Rev. E. Williams, the Rev. C. G. Curtis, and some of the converts were arrested, and two of the converts were exiled after six weeks' imprisonment. Direct Missionary work among the Mahommedans was now stopped [20*a*], and since 1865, for lack of suitable native agents, it has remained practically suspended [20*b*]. To convert a Turk of Constantinople to Christianity has been said to be almost tantamount to inviting him to undergo immediate martyrdom [20*c*].

From 1860 to 1880 the Society maintained a school carried on from 1869 in the crypt of the Memorial Church, in which representatives of English, Armenian, German, Italian, Russian, Greek, French, Dalmatian, Maltese, Dutch, Turkish, Jewish, and mixed races were received [21]; but finding in 1880 that it was "not a Mission School in any sense," but was giving "a good middle class education to . . . children whose parents can afford to pay adequate fees," the Society withdrew its support, but offered to continue the use of the crypt for the purpose [21*a*]. At the same time the congregation were informed that they must be prepared at an early date to take on themselves some considerable portion of the maintenance of Mr. Curtis, whose work had long ceased to be of a directly Missionary character,

* Besides his own work in Constantinople Mr. Curtis for over six years (1862–8) visited numbers of English people on the shores of the Bosphorus and on the banks of the Danube, who were utterly removed from the ministrations of the Church, and his occasional services were so valued that the settlers, with the aid of the Society, undertook the support of a regular clergyman [17*a*].

† Turkish women (veiled) were then for the first time present at a confirmation service.

and who in fact was the parish priest of that portion of the English population not availing themselves of the ministrations of the Embassy Chaplain [22].

As no provision existed for the maintenance of the fabric the Society sought the co-operation of the congregation in this object also; but sufficient aid not being forthcoming and the building falling into disrepair [22*a*], a council was formed under the presidency of H.R.H. the Duke of Cambridge in 1890 to raise funds for providing for the execution of necessary repairs and for the permanent endowment of the church. [The repairs have been duly executed, the roof entirely covered with new tiles, and a small balance has been added to the permanent endowment of the fabric] [22*b*].

Arrangements were also made in 1892 for the erection of a tablet containing this inscription* (in English and Greek or Turkish):—

"To the Glory of God as a sanctuary for His perpetual worship, as a thank-offering for peace restored to Europe, and as a memorial to all who died in the service of Her Majesty Queen Victoria in the Crimean War, this church, on a site granted by His Imperial Majesty the Sultan was erected by the free gifts of the British Nation collected by the Society for the Propagation of the Gospel in Foreign Parts, and was consecrated under the name of Christ Church by Charles Amyand, Lord Bishop of Gibraltar, on the 22nd of October in the year of our Lord 1868" [22*c*].

Soon after the commencement of the Mission to Constantinople the condition and wants of English communities in Europe generally engaged the Society's attention, and in 1862 it was decided "in accordance with ancient practice" to extend the Society's operations "to English congregations on the Continent," and to make small grants out of its general fund towards the support of Chaplains "in places where there are large numbers of British sailors, labourers, or other British subjects of poor condition" [23].

The management of this department was entrusted to a special committee known as "The Continental Chaplaincies Committee" from 1862 to December 1884, when that body, finding their position inconsistent with the terms of the Society's supplemental Charter, resigned their functions to the Standing Committee, by whom the work has since been directly carried on [24].

Besides assisting to supply and support permanent and summer Chaplains, the Society, in consultation with the Bishop of London, began in 1863 to make provision for confirmations in Northern and Central Europe; and by an undesigned coincidence, it happened in 1866 that the services of English, Welsh, Scottish, and American Bishops were engaged in visible unity in this work. The arrangement continued until 1884 [25], when (its efforts meanwhile, 1867–75, to establish a Bishopric for the purpose at Heligoland having failed [25*a*]) the Society was relieved of the task by the placing of the British congregations in those parts under the regular episcopal supervision of a Coadjutor Bishop, commissioned by the Bishop of London [25*b*]. Before arranging for a Bishop of the Anglican Communion to visit Sweden communication was had with the Swedish Bishops, as it appeared that a licence had been issued by the King of Sweden in 1827, at the request of the then Bishop of London, authorising the Swedish Bishop Wingard to confirm some British residents [26].

* In substitution for one agreed upon in 1876, but which had never been erected [22*d*].

These courtesies were followed by a striking scene of intercommunion in 1866, when Bishop Whitehouse of Illinois consecrated the English Church at Stockholm, and the Archbishop of Upsala (who had previously united in the Holy Communion) now attended with three other Bishops of the Swedish Church and several clergy of the same, and delivered an address, closing with prayers from the Swedish Liturgy and the Benediction [27].

While on this subject it may be added (*a*) that in 1864 an application made by the Bishop of Iceland with the view to the consecration of a Coadjutor Bishop (with right of succession) by the English Bishops was brought before the Society, and led to an expression of opinion by the Continental Chaplaincies Committee that the question was one deserving the consideration of the English Church [28]; (*b*) that in 1865 it was suggested to the Society's Chaplains that the name of the President of the United States should be mentioned in the prayers when Americans formed part of their congregations [29]; (*c*) that in 1877 the site of a church and building at Mürren was accepted on condition that the building was vested in the Society and lent for the purpose of Divine Worship to the people of the neighbourhood (Lutherans) at hours which would not interfere with the English services. In so doing the Committee felt they were carrying out the wish of subscribers and were making some acknowledgment of the courtesy with which places of worship on the Continent were lent by the inhabitants for the use of English travellers, and that an unconsecrated building in a foreign land (as this was) may be regarded as wholly different from a consecrated church in England [30, 31].

By means of small grants and by loans from a Church Building Fund begun in 1863 the Society has promoted the erection of many churches on the Continent [32].

LIST OF CHAPLAINCIES ASSISTED BY THE SOCIETY.

NOTE.—The permanent chaplaincies are printed in italics—the subsidy to those at *Athens*, *Lisbon*, *Marseilles*, *Havre*, *Odessa*, and *Libau* being for work among English sailors. The date given shows when the Society's aid began; * that this aid has ceased; and † that the church is vested in the Society or otherwise "secured" to it. The temporary chaplaincies are entirely supported by the Continental Chaplaincies Fund of the Society. This fund in turn is mainly dependent upon the offertories received at these Chaplaincies. Besides the stipends of the Chaplains a variety of expenses (prayer-books, hymn-books, printing, &c.) are defrayed out of this fund, the total annual expenditure at present being over £2,100.

AUSTRIA-HUNGARY (1866).—Arco (1892), *Buda-Pesth* (1888), Franzensbad (1880), Ischl (1866), † Marienbad (1874), Mentelberg (1886), Meran (1869), Riva-am-Garda-See (1886).

AZORES.—St. Michael's (1886).

BELGIUM (1863).—Blankenberghe (1878), * *Brussels* (1863), Dinant (1891), *Ghent* (1887), Heyst-sur-Mer (1891), * *Ostende* (1876), Rémouchamps (1890), *Spa* (1876).

BULGARIA.—* Varna (1862).

FRANCE (1863).—Argeles-Bigorre (1877), †Beaulieu (1885),

* Boppard (1877), Boulerie (1884), † *Boulogne-sur-Mer* (1887), † Brides-les-Bains (1891), † *Caen* (1876), * Chantilly (1865), † Contrexéville (1888), † *Dieppe* (1887), Dijon (1868), *Dinan* (1866), * Dinard (1863), * Dunkirk (1865), Evian-les-Bains (1891), Grenoble (1891), * Guethary (1889), † *Havre* (1874), Luc (1892), † *Marseilles* (1866), † *Mentone*, St. John's Church (West Bay) (1882), † Monaco (1892), Mont Doré (1882), *Paramé* (1889), * *Paris* (1867), † *Pau* (1885), Roscof (1886), St. Aubin-sur-Mer (1892), † *St. Jean de Luz* (1885), *St. Malo* (1863) St. Martin Lantosque (1877), † *St. Raphael* (1882), † *St. Servan* (1891), St. Valery-en-Caux (1892), Toulon (1876), Valescure (1886), Vernet-les-Bains (1883).

GERMANY (1863).—Aix-la-Chapelle (1884), Bad Nauheim (1892), † *Baden-Baden* (1863), Bayreuth (1892), * Berlin (1881), * Blumenthal (1869), Bonn (1872), *Bruntwick* (1881), *Coblenz* on the Rhine (1892), *Cologne* (1866), * Darmstadt (1866), *Eisenach* (1890), Ems (1865), *Frankfort-on-the-Main* (1865), *Freiburg-in-Breisgau* (1865), Friederickshafen (1891), Garmisch (1889), *Gotha* (1886), Griesbach (1882), * Hanover (1868), *Heidelberg* (1888), * Homberg (1863), Hoppegarten (1887), Hornberg (1890), *Karlsruhe* (1885), * Kissingen (1863), † *Leipzig* (1880), † Neuenahr (1864), Ober-Ammergau (1890), † Partenkirchen (1882), Rummelsberg (1887), Schlangenbad (1872), Schönwald (1891), Schönweide (1887), * Schwalbach (1863), † *Stuttgart* (1863), *Weimar* (1863), † Wildbad (1863).

GREECE (1864).—*Athens* (1864), *Patras* (1871), Zante (1887).

HOLLAND.—*Amsterdam (1702).

ITALY (1863).—Amalfi (1882), Andorno (1887), * Baveno (1863), Bologna (1866), Bormio (1871), Brindisi (1876), † Cadenabbia (1864), † Capri (1876), * Coma (1864), * Cornigliano (1876), * Florence (1863), * Genoa (1866), Lanzo d'Intelvi (1883), Macu'gnaga (1873), Maiori (1887), Menaggio (1882), † Messina (1863), * Pegli (1876), Perugia (1886), Rapallo (1877), † *Rome* (1864), San Dalmazzo di Tenda (1887), * Savona (1886), Siena (1876), Sorrento (1866), Spezia (1877), Sta. Margherita (1882), Taormina (1889), Tore Pellice (1887), * Turin (1863), * Venice (1863), Via Reggio (1890).

NORWAY (1872).—Balholm (1872), Eide (1891), Faleide (1887), Framnaes (1892), Gudvangen (1891), Hellesylt (1891), Laerdalsoren (1887), Lillehammer (1891), Loen (1888), Lofthus (1891), Merok (1892), Molde (1888) with Naes (1887), Nordheimsund (1891), Odde (1886), Roldal (1891), Soholt (1891), Sommerhjem (1891), Stalheim (1889), Vossevangen (1886).

PORTUGAL.—*Lisbon* (1871).

ROUMANIA (1862).—* Galatz (1862), * Kustendji (1862).

RUSSIA (1862).—*Libau* (1892), *Odessa* (1862), * Warsaw (1874).

SPAIN (1876).—* Barcelona (1876), Granada (1882), * Linares (1889).

SWEDEN.—* Stockholm (1865).

SWITZERLAND (1863).—† Aigle (1889), Andermatt (1869), Arosa (1886), Axenfels (1888), † Axenstein (1876), † Bel Alp (1866), Bérisal (1887), * Baden (1869), Blumenstein (1868), Brigue (1881), *Berne* (1882),

* Burgenstock (1891), Campfer (1876), Champex (1891), † Engelberg (1867), Ferpècle (1892), Fins-Hauts (1888), Fribourg (1868), * Geneva (1863), Gersau (1868), Hospenthal (1866), Kandersteg (1872), Lauterbrunnen (1866), Lugano (1863), Maloja (1884), Martigny (1867), Mauvoisin (1892), * Meyringen (1879), Mont Caux (1892), * Monte Generoso (1888), † Mürren (1872), † Pontresina (1865), Poschiavo (1891), Rheinfelden (1888), Rieder Alp (1882), Righi-Dailly (1889), Rigi-Scheideck (1866), Rosenlaui (1873), Saas-im-Grund (1872), * St. Gall (1864), † St. Moritz (1863), Salvan (1889), * Schuls (1886), Seelisberg (1865), Sils Maria and Silva Plana (1869), Sonnenberg prés Lucerne (1885), * Tarasp (1870), Vernayaz (1882), * Villeneuve (1865), Weisshorn (1887), Weissenstein (1884), Wiesen (1884), *Zurich* (1889).

TURKEY (1856).—* Boudja (1886), † *Constantinople* (1856).

In 1874–5 the Society appealed to the British Government against the withdrawal of subsidies from the Consular Chaplains [33], and sought to make up for the deficiency by opening a special fund [34].

At home the principal work of the Society has been to obtain the means of carrying on the work of the Church abroad and to administer its concerns generally on Church principles. In a few instances Emigrants' Chaplains have been supported at English seaports [pp. 819–20].

STATISTICS.—On the Continent of Europe, where the Society (1702–4 and 1854–92) has expended £108,172 (including Trust funds) and has assisted in maintaining 114 Chaplains and 219 Chaplaincies [as detailed on pp. 739–41, 923–4], there are now in connection with it 31 permanent and 100 temporary Chaplaincies, under the care of two Bishops. It is hardly necessary to add that the object of the Society on the Continent is not to proselytise, but to care for members of the Church of England. According to the latest published return the number of natives of the United Kingdom residing on the Continent (outside of British territory) was 79,408, thus distributed :—In *France*, 36,447; *Germany*, 11,189; *Austria*, 2,169; *Switzerland*, 2,812; *Italy*, 7,230; *Belgium*, 3,789; *Holland*, 480; *Spain*, 4,771; *Portugal*, 1,798; *Russia*, 5,007; *Turkey*, 1,518; *Roumania*, 416; *Greece*, 566; *Sweden*, 340; *Denmark*, 298; *Norway*, 518; *and other parts*, 110. The *races* ministered to in connection with the Constantinople Mission have included (in addition to British) Turks, Greeks, Armenians, Jews, Arabs, Georgians, Bohemians, and Persians; and the Turkish, Arabic, and Spanish *languages* have been occasionally used by the Missionaries.

References (Europe).—[1] R. 1704, p. 4. [2] Jo., V. 1, Dec. 3 and 18, 1702, Jan. 15, May 21, Nov. 19, 1703, Nov. 17, 1704; R. 1704, original copy p. 3, octavo reprint pp. 17, 20–1; App. Jo. **A**, 23; do. **B**, 22. [2*a*] Jo., V. 1, Aug. 20 and Sept. 17, 1708. [3] Jo., V. 1, March 17, April 21, June 18, 1703; R. 1704, original copy p. 3, octavo reprint pp. 17, 20–1; R. 1705, pp. 32–3; R. 1706, p. 37. [4] Jo., Sept. 18, Oct. 16, 1702, Jan. 15, March 19, April 16, 1703, Aug. 28 and Sept. 15, 1704, May 18 and June 15, 1705, March 28, 1706, Sept. 17, Oct. 15, Dec. 17, 1708, Aug. 17 and Dec. 30, 1709, March 17, 1710, Feb. 22, May 20, 23, June 6, 1712, Oct. 30, 1713, March 4 and 19, June 18, July 16, Sept. 17, Oct. 15, Nov. 12, 1714, Feb. 11, March 18, June 3, 1715, Feb. 3, April 20, May 3, June 15, Oct. 19, 1716, Oct. 2, 1719; R. 1706, pp. 69–72; R. 1711, pp. 46–7; R. 1712, p. 74; R. 1714, pp. 41, 50–2. [4*a*] R. 1706, pp. 69–72; R. 1710, pp. 37, 41; R. 1713, p. 38; R. 1714, pp. 33–4; R. 1718, pp. 41–8; Printed Collection of S.P.G. Papers, 1709, pp. 78–88. [4*b*] Jo., Dec. 3 and 18, 1702, Sept. 21, 1705, March 21, 1707; R. 1706, pp. 69–72; App. Jo. **A**, 20; do. **B**, 19. [4*c*] Jo., March 19, Oct. 15, 1708; Jo., May 18, 1711; R. 1711, pp. 46–7; R. 1712, p. 74. [4*d*] Jo., V. 1, Dec. 3, 1702, Sept. 21, 1705. [4*e*] Jo., Feb. 11, 1709, May 19, 1710; R. 1714, pp. 50–1. [5] R. 1710, p. 37; R. 1714, pp. 33–4. [6] Jo., V. 15, pp. 83–4, 117, 367; R. 1805 to 1824; R. 1825, pp. 34, 196.

[7] R. 1892, Auditors' Report, p. 16. [8, 9] Jo., V. 17, pp. 537–8; Finance Committee Report, 1891; R. 1891, p. 196. [9*a*] Jo., V. 1, March 15, 1706. [10] M.F. 1862, p. 167; Jo., V. 48, p. 261. [11] Jo., V. 26, pp. 351–2, 362, 403; R. 1795, p. 30; R. 1892, Cash Account, p. 16; Finance Committee Report, 1892. [12] Jo., V. 44, p. 394, and Colonial Bishoprics Journal, V. 1, p. 16. [13] R. 1855, pp. 24–35; Q.P., April and July 1855 and Jan. 1856; M.F. 1856, pp. 65–7; Jo., Dec. 21, 1855; Q.P., Feb. 1869. [14] R. 1855, pp. 24–5; Jo., V. 47, pp. 154, 159; M.F. 1856, pp. 67–9; Q.P., Feb. 1869. [15] Jo., March 28, 1856; Jo., Nov. 19, 1858; R. 1860, p. 180; R. 1863–4, p. 140; R. 1864, pp. 160–2; Jo., March 18, 1864; R. 1865, p. 159; R. 1868, pp. 116–17; Q.P., Feb. 1869. [15*a*] R. 1868, p. 117. [16] R. 1868, pp. 116–17; Q.P., Feb. 1869. [17] R. 1866, pp. 182–3; R. 1869, p. 151; R. 1872, pp. 97–8; R. 1874, p. 119; R. 1875, pp. 110–11; R. 1881, pp. 158–9; R. 1882, pp. 109–10. [17*a*] R. 1862, pp. 193–4; R. 1864, p. 158; R. 1865, p. 157; R. 1867, pp. 147–8; R. 1868, p. 118. [18] Jo., Nov. 21, 1856; Q.P., Feb. 1869. [19] Jo., Jan. 20, 1860; and p. 924 of this book. [20] Jo., March 16 and Nov. 18, 1859, Feb. 17, 1860, and March 15 and Dec. 20, 1861; R. 1860, p. 180; R. 1862, p. 27; R. 1864, pp. 158–9; Q.P., Feb. 1865; R. 1865, p. 158; R. 1866, p. 183. [20*a*] R. 1860, p. 179; R. 1862, p. 193; R. 1863–4, p. 139; R. 1864, p. 159; R. 1865, pp. 158–9; Q.P., Feb. 1865 and Feb. 1869. [20*b*] R. 1866, p. 181; R. 1867, p. 147; R. 1868, p. 117; R. 1870, p. 119; R. 1871, p. 146; R. 1872, p. 97; R. 1877, p. 84; R. 1878, p. 104; R. 1879, p. 103; R. 1880, p. 112. [20*c*] R. 1888, p. 137. [21] Jo., Nov. 21, 1856, Dec. 16, 1859; R. 1862, p. 193; R. 1863–4, pp. 138–9; Q.P., Feb. 1869, p. 3; R. 1864, p. 158; R. 1866, p. 184; R. 1867, p. 147; R. 1868, p. 117; R. 1869, p. 152. [21*a*] Applications Committee Report, 1880; R. 1880, p. 112. [22] Applications Committee Report, 1880. [22*a*] R. 1862, p. 194; R. 1882, p. 110; R. 1883, p. 101. [22*b*] Proceedings of Crimean Memorial Church Committee, 1890–2; Standing Committee Minutes, V. 45, pp. 148, 422–4. [22*c*] Do., V. 47, pp. 54–8. [22*d*] H MSS., V. 3, p. 329. [23] Jo., Dec. 17, 1858; M.F. 1859, pp. 22–3; Jo., July 18, 1862; M.F. 1862, pp. 189–90. [24] Minutes of Continental Chaplaincies Committee, 21 and 27 Nov., Dec. 4, 11, 18, 1862, March 12, 1863, and Dec. 1, 1884; Jo., May 20, 1864; and Standing Committee Minutes, V. 42, p. 235; R. 1884, p. 109. [25] R. 1863–4, p. 140; R. 1865, p. 159; R. 1866, pp. 184–5; R. 1868, p. 119; R. 1877, p. 85; M.F. 1866, p. 200; Minutes of Continental Chaplaincies Committee, Feb. 12, 1863, Jan. 18, 1864, June 28, 1881, July 7, 1883; "Companion" to S.P.G. Report, 1886, p. 23. [25*a*] Jo., May 17, June 21, Dec. 30, 1867; Standing Committee Minutes, V. 42, p. 136; Jo., March 19, 1869; Jo., Jan. 15, 1875. [25*b*] Minutes of Continental Chaplaincies Committee, March 10, 1884; "Companion" to Annual Report, 1886, p. 23; R. 1884, p. 109. [26] Minutes of Continental Chaplaincies Committee, Feb. 12 and March 12, 1863. [27] M.F. 1866, pp. 200–2; R. 1866, p. 185. [28] Minutes of Continental Chaplaincies Committee, Nov. 4, 1864. [29] Do., Nov. 20, 1865. [30, 31] Jo., June 15, 1877; *see* also Standing Committee Minutes, V. 47, pp. 77, 377–8. [32] R. 1863–4, pp. 140–1; Standing Committee Minutes, V. 45, p. 387; Applications Committee Report, 1890. [33] Jo., Nov. 21, 1873; Jo., April 17 and May 15, 1874; Jo., Dec. 17, 1875; H MSS., V. 5, p. 327. [34] Minutes of Continental Chaplaincies Committee, June 17, 1874.

APPENDIX.

CHAPTER XCIV.

THE AMERICAN AND THE ENGLISH COLONIAL AND MISSIONARY EPISCOPATE:

ITS FOUNDATION AND GROWTH, WITH NOTES ON CHURCH ORGANISATION ABROAD.

"I believe there scarce is, or ever was, a Bishop of the Church of England, from the Revolution to this day, that hath not desired the establishment of Bishops in our Colonies. Archbishop Tenison, who was surely no High Churchman, left by his will £1,000 towards it; and many more of the greatest eminence might be named, who were and are zealous for it. Or if Bishops, as such, must of course be deemed partial, the Society for Propagating the Gospel, consists partly also of inferior clergymen, partly too of laymen. Now the last cannot so well be suspected of designing to advance ecclesiastical authority. Yet this whole body of men, almost ever since it was in being, hath been making repeated applications for Bishops in America; nor have the lay part of it ever refused to concur in them."

IT was thus that Archbishop SECKER, the sixth President of the Society, wrote to Horace Walpole in 1776 [1]. His words failed to effect their object, but they will ever endure as testimony to the efforts made by the Society to plant the Church in all its fulness in the Colonies.

As early as 1634 a Commission was formed partly for the regulation of the spiritual and ecclesiastical affairs of the North American Colonies, under the control of the Archbishops of Canterbury and York, the Bishop of London and others. In the same year an order of the King in Council (Charles I.) was obtained by Archbishop Laud for extending the jurisdiction of the Bishop of London for the time being to English congregations and Clergy abroad [2]. But (as already shown [p. 2]) forty years passed without any practical benefit from the arrangement [3], and, as Bishop Sherlock said in 1751, "the care" was "improperly lodged: for a Bishop to live at one end of the world and his Church at another, must make the office very uncomfortable to the Bishop, and, in a great measure, useless to the people" [4]. Strenuous attempts were made to secure a better arrangement. Archbishop Laud himself, in 1638, endeavoured to send a Bishop to New England, but troubles in Scotland put an end to the movement. Soon after the Restoration, Dr. Alexander Murray, who had shared exile with the King, was nominated Bishop of Virginia, and a Patent was made out constituting him such, with a general charge over the American provinces. The non-fulfilment of this scheme was attributed by Dr. Murray to the fall of Lord Clarendon from power and the substitution of the "Cabal" Ministry. But Archbishop Secker in the following century, after an examination of the Bishop of London's papers, ascribed the failure to the proposal to provide the endowment out of the Customs [5].

The foundation of the Society necessarily led to its being regarded as the most fitting instrument for dealing with the question. Its first Report, 1704, stated that "earnest addresses" had been received "from divers parts of the Continent, and Islands adjacent, for a SUFFRAGAN to visit the several Churches; Ordain some, Confirm others, and bless all" [6]. The matter had been under consideration from April 1703 [7], and in 1704 the Society stated a Case for the consideration of the Law Officers of the Crown, in which reference was made to the existence of Suffragan Bishops in the primitive times, and to their revival —after long disuse in several parts of the Western Church—by Statute 26 Henry VIII. cap. XIII., and opinion was solicited as to whether under this Act (1) the Bishops Suffragan of Colchester, Dover, Nottingham, and Hull might be disposed of for the service of the Church in foreign parts; and if not (2) whether

the Archbishops and Bishops of the Realm would be liable to any inconveniences or penalties from the Statute or Ecclesiastical laws should they consecrate Bishops for foreign parts endowed with no other jurisdiction but that of Commissary or the like. If so (3) whether by Act Ed. VI. cap. 2, for the election of Bishops, the Queen might not appoint new Suffragans for foreign parts within her dominions [8].

The case was entrusted to the President, Archbishop TENISON, who at the renewed request of the Society in 1707 laid the matter before Queen Anne. The Queen directed him to submit a plan [9]. In the meantime the cause had gained strength from a petition to the Society (November 2, 1705) from fourteen of its Missionaries convened at Burlington, New Jersey, in which they said :—

"The presence and assistance of a Suffragan Bishop is most needful to ordain such persons as are fit to be called to serve in the sacred ministry of the Church. We have been deprived of the advantages that might have been received of some Presbyterian and Independent Ministers that formerly were, and of others that are still willing to conform and receive the holy character, for want of a Bishop to give it. The baptized want to be confirmed. The presence is necessary in the councils of these provinces to prevent the inconveniences which the Church labours under by the influences which seditious men's counsels have upon the publick administration and the opposition which they make to the good inclinations of well affected persons; he is wanted not only to govern and direct us but to cover us from the malignant effects of those misrepresentations that have been made by some persons empowered to admonish and inform against us who indeed want admonition themselves" [10].

Urged by this and similar appeals, including that of the "Diocesan" [11], the Society in 1710 represented to the Queen "the earnest and repeated desires, not only of the Missionaries, but of divers other considerable persons that are in communion with our excellent Church, to have a Bishop settled in your American plantations," as being "very usefull and necessary for establishing the gospel in those parts," the French having "received several great advantages from their establishing a Bp. at Quebec" [12]. Shortly before this appeal, according to his biographer, the sending of Dean Swift to Virginia as Bishop had been contemplated [13]. In Convocation the stage of consideration was not reached. For at a meeting on January 20, 1711, attended by Archbishop Sharp of York, the Bishops of Bristol and St. David's, the Prolocutor and two other members of the Lower House, to consider what measures should be submitted to Convocation, Archbishop Sharp desired to include a "proposal concerning Bishops being provided for the plantations; but as my Lord of London, who had a right to be consulted first on the project, was not there, the thing was dropped" [14].

It is just to add however that Convocation was fully represented in the councils of the Society, and by this means had ample opportunities of making its voice heard.

So hopeful was the prospect of a Bishop being obtained that the Society in 1711 began to negotiate for the purchase of a house for him, in "the sweetest situation in the world, well built, but ill contrived and land enough." This was at Burlington, New Jersey, and the purchase was completed in 1713 for £610 [15]. In 1712, on the motion of Lord Clarendon, the Society prepared the "draught of a bill proposed to be offered in Parliament for the establishment of Bishops and Bishopricks in America" [16]. Renewed representations to Queen Anne (1712–14) were so successful that but for the Queen's death the object would have been immediately attained [17].

On the accession of George I. the Society (June 3, 1715) represented to the Crown that in order "to forward the great work of converting infidels to the saving faith of our blessed Redeemer, and for the regulating such Christians in their faith and practice as are already converted thereunto," it was "highly expedient" that four Bishoprics should be established, one at Barbados for itself and the Leeward Islands, another at Jamaica for itself with the Bahama and Bermuda Islands, a third at Burlington in New Jersey, "for a district extending from the east side of Delaware River to the utmost bounds of your Majesty's dominions eastward, including Newfoundland"—the fourth at Williamsburg in Virginia, "for a district extending from the west side of Delaware River to the utmost bounds of your Majesty's dominions westward."

It was proposed that the income of the first two Sees should be £1,500 each and

of the last two £1,000 each: that the Bishop of Barbados should have the presidentship of the projected Codrington College [p.197], and that if necessary "a prebend . . . the mastership of the Savoy, or that of St. Catherine's" should be annexed to the Bishopric on the continent most wanting a complete maintenance [18]. The prayer was unheeded, owing to the rebellion in Scotland, political jealousies, and the belief that some of the Clergy favoured the exiled house of Stuart [19].

The patience of the Missionaries was sorely tried by these disappointments, as will be seen from the remonstrance of the Rev. J. Talbot of New Jersey, who had been the first to urge the need of a Bishop:—

(1716.) "The Poor Church of God here in ye Wilderness, Ther's none to Guide her among all ye sons y^{t} she has brought forth, nor is there any y^{t} takes her by ye hand of all the sons y^{t} she has brought up. When ye Aptles heard that Samaria had received the Word of God, immediately they sent out 2 of the cheif, Peter & John, to lay their hands on them, and pray that they might receive the Holy Ghost; they did not stay for a secular design of salary; and when the Apostles heard that the Word of God was preached at Antioch, presently they sent out Paul and Barnabas, that they should go as far as Antioch to confirm the disciples; and so the churches were established in the faith, and increased in number daily. And when Paul did but dream that a man of Macedonia called him, he set sail all so fast, and went over himself to help them. But we have been here these twenty years calling till our hearts ache, and ye own 'tis the call and cause of God, and yet ye have not heard, or have not answered, and that's all one. . . . I don't pretend to prophesy, but you know how 'tis said, the kingdom of God shall be taken from them, and given to a nation that will bring forth the fruits of it. God give us all the grace to do the things that belong to our peace. . . . .

"I cannot think but the honourable Society had done more if they had found *one* honest man to bring Gospel orders over to us. No doubt, as they have freely received, they would freely give, but there's a *nolo episcopari* only for poor America; but she shall have her gospel day even as others, but we shall never see it unless we make more haste than we have done" [20].

That the Society was not responsible for the delay is manifest from the fact that it seized every opportunity of pressing the matter, either formally, or through individuals, as circumstances rendered advisable. Indeed, long before a Bishop was procured it had secured provision for his maintenance. Two of its Presidents, Archbishop TENISON in 1717 and Archbishop SECKER in 1787, and an unknown benefactor in 1727, gave £1,000 each [21]; Mr. DUGALD CAMPBELL in 1720 and the Lady ELIZABETH HASTINGS in 1741 £500 each [22]. Other contributions were received from foreign parts as well as at home. The Rev. Dr. MACSPARRAN of Narragansett, New England, bequeathed a farm for the purpose [23], and from Barbados came the assurance that the advent of a Bishop would be welcomed with liberal offerings [24].

The failure of the petition of "many of the faithfull in the communion of the Church of England in North America" to the English Episcopate in 1718 [25] seems to have convinced the Rev. J. TALBOT that there was no hope of ever obtaining Bishops in a regular way. In 1720 he came to England and received help from the Tenison bequest—the interest of this fund being available for some retired Missionary pending the appointment of a Bishop for America. He returned in 1722, and in consequence of reports that he had refused to take the oaths to the King or to pray for him by name in the Liturgy, his salary was suspended by the Society in 1724 until he could clear himself of the charge. It was also alleged that he in 1722 and the Rev. Robert Welton (Rector of Whitechapel) about 1723–4 had been consecrated by the nonjuring Bishops in England.

Beyond the occasional administration of confirmation by Talbot it does not appear that the episcopal office was irregularly exercised, but whatever confusion might have arisen from the movement was prevented by an order from the Privy Council for Welton's return to England and by Talbot's death in 1727. But warnings and appeals were alike lost on this and successive Governments, which persistently refused to allow the consecration even of those who were the best friends and supporters of the House of Hanover [26].

The feelings of amazement excited by the injustice of this policy can only be equalled by those of admiration for the manner in which it was endured by the Missionaries, whose writings furnish "infallible proofs on this head." (In particular

see Memorial of Six of the New England Clergy, 1725 [27]; Address of the Clergy of New York Province at their First Meeting in Convention, 1766 (in which it is mentioned as "an incontestable argument for the necessity of American Bishops" that "not less than one out of five" candidates "who have gone home for Holy Orders from the Northern Colonies have perished in the attempt") [28]; Address of the Clergy of Massachusetts and Rhode Island in Convention, June 7, 1767 [29]; Letters from Revs. J. SCOVIL, July 6, 1767 [30], E. DIBBLEE, Oct. 1, 1767 [31], S. ANDREWS, Oct. 8, 1767 [32], Dr. JOHNSON, 1769 [33], M. GRAVES, Jan. 1, 1772 [34].)

Amid the troubles of the infant Church in America it was consolation indeed to be able to turn to a body always ready to hear and to sympathise, and to do all in its power to redress their grievances. The Bishop of Long Island, U.S., in 1878 said that

"for nearly the whole of the eighteenth century this Society furnished the only point of contact, the only bond of sympathy between the Church of England and her children scattered over the waste places of the New World. The Church herself as all of us now remember with sorrow, was not only indifferent to their wants, but under a malign State influence, was positively hostile to the adoption of all practical measures calculated to meet them" [35].

In accepting this statement as a true one so far as the mass of Church people were concerned, it should be remembered that the Bishops were the leading members of the Society, and thus entirely free from the reproach of having failed in their duty. Reproach of another kind they, as preachers of the Anniversary Sermons, shared with the Society for "*perpetually ringing changes on the necessity of a Bishop in the colonies.*" Such was the burden of a newspaper attack in America, which received from the Rev. Dr. CHANDLER the reply:—"I will tell him for his comfort that these changes will continue to be rung, and that this object will be perpetually aimed at, until the desired episcopate shall be granted" [36].

Everything that could be done by the Society was done—by action corporate or otherwise. The Bishops of London were indefatigable in their exertions. One of them went so far as to invite the Clergy of Maryland to nominate one of their own number for the episcopal office. Whether this was done with the knowledge of the Crown does not appear; but the nomination of the Rev. J. Colebatch raised such an opposition in Maryland that the local court [about 1728] prevented his departure by issuing a writ of *ne exeat regno* [37]. Bishop Sherlock, as soon as he came to the See of London, applied to the King to have two or three resident Bishops appointed for the Colonies, thinking "there could be no reasonable objection to it, not even from the dissenters, as the Bishops proposed were to have no jurisdiction but over the clergy of their own Church" [38]. Reasonable objections there were none; but sufficient for the day was the evil thereof—intolerance.

"It was not to be endured that episcopacy should, unmolested, rear its mitred head among the children of men who had said to the world: 'Let all mankind know that we came into the *wilderness*, because we would worship God without that *Episcopacy*, that *Common Prayer*, and those unwarrantable *ceremonies* with which the *land of our forefathers' sepulchres* has been defiled; we came hither because we would have our posterity settled under the full and pure *dispensations* of the Gospel; defended by *rulers that shall be of ourselves*" (Mather's "Magnalia") [39].

Although it was not intended to send a Bishop to New England, from those provinces came the most determined opposition.

"Was this" (Bishop Sherlock asks) "consistent even with a spirit of toleration. Would they [the dissenters] think themselves tolerated if they were debarred the right of appointing ministers among themselves, and were obliged to send all their candidates to Geneva, or Scotland, for orders? At the same time that they gave this opposition, they set up a mission of their own for Virginia, a country entirely episcopal, by authority of their Synod. And in their own country, where they have the power, they have prosecuted and imprisoned several ministers for not paying towards supporting the dissenting preachers, though no such charge can, by any colour of law, be imposed on them: this has been the case in New England" [40].

While this spirit prevailed little chance was there of episcopacy rearing its

"mitred head." But with the hope of removing apprehensions that the existence of other religious communities would be imperilled, the following plan was drawn up by the celebrated Bishop Butler in 1750 setting forth the proposals of the New England Clergy:—

"1. That no coercive power is desired over the laity in any case, but only a power to regulate the behaviour of the clergy who are in Episcopal orders, and to correct and punish them according to the laws of the Church of England, in case of misbehaviour or neglect of duty, with such power as the commissaries abroad have exercised.

"2. That nothing is desired for such bishops that may in the least interfere with the dignity, or authority, or interest of the Governor, or any other officer of State. Probates of wills, licenses for marriages etc. to be left in the hands where they are; and no share in the temporal government is desired for bishops.

"3. The maintenance of such bishops not to be at the charge of the Colonies.

"4. No bishops are intended to be settled in places where the government is left in the hands of Dissenters, as in New England etc., but authority to be given only to ordain clergy for such Church of England congregations as are among them, and to inspect into the manners and behaviour of the said clergy, and to confirm the members thereof" [41].

The rejection of these overtures was due to political causes. "The true reason of the bishop of London being opposed and defeated in his scheme of sending bishops" was this: "It seems that the Duke of Newcastle, Mr. Pelham and Mr. Onslow, can have the interest and votes of the whole body of dissenters upon condition of their befriending them; and by their influence on those persons, the Ministry was brought to oppose it." Such was the statement of Dr. CHANDLER to Dr. JOHNSON [42]; and in 1754 Bishop Secker (then of Oxford) wrote to the latter: "We have done all we can here in vain, and must wait for more favourable times. . . . So long as they [the Dissenters*] are uneasy, and remonstrate, regard will be paid to them and their friends here by our ministers of state" [43].

The opposition were alive to this fact: their strength lay not in quietness and confidence, but in an unceasing agitation which was kept up by unscrupulous use of unscrupulous means. Colonial legislators and counsellors as well as British Ministers came under their influence; the press of the three leading cities of America was open to a subsidy; pulpits poured forth the vials of wrath; while pamphlets took up the parable in words and in prints too profane for these pages [44].

A violent attack made by a noted Puritan, Dr. Jonathan Mayhew of Boston, on the charter and conduct of the Society and the episcopate scheme, was so ably answered in an anonymous tract as to draw forth his acknowledgment that the "worthy answerer" was "a person of excellent sense and a happy talent at writing; apparently free from the sordid illiberal spirit of bigotry: one of cool temper, who often showed much candour; was well acquainted with the affairs of the Society, and in general, a fair reasoner." The writer of the anonymous pamphlet was Archbishop SECKER, in whom as its President the Society had one of the most powerful of advocates [45]. To quote the words of his biographer:—

"Posterity will stand amazed, when they are told that on this account, his memory has been pursued in pamphlets and newspapers with such unrelenting rancour, such unexampled wantonness of abuse, as he would scarce have deserved had he attempted to eradicate Christianity out of America, and to introduce Mahometanism in its room; whereas the plain truth is, that all he wished for was nothing more than what the very best friends to religious freedom ever have wished for, *a complete toleration for the Church of England in that country*" [46].

Posterity will also agree with Archbishop Secker's description of the anomalous position of the clergy in America as being "without parallel in the Christian world" [47].

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* That this state of things continued will be seen from the message sent from the English Committee acting in concert with the American Dissenters in 1772: "However the bishops and clergy may labor the point, the persons in power do not seem to be at all for it at present, and we hope never will." The reply was a grateful acknowledgment of the "zeal" shown "for the cause of religious liberty on this extensive continent" [48*a*].

In 1764 he wrote to Dr. Johnson:—

"The affair of American Bishops continues in suspense. Lord Willoughby of Parham, the only En[illegible]h dissenting peer, and Dr. Chandler, have declared, after our scheme was fully laid b[illegible] them, that they saw no objection against it. The Duke of Bedford, Lord-Presiden[illegible], hath given a calm and favourable hearing to it, hath desired it may be reduced to writing, and promised to consult about it with the other ministers, at his first leisure" [48].

But the convenient season was not yet. Party spirit so prevailed that the Archbishop advised action "in a quiet private manner" to avoid "the risk of increasing the outcry against the Society" [49].

The case was admirably summed up by Bishop LOWTH of Oxford in the Anniversary Sermon 1771, in which he represented the colonists as being deprived of

"the common benefit, which all Christian Churches, in all ages, and in every part of the world, have freely enjoyed; and which in those countries Christians of every other denomination do at this time freely enjoy. If an easy remedy can be applied to this grievance; surely in charity it will not be denied to their petitions, in justice it cannot be refused to their demands. The proper and only remedy hath long since been pointed out: the appointment of one or more resident Bishops, for the exercise of offices purely Episcopal in the American Church of England; for administering the solemn and edifying rite of Confirmation; for ordaining Ministers, and superintending their conduct: offices, to which the members of the Church of England have an undeniable claim, and from which they cannot be precluded without manifest injustice and oppression. The design hath been laid before the public in the most unexceptionable form: it hath been supported against every objection, which unreasonable and indecent opposition hath raised, by arguments unanswered and unanswerable: unless groundless fears, invidious surmises, injurious suspicions; unless absurd demands of needless and impracticable securities against dangers altogether imaginary and improbable; are to set aside undoubted rights, founded upon the plainest maxims of Religious Liberty, upon the common claim of Mutual Toleration: that favourite, but abused Principle; the glory and the disgrace of Protestantism; which all are forward enough to profess, but few steadily practice; and which those, who claim it in its utmost extent for themselves, are sometimes least of all inclined to indulge in any degree to others" [50].

On the outbreak of the American disturbances he wrote to Dr. Chandler (May 29, 1775):—

"If it shall please God that these unhappy tumults be quieted, and peace and order restored (which event I am sanguine enough to think is not far distant), we may reasonably hope that our governors will be taught, by experience, to have some regard to the Church of England in America" [51].

The testimony of Archbishop SECKER in 1776 rises up in judgment against the English Government:—

"It is very probable that a Bishop, or Bishops, would have been quietly received in America before the Stamp Act was passed here; but it is certain that we could get no permission here to send one. Earnest and continual endeavours have been used with our successive ministers and ministries, but without obtaining more than promises to consider and confer about the matter; which promises have never been fulfilled. The King [George the Third] hath expressed himself repeatedly in favour of the scheme; and hath promised, that, if objections are imagined to lie against other places, a Protestant Bishop should be sent to Quebec, where there is a Popish one, and where there are few dissenters to take offence. And in the latter end of Mr. Grenville's ministry, a plan of an ecclesiastical establishment for Canada was formed on which a Bishop might easily have been grafted, and was laid before a committee of council. But opinions differed there, and proper persons could not be persuaded to attend; and in a while the ministry changed. Incessant application was made to the new ministry: some slight hopes were given, but no step taken. Yesterday, the ministry was changed again, as you may see in the papers; but whether any change will happen in our concern, and whether for the better or the worse, I cannot so much as guess. Of late, indeed, it hath not been prudent to do anything, unless at Quebec; and therefore the Address from the clergy of Connecticut which arrived here in December last, and that from the clergy of New York and New Jersey, which arrived in January, have not been presented to the king; but he hath been acquainted with the purport of them, and directed them to be postponed to a fitter time" [52].

To Horace Walpole he wrote at this time:—

"The reasonableness of the proposal, abstractedly considered, you seem to admit:

and indeed it belongs to the very nature of Episcopal Churches to have Bishops at proper distances presiding over them; nor was there ever before, I believe, in the Christian world, an instance of such a number of churches, or a tenth part of that number, with no Bishop amongst them, or within some thousands of miles from them. But the consideration of the episcopal acts which are requisite will prove the need of episcopal residence more fully. Confirmation is an office of our Church, derived from the primitive ages, and when administered with due care, a very useful one. All our people in America see the appointment of it in their Prayer books, immediately after the Catechism, and if they are denied it unless they will come over to England for it, they are, in fact, prohibited the exercise of part of their religion" [53].

Then followed the eloquent testimony to the Society quoted on page 743.

The "fitter time" of the King came not. Already the writing was on the wall, and, with the revolution, passed for ever from England's rulers the opportunity of doing justice to the Church in America. Weighed in the balances they were found wanting—in matters ecclesiastical even more than in civil—and the loss of the greatest portion of the Colonies was a just retribution. The war in America shook the Church to its foundations—desecrated and overthrew its sanctuaries—persecuted its members, priesthood and laity, unto imprisonment, exile and death. But the revolution set the Church free to have Bishops. In the securing of that freedom invaluable service was rendered by Mr. Granville Sharp. His tracts on the "Law of Retribution" (1776), and "Congregational Courts," which showed the importance of Episcopacy as being, according to a maxim of the English common law, the strength of the Republic, "had the extraordinary effect of convincing a very large body of Dissenters and Presbyterians, as well as Churchmen in America, of the propriety of establishing Episcopacy among themselves in the United States; so that, even during the war, a motion had been made in Congress for that purpose, and was postponed merely because a time of peace was thought more proper for the consideration of so important a regulation. "Even Dr. Franklin the philosopher became an advocate for it" [54].

The independence of the States rendered resident Bishops necessary for the *existence* of the Church. No candidates could be ordained by the English Bishops unless they took the oath of allegiance to the British Crown; and no candidate so ordained could be a citizen of the United States without forswearing himself. The supply of clergy was therefore endangered. Two candidates indeed came to England in 1784 and were refused ordination. Their application to Dr. Franklin for advice showed that there were matters too high even for the philosopher, who sought to solve the difficulty by consulting the French Bishops and the Pope's Nuncio! [55].

However, an Act was passed (24th George III. c. 35) empowering the Bishop of London and any other Bishop appointed by him to ordain subjects of foreign countries without their taking the oath of allegiance.

But half measures would not have met the want, and Mr. Sharp pressed the Archbishop of Canterbury to obtain authority "to consecrate Bishops for the true Christian Church in every part of the world" [56].

Meantime there appeared in England "a godly and well-learned man" anxious "to be ordained and consecrated Bishop" of Connecticut. This was Dr. SAMUEL SEABURY, who for many years had been a Missionary of the Society in Long Island [57]. With the establishment of the Republic, opposition to the introduction of Bishops gradually disappeared. Liberty had been proclaimed to every inhabitant throughout the land, and although the definition of "inhabitant" was limited in respect of complexion, the Church was able to complete her organisation. The Conventions of the middle and southern States said, "Let us first gather together our scattered members." But from the east and north-west came yet wiser advice: "Let us first have a head to see, and then we shall be better enabled to find our members." The Clergy of Connecticut took the lead. They first chose the Rev. Dr. LEAMING (also a former Missionary of the Society), who by his sufferings during the war became a "confessor." Infirmities preventing his accepting the office, the Convention then elected Dr. SAMUEL SEABURY, and commended him to the Bishops of the English Church for consecration.

The election was not however the act of the whole American Church; moreover the British Government hesitated to authorise the English Bishops to consecrate until assured that offence would not thereby be given to the Republic.

For these reasons the Archbishop of Canterbury on being applied to by Dr. Seabury wished for time to consider the question. This was in accordance with the Holy Scripture and the ancient Canons, which "command that we should not be hasty in laying on hands" [58]. But as the Church in America had been waiting for that boon more than a hundred years, Dr. Seabury may be more than excused for seeing nothing but danger in delay and for applying to the Scottish Bishops. Thus it came to pass that he was consecrated at Aberdeen by Bishops KILGOUR, PETRIE, and SKINNER on November 14, 1784 [59]. In the following summer he returned to Connecticut, the first regular* Bishop of the Anglican Communion in North America.

The validity of Bishop Seabury's consecration was not questioned, but it was desirable that the succession should be conveyed to America through the English Church. With a view to this Mr. Granville Sharp had been corresponding with various Americans—including Dr. Franklin, Mr. Adams, the first ambassador from the United States, and Dr. Rush, a noted physician and Presbyterian at Philadelphia. Dr. Rush wrote to Mr. Sharp on April 27, 1784, that though a member of the Presbyterian Church, he esteemed "very highly the articles and the worship of the Church of England," and such was "the liberality produced among the dissenters by the war," it was not likely they would now object to a Bishop being fixed in each of the States, provided he had "no civil revenue or jurisdiction" [60].

Negotiations so progressed that in January 1786 Mr. Adams delivered to the Archbishop of Canterbury a formal request from the General Convention of the American Church for the consecration of certain persons recommended. This Convention, held in Christ Church, Philadelphia, October 1785, at the same time gratefully "acknowledged the benevolence of the Society, to whom under God the prosperity of our Church, is in an eminent degree to be ascribed" [61]. Before however the request could be complied with it was necessary to have satisfactory proof of the orthodoxy of the clergymen to be presented for consecration. On this point some doubt had arisen in consequence of a departure from the Book of Common Prayer, shown in alterations made according to a revision of Archbishop Tillotson and a Committee of Divines in 1689. Archbishop Moore therefore conveyed to the Convention the unanimous opinion of the English Bishops that

> "While we are anxious to give every proof not only of our brotherly affection, but of our facility in forwarding your wishes, we cannot but be extremely cautious lest we should be the instruments of establishing an ecclesiastical system which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially either in doctrine or discipline."

The counsels of the English Bishops prevailed. The most objectionable alterations in the American Prayer Book were withdrawn, and the Preface to the Authorised Version states that "upon a comparison of this with the Book of Common Prayer of the Church of England . . . it will also appear that the Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require" [62].

Towards the end of 1786 there arrived in England the Rev. WILLIAM WHITE, D.D., Rector of St. Peter's, Philadelphia, and the Rev. SAMUEL PROVOOST, D.D., Rector of Trinity, New York—Bishops-elect of PENNSYLVANIA and NEW YORK respectively—bearing testimonials from the Conventions of those States.

Having been introduced by Mr. Granville Sharp they were formally presented to the Archbishop of Canterbury by Mr. Adams. An Act† of Parliament having been obtained, they were consecrated on Sunday, February 4, 1787, in Lambeth Palace Chapel, by the Primate (Dr. Moore), assisted by Archbishop

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* The two irregularly consecrated by the nonjuring Bishops [*see* p. 745] left no traces in America.

† Act 26 George III. c. 84 empowers the English Archbishops with the assistance of other Bishops to consecrate to the office of Bishop persons who are subjects or citizens of countries out of His Majesty's dominion.

Markham of York, Bishop Moss of Bath and Wells, and Bishop Hinchliffe of Peterborough [63].

The consecration of the next American Bishop also took place in England, Dr. JAMES MADISON being consecrated Bishop of VIRGINIA in the Chapel of Lambeth Palace on September 19, 1790, by Archbishop Moore, assisted by Bishop Beilby Porteus of London and Bishop John Thomas of Rochester. Dr. Madison was the last Bishop of the American (U.S.) Church consecrated by the Bishops of the English Church [64].

The first consecration of a Bishop *in* America took place on September 17, 1792, in Trinity Church, New York, when Dr. THOMAS JOHN CLAGGETT became Bishop of MARYLAND. In this act, performed by Bishop Provoost assisted by Bishops Seabury, White, and Madison, the succession of the Anglican and the Scottish Episcopate was united [65].

Thus was everything "done decently and in order," and these "ministers of grace, their hands on others laid, to fill in turn their place." "So age by age and year by year, His Grace was handed on," till this branch of the true vine hath taken root and filled the land, and stretched out branches unto the sea and beyond—preparing the way for, and uniting with, the parent tree, in China and Japan, raising goodly plants in Greece, West Africa, and Haiti, striving to make "the crooked straight" in Mexico, and everywhere bringing forth "fruit in due season." Of the 160 Bishops on the roll of the American Church, nearly one-half remain unto this present, filling 73 Sees.

Such has been the planting and such the growth of the American Episcopate. And herein see we the fulfilment of our Saviour's words, "Every branch that beareth fruit, HE purgeth it, that it may bring forth more fruit."

. . . . .

If the mother country paid dearly for its first experience in colonising—and certainly the loss of half a continent was no light price—it may be said to have been compensated by the experience gained. The advantages of that experience were seen in an improved treatment of the Colonists, in which the Church shared. Her members north of the now United States, who had long been waiting for a head, might have continued to wait, but for the lesson the State in England had received.

And so, when it was seen that thousands of loyalists had left the revolted colonies and passed over to Nova Scotia and Canada, the Government lent its assistance in settling them and placing them under the care of a Bishop of that Church to which they belonged. On March 21, 1783, eighteen clergymen (of whom 10 were or had been S.P.G. Missionaries, and 2 more became so) met in New York, and memorialised Sir Guy Carleton, Governor of New York, for the establishment of a Bishopric in Nova Scotia, and at length Letters Patent were issued constituting the British Colonies in North America into a See under the title of Nova Scotia. The person selected for this, the first Colonial Diocese, was, as if by one consent, the Rev. Dr. T. M. CHANDLER, formerly Missionary of the Society in New Jersey, a man distinguished for his services to the Church, both as an evangelist and as a champion of the American episcopate. Although he could not, by reason of ill health, himself accept the office, he was instrumental in filling it by recommending an equally worthy man, the Rev. Dr. CHARLES INGLIS, who as a Missionary of the Society in Pennsylvania and New York, and as Rector of Trinity Church in the latter place, had already "witnessed a good confession." His consecration took place on August 12, 1787, the same year in which American Bishops were first consecrated *in* England [66].

The Society's "American Colonial Bishops Fund," which had served, by waiting, to accumulate a respectable capital since its inception in 1717, now became of practical use in supporting the first Colonial Bishop—a support which has been continued to each occupant of the See of Nova Scotia [the total of the payments, to 1892, being £47,979] [67].

The presence of a Bishop in Nova Scotia proved an inestimable blessing to the Church and to the country generally [*see* pp. 117–18]. But the charge of a territory, now occupied by nine Dioceses, was too much for any one Bishop, and in 1793 the provinces of Upper and Lower Canada, with their dependencies, were formed into the Diocese of Quebec [68].

This experiment also proved of such obvious advantage to the true interests

both of the mother country and of the Colonies, that it is strange that episcopacy did not at once become an indispensable part of the Colonial system. But twenty years elapsed before another Diocese was constituted in any part of the British Dominions.

The claims of the country now selected had been too long neglected. As early as 1694 Dr. Prideaux in his "proposals for the propagation of Christianity in the East Indies," had maintained (as the result of experience there and in the West Indies) "that the existing evils and deficiencies cannot be otherwise remedied, than by settling Bishops and Seminaries in those countries, where Ministers may be bred and ordained on the spot."

The Charter granted to the East India Company in 1698 required them "constantly to maintain in every garrison, and superior factory, one minister [to be approved by the Bishop of London] and to provide there also one decent and convenient place for divine service only" [69]. Little however was done under this Charter for the moral and religious benefit of India. On the renewal of the Charter in 1813–14 the following resolution, adopted by the House of Commons, was made the basis of a clause in the Act:—

"That it is expedient that the Church Establishment in the British territories in the East Indies should be placed under the superintendence of a Bishop and three archdeacons; and that adequate provision should be made from the territorial revenues of England for their maintenance."

This measure, which was introduced in an apologetic manner by the Government, met with much opposition and many prophecies of the evils that would arise therefrom in India [70]. The burdens created by this Act have been the only "evils," and may be held responsible for the death of several Bishops. On the other hand, India has been blessed by the lives of eight Bishops of Calcutta and by the hallowed graves of seven. In other ways the diocese of Calcutta –constituted May 2, 1814 [p. 472]—served as an example of good rather than evil. It was this "due settlement of the Episcopal authority in India" and "the security derived from proper Diocesan controul" which led the President of the Society in 1818 to represent that its operations might then be "safely and usefully extended to that quarter"—a recommendation which was at once complied with [71]. Similarly in 1823 the Bath District Committee of the Society represented the importance of an Episcopal establishment in the West Indies, "from the consideration of the good effects that were already apparent in its recent appointment in the great Eastern Peninsula" [72]. Therefore the Society memoralised Government, submitting

"that the arguments which determined his Majesty's Government to place the Churches of America and India under the direction of provincial Bishops, apply with at least equal force to the case of the West Indies, and [the Society] confidently refers to the experience of those instances, as exhibiting satisfa tory proof of the benefits which may be expected to result from the extension of a similar Establishment to these important colonies" [73].

The precedents served to secure the foundation of the Dioceses of Jamaica and Barbados in 1824 [pp. 201, 229]. Hitherto only five sees had been founded in forty-seven years (Nova Scotia 1787, Quebec 1793, Calcutta 1814, Barbados 1824, Jamaica 1824); but since 1835 the average rate of progress has been over one a year, and the longest interval between each successive addition has never been more than three years. Encouraging as this progress is, it has not kept pace with the growth of the Colonial Church. The territory considered necessary to form a Colonial Diocese has generally been of such enormous extent as to render due supervision an impossibility. Nova Scotia, which began with half a continent, received, it is true, some relief in 1793; but the chief burden was shifted on to Quebec, and there remained for nearly forty years.

The case of Calcutta was still harder. Born to greatness, it had greatness thrust upon it until in 1824 it extended over the whole of British India, Ceylon, The Straits Settlements, all places between the Cape of Good Hope and Magellan's Straits, and New South Wales and Van Diemen's Land. This arrangement continued to 1835, when the formation of the Diocese of Madras was followed by that of Australia 1836 [p. 392] and Bombay 1837 [p. 569] [74]. These sub-

divisions afforded considerable but insufficient relief; * and the same may be said with regard to the separation of Upper Canada (Toronto) from Quebec, and of Newfoundland from Nova Scotia in 1839.

In 1841 was inaugurated one of the most important movements in the history of the Anglican Church. A letter addressed by Bishop Blomfield of London to the Archbishop of Canterbury on April 24, 1840, on the necessity of providing for an increase of the Colonial Episcopate, resulted in the formation on April 27, 1841, of a fund for the endowment of additional Bishoprics in the Colonies, to which the S.P.G. and S.P.C.K. gave £7,500 and £10,000 respectively.

In May 1849 the constitution and name of the institution were thus defined: "That henceforward all the Archbishops and Bishops of the United Church of England and Ireland form the Committee to be called the 'Council for Colonial Bishoprics'" [75]. The institution has been strengthened from time to time by the addition of eminent laymen and clergymen, and from the first it has been closely associated with the Society, receiving freely not only office shelter, but also rich stores of experience from the Chief Secretaries of the Society, who have always acted as Honorary Secretaries to the Council.

Between 1841 and 1891 (inclusive) the Council has received a sum of £787,631, and has been instrumental in providing for 51 new Bishoprics, viz., 12 in Australia, 4 in New Zealand, 8 in America, 5 in the West Indies and South America, 12 in Africa, 9 in Asia, and 1 in Europe [76].

The help of the Council is frequently supplemented or preceded by grants-in-aid from the S.P.G. and the S.P.C.K., the object of all being to stimulate and encourage local effort rather than to displace it. With these three sources available no diocese which does its part need lack a modest endowment for its Bishop.

The progress of the Colonial Episcopate since the formation of the Colonial Bishoprics Council has been encouraging: that it has not kept pace with requirements has been due not so much to the want of funds as to lack of creative power on the part of the Church. By the terms of the Consecration Service the English Bishops are unable to consecrate any Bishop without Royal Mandate or Licence. It has been shown that so far as places abroad are concerned the required authority was withheld until after the older Colonies had become independent: that the English Bishops were then empowered by Act of Parliament (26th George III. c. 84) "to consecrate British subjects or the subjects or citizens of any Foreign Kingdom or State to be Bishops in any Foreign Kingdom," and that three Bishops—two in 1787 and one in 1790—were consecrated in England for the United States. This Act did not apply to the Colonies, but the impolicy of any longer withholding a Bishop from them had been publicly admitted in 1783, the only question being "the proper method" of effecting the establishment of a bishopric. The question, as we have seen, was settled in 1787 by the issue of Royal Letters Patent constituting the Diocese of Nova Scotia. Among the powers conferred on the Bishop was that of exercising "all manner of jurisdiction, power, and coercion ecclesiastical." These Letters Patent were approved by the Law Officers † of the Crown, notwithstanding the fact that representative institutions had long been established in Nova Scotia. With the approval of lawyers ‡ still more eminent, the same course was adopted in 1793, when Canada, which two years before had received representative institutions, was separated from Nova Scotia and erected into the Diocese of Quebec. The precedent of creating dioceses by Letters Patent was invariably followed in the case of the Colonies and Dependencies down to 1863—in some instances with the recognition and support of Parliament.

The right to exercise "all manner of coercion ecclesiastical," especially the power of summoning witnesses, was challenged by the colonists in 1842, in con-

* Between 1822–33 the See of Calcutta was vacant over six years. From 1845 to 857 the Bishop was unable to visit any place north of Allahabad, and in no part of the Punjab had an Anglican Bishop ever been seen until 1857, when the Bishop of Madras went there [74a].

† 1787.—Sir W. Wynn, Queen's Advocate; Sir R. P. Arden (afterwards Lord Alvanley), Attorney-General; and Sir A. Macdonald, Solicitor-General.

‡ 1793.—Sir John Scott (afterwards Lord Eldon), Attorney-General; Sir John Mitford (afterwards Lord Redesdale), Solicitor-General; and Sir William Scott (afterwards Lord Stowell).

sequence of apprehended action by the Bishop of Tasmania. The question was submitted to the Law Officers of the Crown, who reported that "Her Majesty had no authority by Letters Patent to create *the ecclesiastical jurisdiction complained of*." In the Letters Patent issued after this decision the Bishops' power of punishment and correction was limited to that of "visiting the Clergy," of "calling them before him," and of "enquiring into their morals and behaviour." The prerogative of the Crown received another blow in 1863, when the Judicial Committee of the Privy Council, in the case of Long *v.* the Bishop of Capetown, decided that the Bishop's Letters Patent, "being issued after Constitutional Government had been established in the Cape of Good Hope, were ineffectual to create *any jurisdiction, ecclesiastical or civil*, within the Colony, even if it were the intention of the Letters Patent to create such a jurisdiction, which they think doubtful."

This decision was confirmed by the judgment of the Judicial Committee* in the case of the Bishop of Natal, which came before them in 1864–5. Relying on the Metropolitical powers conferred on him by Letters Patent, the Bishop of Capetown had deposed the Bishop of Natal (Dr. Colenso). This raised the question,

"Were the Letters Patent of the 8th of December 1853, by which Dr. Gray was appointed Metropolitan, and a Metropolitan see or province was expressed to be created, valid and good in law?"

On this point the Committee's decision was

"that after the establishment of an independent Legislature in the settlements of the Cape of Good Hope and Natal, *there was no power in the Crown by virtue of its prerogative to establish a Metropolitan see or province, or to create an ecclesiastical corporation, whose status, rights, and authority the colony could be required to recognise.*

"After a colony or settlement has received legislative institutions the Crown (subject to the special provisions of any Act of Parliament) stands in the same relation to that colony or settlement as it does in the United Kingdom.

"It may be true that the Crown, as legal head of the Church, has a right to command the consecration of a Bishop; *but it has no power to assign him any diocese or give him any sphere of action* within the United Kingdom."

On the general question of Letters Patent the Committee concluded

"that, although in a Crown colony, properly so called, . . . *a bishopric may be created* and ecclesiastical jurisdiction conferred by the sole authority of the Crown, yet that the Letters Patent of the Crown will not have any such effect or operation in a colony or settlement which is possessed of an independent Legislature."

Later on Lord Romilly, as Master of the Rolls, decided, and the decision was accepted, that Bishop Colenso was entitled to continue receiving the episcopal salary from the Colonial Bishoprics Council. But while delivering judgment on this point he gave an explanation of the previous judgment of the Judicial Committee, virtually reversing their decision. In this dilemma the Colonial Office consulted the Law Officers of the Crown, and with their advice ignored Lord Romilly's explanation as *obiter dicta*.

The Colonial Churches on the whole were now in a wonderfully improved position. Those in the East and West Indies and the Crown Colonies remained bound as before, but the bonds of the others were broken asunder and were not renewed. Only by Parliament could the unconstitutional Acts of the Crown have been validated, and such Parliamentary legislation was considered to be impossible to obtain. The Colonial Office therefore wisely decided to leave those Colonial Churches free to manage their own affairs, to elect and consecrate their own Bishops without let or hindrance on the part of the State or the Crown [77].

[The first step in this direction was taken after the death of Bishop Mountain of Quebec, for whose successor (1863) no Letters Patent were issued, but simply a mandate for his consecration, addressed to the Metropolitan of Canada] [77*a*].

Three years later, when it was proposed to consecrate a Coadjutor of Toronto under the title of Bishop of Niagara, the Secretary of State for the Colonies informed the Bishop of Montreal "that a mandate from the Crown is not necessary to enable Colonial Bishops to perform the act of consecration," and that it rested with the Bishops of Canada, and would be in their power "under the Canadian Acts of 19 and 20 Vic. cap. 121, and 22 Vic. cap. 139, to determine, without hin-

* Then consisting of the Chancellor (Lord Westbury), Lord Cranworth, Lord Kingsdown, the Dean of Arches (Dr. Lushington), and the Master of the Rolls (Lord Romilly).

drance or assistance from the Royal Prerogative, in what manner the consecration of the Bishop of Niagara shall be effected." Attention was drawn to the fact "that under Imperial Acts, of which 59 George III. cap. 60 is the chief, clergymen ordained by Colonial Bishops not having local jurisdiction and residing within the limits of that jurisdiction* are subjected to certain disabilities, except when this ordination is effected under commission from a Diocesan Bishop and within his diocese" [78].

The consecration of Archdeacon BETHUNE [at Toronto] as Coadjutor-Bishop of Toronto on St. Paul's Day, January 25, 1867, is noteworthy as the first instance of a Colonial or Missionary Bishop of the Church of England, elected by the free voice of his clergy and laity, being consecrated without Royal Mandate or Letters Patent. This act completed the emancipation of most of the Colonial Churches [79]. Indeed since this time there has been little difficulty in extending the Colonial and Missionary Episcopate excepting in India. There the difficulties have hitherto been insurmountable for the most part.

The efforts of the Indian Bishops and of the Society have been incessant, and yet during the last fifty years the Church of England in India has been allowed only six additional Bishoprics. Forty-four years ago the Roman Catholics had no less than ten Bishops in Southern India alone: the Church of England in 1893 has only nine Bishoprics in the whole of India [80.] How the Anglican Church has been hindered by these restrictions was told by Lord John Manners at the Society's meeting for the extension of Indian Missions in 1857:—

"Let us look back upon the hindrances thrown, year after year, by the State in the way of the Church making her voice heard throughout India, and we shall see how, when Christianity so to speak, was tolerated there, every restriction and every fetter that could impede her free action was resorted to, as if Christianity was some dangerous, revolutionary spirit which, if once let loose might shiver into fragments the fragile framework of Anglo-Saxon society and Anglo-Saxon Government. . . . Why, even a Malcolm objected to the propagation of the Gospel in those regions [India]! and as late as 1833 the rulers of that land—even after Christianity had been what we might call tolerated—opposed the subdivision of the then enormous diocese of Calcutta, on the ground that if they permitted such a measure they would not be doing their duty to the native population" [80*a*].

The feeling of the Society has been that were it not to support this and similar measures it would not be doing *its* duty to the native population. Between 1826 and 1859 it frequently memorialised the Government for an increase of the Episcopate in India [81], and on the transfer of the country to the Crown it endeavoured (1858) to secure to the Crown the power, as then exercised in the Colonies, of dividing dioceses as occasion might require [82].

In 1861, on the death of the Bishop of Madras, it offered to guarantee the necessary funds for subdividing that diocese [83]; and in 1874, when his successor consulted it as to obtaining a coadjutor, it promised to "co-operate towards securing Suffragan Bishops for India, provided that each Bishop is appointed to minister within definite territorial limits, and that such territory shall not be defined so as of purpose to include only the stations occupied by one Society" [84]. In 1876 the Society proposed a scheme for the establishment of Missionary Bishoprics at (1) Rangoon, (2) Lucknow, (3) Delhi, (4) Lahore, (5) Peshawur, (6) Singhboom (Chota Nagpur), (7) Bangalore, (8) Kurnoul, (9) Kolapore, and (10) in the Gujerathi country—the first six to be taken out of the Diocese of Calcutta, (7) and (8) out of Madras, and the last two out of Bombay Diocese. Towards the carrying out of the scheme the Society set apart £21,000, and it was proposed that the Missionary Bishops should "be in the first instance Europeans, to . . . be succeeded as soon as may be by Native Bishops of a self-supporting Native Church [85].

The death of Bishop Milman during the preparation of the scheme led the Society at once to represent in the proper quarter the unspeakable disadvantage under which any Bishop must labour with so inordinately large a Diocese as had been committed to the Bishop of Calcutta [86]. After two interviews with the Secretary of State for India and a conference held at Lambeth the Society came

* The doubts raised as to the rights and ministrations of the clergy thus ordained have since been settled by the Colonial Clergy Act 1874 (37 and 38 Vic. cap. 77) [78*a*].

to the conclusion that it was undesirable in the circumstances to move the authorities in England to carry out those proposals which implied the immediate appointment of Missionary Bishops, although there was reason to hope they would be carried into effect in any case supported by ecclesiastical authority in India. This support the Society applied itself to obtain [87, 88].

The conference at Lambeth Palace was convened by the Archbishop of Canterbury, who invited certain members of the Society and other persons to consider the various schemes which had been proposed for an increase of the Indian Episcopate. It was decided that it was desirable "that a territorial Bishopric be founded at Lahore as a memorial to Bishop Milman," and a second at Rangoon, by the aid of a fund raised in the Diocese of Winchester; and the necessity of a further increase in the number of Bishops in India was recognised.

In many respects the altered circumstances were highly favourable to the Church. By the action of the Government the principle was established that although "dioceses constituted by Act of Parliament can only be dealt with in the way of subdivision under the authority of another Act," which there was no prospect of obtaining, yet new bishoprics could be created *in territories acquired since* 1833—which was the date of the last Act dealing with the Indian Episcopate; also (with the sanction of the native authority) *in native States*; and Assistant Bishops could be appointed. The Church was not slow to avail itself of these methods: the year 1877 brought relief to the Bishop of Calcutta by the creation of the Sees of Lahore and Rangoon (by Letters Patent); the Bishop of Madras in the same year commissioned two Assistant Bishops for Tinnevelly, and in 1879 was further relieved by the appointment of a Bishop for the native States of Travancore and Cochin [89]. In the first three instances (and in the case of Lucknow, founded in 1893) the Society was privileged to assist in providing the necessary funds [90]. The £21,000 set aside in 1875–6 was reserved until 1882, when, there being no present likelihood of the establishment of Missionary Bishops of the type contemplated, the money was expended in other ways, a portion being appropriated to the endowment of the Sees of Colombo and Singapore. But while doing this the Society declared its intention to carry out the scheme at the earliest possible opportunity [91].

Recent events point to the early realisation of the scheme. In May 1885 the Church in Chota Nagpur petitioned their Diocesan for a resident Bishop. The Society supported the petition, and with the approval of the Archbishop of Canterbury memorialised the Government on the subject. The action of the Society at first created a wrong impression in the mind of the Bishop of Calcutta, which was removed by the assurances that no interference with his Lordship's rights was ever contemplated. With the aid of his Suffragans, and after conference with the Church in Chota Nagpur, the Metropolitan worked out a scheme for a Bishop for Chota Nagpur whose position, so far as the Crown is concerned, will be that of an Assistant Bishop, but who will receive jurisdiction by canonical consent—that is, by mutual agreement—and be altogether independent saving the rights of the Bishop of Calcutta as Metropolitan of the province. The Society was asked to co-operate by granting an annual stipend, but in order to ensure the independence and permanence of the Bishopric it has (with the aid of the S.P.C.K. and the Colonial Bishoprics Council) endowed the See [92]. Should this experiment succeed, and thus far it has succeeded, there ought not to be any further difficulty in obtaining a sufficient number of Bishops for India. [*See also* p. 552.]

For the consecration (in England) of Bishops for places outside of the British Dominions, provision has been made by Act 5 Victoria cap. 6, commonly called the Jersualem Bishopric Act, passed in 1841, which is an amendment of the Act (5 George III.) under which the three Bishops were consecrated for the United States in 1787 and 1790. This Act of 1841 empowers the English Bishops to consecrate British subjects or the subjects and citizens of any foreign kingdom or State to be Bishops in any *foreign country*, and within certain limits to exercise spiritual jurisdiction over the ministers of British congregations of the Church of England and over such other Protestant congregations as may be desirous of placing themselves under the authority of such Bishops. English Churches in foreign parts are however not necessarily dependent on this Act or on the will of the Crown for the supply of their Bishops. When consecration takes place in England the Royal Mandate or Licence is required in *all* cases. But

most of the Colonial Churches are free, as the Scottish and Irish Churches are, to consecrate without any such restrictions. In the Madagascar difficulty caused by the refusal of Lord Granville to issue the Royal Licence the Scottish Church came to the rescue as it did in the case of Bishop Seabury. [*See* p. 377.] With the settlement of the Madagascar and the Indian difficulties the chief obstacles to the development of the Episcopate abroad may be said to have been overcome. The progress of that development up to the present time is shown in the following lists:—

I. BISHOPRICS OF THE AMERICAN CHURCH

(*All independent of aid from England*).

	Founded
1. Connecticut†	1784
2. Pennsylvania†	1787
3. New York†	1787
4. Virginia	1790
5. Maryland	1792
6. South Carolina†	1795
7. Massachusetts†	1797
8. New Jersey†‡	1815
9. Ohio	1819
10. North Carolina†	1823
11. Vermont†	1832
12. Kentucky	1832
13. Tennessee	1834
14. Missouri	1835
15. Chicago (*formerly Illinois*)	1835
16. Michigan	1836
17. Arkansas	1838
18. Western New York†	1839
19. Georgia†	1841
20. Delaware†	1841
21. Louisiana	1841
22. Rhode Island†	1843
23. New Hampshire†	1844
24. Alabama	1844
25. Shanghai and the Valley of the Yangtse River	1844
26. Constantinople (*vacant since* 1850)	1844
27. Maine†	1847
28. Indiana	1849
29. Mississippi	1850
30. Cape Palmas (*formerly Africa*)	1851
31. Florida	1851
32. California	1853
33. Oregon	1854
(Formerly "Oregon & Washington," *see* 65.)	
34. Iowa	1854
35. Milwaukee (*formerly Wisconsin*)	1854
36. Texas	1859
37. Minnesota	1859
38. Kansas	1864
39. Nebraska	1865
40. Colorado	1865
41. Pittsburgh	1866
42. Nevada and Utah (*originally Utah*)‖	1867
43. Easton	1869
44. Long Island†	1869
45. Albany†	1869
46. Central New York†	1869
47. Nevada (*see* Utah)	1869
48. Central Pennsylvania†	1871
49. South Dakota (*formerly Niobrara*)	1873
50. Yedo (Japan)	1874
51. Newark (*formerly Northern New Jersey*)†	1874
52. Western Texas	1874
53. Haiti	1874
54. Northern Texas	1874
55. Northern California	1874
56. New Mexico and Arizona	1875
57. Western Michigan	1875
58. Southern Ohio	1875
59. Fond-du-Lac	1875
60. Quincy	1878
61. West Virginia	1878
62. Springfield	1878
63. Valley of Mexico (*vacant since* 1884)	1879
64. Montana (*see* 42)	1880
65. Washington (*see* 33)	1880
66. North Dakota	1883
67. East Carolina†	1884
68. Wyoming and Idaho	1887
69. The Platte	1890
70. West Missouri	1890
71. Southern Florida	1892
72. Western Colorado	1892
73. Oklahoma & Indian Territory	1892
74. Northern Michigan	1892
75. Spokane	1892

NOTE.—From 1811 to 1842 there existed a Diocese under the name of "the Eastern Diocese," consisting of the territory now included in the Dioceses of Massachusetts, Vermont, Rhode Island, New Hampshire, and Maine. By similar subdivision the Diocese of the "North West," founded 1860, has also ceased to exist under its original designation.

† This mark signifies that the Society has supported Missions which now form a part of the Diocese.

‡ The Society contributed towards the purchase of a See House at Burlington, New Jersey [*see* p. 744].

‖ 42. Utah, originally "Montana, Utah, and Idaho," and afterwards "Utah," was in 1886 reorganised with "Nevada" (founded in 1869), under the above title, "Nevada and Utah."

II. ENGLISH COLONIAL AND MISSIONARY BISHOPRICS.

	Founded
1. Nova Scotia†*‡	1787
2. Quebec†‡	1793
3. Calcutta†	1814
4. ¶Jamaica†‡	1824
5. Barbados†	1824
6. Madras†	1835
7. ¶Sydney (*formerly Australia*)†	1836
8. Bombay†	1837
9. ¶Toronto†*	1839
10. Newfoundland†*‡	1839
11. ¶Auckland (*formerly New Zealand*)†‡	1841
12. Jerusalem	1841
13. ¶Tasmania†‡	1842
14. Antigua†‡	1842
15. Guiana†	1842
16. Gibraltar†‡	1842
17. Fredericton†	1845
18. Colombo†‡	1845
19. Capetown†‡	1847
20. ¶Newcastle†‡	1847
21. ¶Melbourne†	1847
22. ¶Adelaide†	1847
23. ¶Victoria (China)†‡	1849
24. Rupertsland†‡	1849
25. Montreal†‡	1850
26. Sierra Leone†‡	1852
27. Grahamstown†‡	1853
28. Maritzburg (*formerly Natal*)†‡	1853
29. Mauritius†‡	1854
30. Singapore, Labuan, and Sarawak†*‡	1855
31. ¶Christchurch (N.Z.)†‡	1856
32. Perth†‡	1857
33. ¶Huron†	1857
34. ¶Wellington†‡	1858
35. ¶Nelson†‡	1858
36. ¶Waiapu†	1858
37. Brisbane†‡	1859
38. St. Helena†	1859
39. ¶British Columbia†	1859
40. Nassau†*‡	1861
41. ¶Central Africa (*formerly Zambesi*)†	1861
42. Honolulu†*‡	1861
43. ¶Melanesia†	1861
44. ¶Ontario†‡	1862
45. Bloemfontein (*formerly Orange River*)†*‡	1863
46. ¶Goulburn†‡	1863
47. Niger	1864
48. ¶Dunedin†	1866
49. ¶Grafton and Armidale†	1867
50. ¶Bathurst†	1869
51. Falkland Islands	1869
52. Zululand†	1870
53. Moosonee	1872
54. Trinidad†‡	1872
55. Mid-China	1872
(Previously to the formation of No. 71, in 1880, known as "North China, and, wrongly, "Ningpo."	
56. Algoma†*‡	1873
57. St. John's (*formerly Independent Kaffraria*)†*	1873
58. Mackenzie River (*formerly Athabasca, see* 76)	1874
59. Saskatchewan†*‡	1874
60. Madagascar†*	1874
61. ¶Ballarat†	1875
62. ¶Niagara†	1875
63. Lahore†‡	1877
64. Rangoon†‡	1877
65. Pretoria†*‡	1878
66. North Queensland†*	1878
67. Windward Islands†	1878
68. Caledonia†	1879
69. New Westminster†*‡	1879
70. Travancore and Cochin	1879
71. North China (*see* 55)†‡	1880
72. Japan†*	1883
73. British Honduras†*	1883
74. ¶Riverina†	1884
75. Qu'Appelle (*formerly Assiniboia*)†*‡	1884
76. Eastern Equatorial Africa	1884
77. Athabasca (*see* 58)	1884
78. Calgary†‡	1887
79. Corea†*	1889
80. Chota Nagpur†‡	1890
81. Selkirk	1890
82. Mashonaland†	1891
83. Lebombo†‡	1891
84. ¶Rockhampton†‡	1892
85. Nyasaland‡	1892
86. Lucknow†‡	1892
87. Tinnevelly†*‡ (proposed)	

The grand total of the sums actually expended by the Society on the support of Bishops is £323,180.

The influence of the Society is not however to be estimated by its contributions of funds for such purposes. From the first it has borne witness to principles long disregarded, but which are now generally recognised. Instrumentally the extension of the Episcopate may be considered to have been the work of the Society, the result of the warnings and appeals made long since and now at last

† This mark signifies that the Society has supported Missions which now form a part of the Diocese, and ¶ that the Diocese is now independent of aid from the Society.

* This shows that the Society has contributed to the support of the Bishop by annual grants.

‡ This shows that the Society has contributed to the permanent endowment of the See.

attended to; and by its work in all parts of the world the Society has had the privilege of creating a demand for Bishoprics and of giving of its best to fill the offices created. In all, 34 of its Missionaries have been raised to the Episcopate, and 107 Bishops have been supported wholly or in part from its funds.

It is satisfactory to know that the latest Missions of the Church—those to Corea, Mashonaland, and Lebombo—are being led instead of followed by a Bishop.

CHURCH ORGANISATION ABROAD.

The instructions drawn up by the Society in 1706 for its Missionaries provided for "meeting together at certain Times, as shall be most convenient, for Mutual Advice and Assistance." [*See* p. 838.]

In the early days of the Church in America the meetings took place frequently in "Convention"—a term still retained in the American Church—and Commissaries were sent over by the Bishop of London, some of whom assisted in forming parishes. [*See* pp. 2–3, 57.] But whatever powers were delegated to Commissaries the fact remained that a non-resident Bishop was practically "useless to the people." [*See* p. 743.] The establishment of Missions and parishes, with vestries, schools, colleges, and libraries, and the holding of conventions and meetings, was about as much as could be accomplished in the way of organisation* without the presence of "the Superior Episcopal Order."

With the advent of Bishops in the United States the several Church Conventions became Diocesan, and all united in the General Convention which was constituted in 1784–5 and held its first meeting in Philadelphia in September and October 1785. The American Church meets triennially in General Convention, which is composed of the House of Bishops and the House of Deputies. All Diocesan and Missionary Bishops are entitled to seats in the House of Bishops. The House of Deputies consists of four clergymen and four Laymen from each Diocese. No alteration can be made in the constitution, or in the liturgy or offices of the Church, unless the same has been proposed in one General Convention and made known to the Conventions of every Diocese and adopted at the ensuing General convention. The presiding Bishop at present is Dr. WILLIAMS of Connecticut. Neither Province, Primate, Metropolitan, nor Archbishop find a place in the organisation of the American Church, and only recently has the office of Archdeacon been introduced, and that in a few dioceses only; but the Conventions answer to the Colonial Synods.

The Colonial Churches were slow in adopting Synodal Organisation. For the first half of the present century they were dependent on local committees and local Church Societies for the development and administration of their resources. These are the bodies which "have borne the burden and heat of the day," which have "hewed timber afore out of the thick trees," and are "known to have brought it to an excellent work"—a work which is still continued by the same agencies but on a more representative basis. As early as 1769 a Committee was formed in Halifax for the purpose of considering and reporting to the Society the state and exigencies of the Missions in Nova Scotia. This body, the first auxiliary Committee of the Society in the Colonies, consisted of the Lieut.-Governor, Chief-Justice Belcher, and the Secretary of the Province, and rendered good service up to 1776, when coercive power over the clergy was desired by them from the Society, under the authority of Government. This the Society considered "would be highly improper," and the Committee was dissolved [93].

* It should be added that a Corporation for the Relief of the Widows and Orphans of the Clergy was established in 1769 by three Charters for the provinces of New York, New Jersey, and Pennsylvania, and that for some time it was encouraged with an annual contribution of £60 from the Society. [*See* p. 40.]

It was not till about 1816 that Church Committees began to be generally introduced in the Colonies. These were of a more representative character than that of Halifax, and most of them, whether "District" or "Diocesan," were connected with one or more of the Home Societies. Gradually from 1831 many of these Committees became absorbed into Diocesan Church Societies, embracing the objects of both the S.P.G. and the S.P.C.K. and having branches throughout the dioceses, so that by 1850 the S.P.G. had become the parent of these institutions in almost every one of the Colonial dioceses [94]. These associations proved the best handmaids and auxiliaries of the parent Society, and contributed most effectually to the establishment of self-supporting Churches in all parts of the world.

In the second year of its existence the income of the Toronto Church Society, exclusive of considerable grants of land, amounted to £1,800—that is, a sum greater than that received by the S.P.G. in any one of the first ten years of its existence [95]. The Sydney Church Society during its first eleven years raised £84,000 for maintaining Clergy, Catechists, Missionaries, and building churches and parsonages—a sum exceeding the whole income of the S.P.G. for the first twenty-six years [96]. The value of these Diocesan Church Societies has been everywhere recognised—in some cases they have been incorporated by Charter and still exist side by side with Synods, in others they have been merged in the Diocesan Synods. Although Diocesan Conventions had been in existence in the American Church from 1784, nearly seventy years elapsed before similar representative institutions were adopted in the Colonial Church. Bishop Selwyn of New Zealand held a Synod of *Clergy* in 1844 [97]; but the foundation of the synodal system in the Colonies may be said to have been laid by the Australasian Bishops at a Conference held at Sydney in October 1850. This Conference consisted of the Bishops of Sydney (Broughton), New Zealand (Selwyn), Tasmania (Nixon), Adelaide (Short), Melbourne (Perry), and Newcastle (Tyrell). In consequence of doubts as to how far they were "inhibited by the Queen's supremacy from exercising the powers of an Ecclesiastical Synod," they resolved not to exercise such powers on that occasion; but to consult together upon the various difficulties in which they were placed by the doubtful application to the Church in the Province of the Ecclesiastical Laws which were in force in England, and to suggest measures for removing their embarrassments, and to consider other matters. The Conference stated the necessity for duly constituted Provincial and Diocesan Synods composed of Bishops and Clergy, and meeting simultaneously with Provincial and Diocesan Conventions composed of elected laymen, "that the Clergy and Laity may severally consult and decide upon all questions affecting the temporalities of the Church" [98, 99].

[It was thought by many persons that letters patent granted by the Crown subjected a Bishop to certain pains and penalties if without license he ventured to hold a Synod of Clergy and Laity to confer on ecclesiastical matters. But all doubts on this point were removed on the Bishop of Adelaide consulting Sir Richard Bethell, Joseph Napier, Fitzroy Kelly, and A. J. Stephens, who gave their opinion that the summoning of such a Synod would be no legal offence.] The result of the action of the Australasian Bishops has been the establishment in all parts of the world of fully representative and legally constituted Synods, consisting of Bishops, Clergy, and laity—each of whom have a voice in *all* matters considered.

DIOCESAN SYNODS were first introduced into—

British North America (Toronto) in 1853	*West Indies* (Guiana) in (? 1864)
Australia (Adelaide) in 1855	*Borneo* in 1864
South Africa (Capetown) in 1857	*East Indies* (Ceylon) in 1865
New Zealand (Auckland) in 1860	*Japan* in 1887

PROVINCIAL SYNODS, uniting the dioceses in the respective provinces, were established in—

British North America (Province of Canada) in 1861, and (Province of Rupertsland) in 1875	*Africa* (Province of South Africa) in 1870
Australia (Province of New South Wales) in 1866	*West Indies* (Province of West Indies) in 1883 (Bishops only)

GENERAL SYNODS were formed for—

New Zealand (uniting all the Dioceses) in 1859 | *Australia and Tasmania* (uniting all the Dioceses) in 1872

and since 1890 negotiations have been in progress for the formation of one for British North America.

In most cases the Synods have received the recognition of the Legislatures and power to hold property as corporations.

The existing American and Colonial Church *organisations* for **FOREIGN MISSIONS** are:—

In the UNITED STATES.—(1) "The Domestic and Foreign Missionary Society," incorporated 1846 and comprehending all persons who are members of the American Church. It includes the Board of Missions, a Missionary Council, a Board of Managers, and the Women's Auxiliary to the Board of Missions. (2) The American Church Missionary Society (auxiliary to the Board of Missions), incorporated 1861.

In AUSTRALIA and NEW ZEALAND.—The Australasian Board of Missions (Domestic and Foreign), organised 1850. [*See* p. 398 and index.]

In the WEST INDIES.—The West Indian Mission to Western Africa, organised 1850–1, on the occasion of the third Jubilee of the S.P.G., with the aid of a contribution of £1,000 from the Society. [*See* pp. 205, 260.]

In the ECCLESIASTICAL PROVINCE OF CANADA.—The Canadian General Board of Missions, consisting of the Provincial Synod, working by means of "the Domestic and Foreign Missionary Society of the Church of England in Canada." This Society includes all persons who are members of the Canadian Church. Organised 1883. In 1886 the Women's Auxiliary was formed in connection with it. [*See* p. 175.]

(*Note.*—Missionary Unions were formed in parts of Canada in 1875, and Diocesan Boards of Foreign Missions in Nova Scotia in 1870, and in Fredericton in 1874.)

By means of these agencies and Colonial contributions to the English Foreign Missionary Societies, the American and Colonial Churches are joining in the evangelisation of the world. [*See* pp. 87, 193, 253, 383, 385, 467, 731, 733.]

Church Congresses were instituted in the United States in 1874; Australia (Melbourne), 1882, and Canada (Hamilton), 1883.

It is unnecessary to add anything on the subject of the minor Church institutions abroad. In many respects, especially as regards synodal organisation and self-government, the daughter Churches are far in advance of the mother, and able to solve some problems which in England seem to be insoluble.

The progress of Church organisation from simple meetings of the Clergy through each successive stage to Synods—Diocesan, Provincial, and General—has been shown; it now remains to record the union of the various branches of the Anglican Communion in the so-called "Pan-Anglican Synod," or, to use the more proper term, the LAMBETH CONFERENCE. This "crowning of the edifice" owes its origin to the daughter Churches. The first suggestion was made in 1851 by Bishop Hopkins of Vermont, when responding to the invitation of the President to join in celebrating the Society's Jubilee:—

"It is always a grateful theme to an American Churchman when a Prelate of our revered Mother Church speaks, as your Grace has been pleased to do, of the 'close communion which binds the Churches of America and England.' For my own part, I would that it were much closer than it is, and fervently hope that the time may come when we shall prove the reality of that communion in the primitive style, by meeting together in the good old fashion of Synodical action. How natural and reasonable would it seem to be, if, 'in a time of controversy and division,' there should be a Council of all the Bishops in Communion with your Grace! And would not such an assemblage exhibit the most solemn and (under God) the most influential aspect of strength and unity, in maintaining the true Gospel of the Apostles' planting, against the bold and false assumptions of Rome? It is my own firm belief that such a measure would be productive of immense advantage, and would exercise a moral influence far beyond that of any secular legislation" [100].

The next movement came from the Provincial Synod of Canada, which in September 1865 addressed the Convocation of the Province of Canterbury.

This request being supported by many other Bishops, home and colonial, and by the Convocation of Canterbury, Archbishop Longley convened a Conference which met on September 24, **1867**, and was attended by seventy-six Bishops, viz.: 18 English and Welsh, 5 Irish, 6 Scottish, 24 Colonial and Missionary, 4 retired Colonial, and 19 American (U.S.) Bishops. A second Conference was opened on July 2, **1878**, at which one hundred Bishops were present, viz.: 35 English and Welsh (including three Suffragan Bishops and four ex-Colonials holding "permanent commissions" in England), 9 Irish, 7 Scottish, 30 Colonial and Missionary, and 19 American (U.S.) Bishops. A third Conference which began on July 3, **1888**, consisted of 145 Bishops, viz.: 40 English and Welsh (including 8 Suffragans), 11 Irish, 6 Scottish, 53 Colonial and Missionary (including two Coadjutors), 6 ex-Colonial, and 29 American (U.S.) Bishops [101].

In connection with the Lambeth Conferences the Society organised Missionary meetings throughout the country, which were supported by Bishops from all parts of the world. At the Sunderland meeting on August 2, 1888, the late Bishop Lightfoot of Durham gave expression to the universal feeling of gratitude for the work accomplished:—

"There are now fourteen African Bishops. Not one of those Dioceses existed till Her Gracious Majesty had been on the throne fully ten years. There are nineteen Sees in British North America, and only two of them were in existence at the commencement of this reign. There are now thirteen Australian Sees, and the first of them was created just about the time Her Majesty ascended the throne. There are eight Sees in New Zealand and the Pacific Islands, and not one of them existed at the commencement of the reign. Let us ask ourselves what a See means? It means the completion of the framework of a settled Church government; it means the establishment of an Apostolic ministry, which we believe was especially ordained by God to be the means by which the ministrations and the gifts of the Church of Christ should flow to men. It is the enrolment, as a corporate unity, of one other member of the great Anglican communion. The question which we have to ask ourselves is, by what agency, under God, had these results been achieved? I do not wish for a moment to under-rate the assistance which has been rendered from other quarters. The noble generosity of individuals has done much; the co-operation of the great Church Missionary Society has done more. There is a special association likewise for the establishment of Colonial and Missionary Bishoprics. But the one Society which from first to last has taken up this special work, and has carried it to these glorious results, is the Society for the Propagation of the Gospel. I think, therefore, at the Lambeth Conference, when our hearts were full of thanksgiving for their results, it would have been base ingratitude if we had forgotten the instrumentality through which God had worked. When I speak to American Bishops or clergymen, their language is the language of heartfelt enthusiasm and gratitude towards the Society. I think we may say that if there had been no Society for the Propagation of the Gospel there could, humanly speaking, have been no Lambeth Conference" [103].

The Society was associated with the closing service of this Conference in St. Paul's Cathedral on July 28, 1888, by receiving the thank-offerings made on that occasion [104].



BISHOP CHARLES INGLIS.
(The first English Colonial Bishop. *Consecrated* August 12 1787.)

LIST OF ENGLISH COLONIAL AND MISSIONARY DIOCESES, 1787–1892, arranged under their respective countries in the order of their foundation, and in Ecclesiastical Provinces.

(*For general chronological list, see* p. 758.)

† This mark signifies that the Society has supported Missions which now form part of the Diocese. * This shows that the Society has contributed to the support of the Bishop by annual grants, and ‡ to the permanent endowment of the See, § that the Bishop had *previously* been a Missionary of the Society, and ¶ that the Diocese is now independent of aid from the Society.

I. BRITISH NORTH AMERICA (21 Dioceses).

1787. NOVA SCOTIA†*‡ (the first Colonial See).—*Bishops:* C. Inglis,§ 1787; R. Stanser,§ 1816; J. Inglis,§ 1825; H. Binney, 1851; F. Courtney, 1888.

1793. QUEBEC†‡ (formed out of Nova Scotia).—*Bishops:* J. Mountain, 1793; C. J. Stewart,§ 1826; G. J. Mountain, 1836; J. W. Williams, 1863; A. H. Dunn, 1892.

1839. ¶TORONTO†* (formed out of Quebec).—*Bishops:* J. Strachan,§ 1839; A. N. Bethune,§ 1867; A. Sweatman, 1879.

1839. NEWFOUNDLAND†*‡ (formed out of Nova Scotia).—*Bishops:* A. G. Spencer,§ 1839; E. Field, 1844; J. B. Kelly, Coadjutor 1867, Bishop 1876; L. Jones, 1878.

1845. FREDERICTON† (formed out of Nova Scotia).—*Bishops:* J. Medley, 1845; H. T. Kingdon, 1892 (*cons.* Coadjutor Bishop 1881).

1849. RUPERTSLAND.†‡—*Bishops:* D. Anderson, 1849; R. Machray, 1865.

1850. MONTREAL†‡ (formed out of Quebec).—*Bishops:* F. Fulford, 1850; A. Oxenden, 1869; W. B. Bond,§ 1879.

1857. ¶HURON† (formed out of Toronto).—*Bishops:* B. Cronyn,§ 1857; I. Hellmuth,§ 1871; M. S. Baldwin, 1883.

1859. ¶BRITISH COLUMBIA†—*Bishops:* G. Hills, 1859; W. W. Perrin, 1893.

1862. ¶ONTARIO†‡ (formed out of Toronto).—*Bishop:* J. T. Lewis,§ 1862.

1872. MOOSONEE (formed out of Rupertsland).—*Bishop:* J. Horden, 1872–93; (vacant by death).

1873. ALGOMA†*‡ (formed out of Toronto).—*Bishops:* F. D. Fauquier,§ 1873; E. Sullivan, 1882.

1874. SASKATCHEWAN†*‡ (formed out of Rupertsland).—*Bishops:* J. McLean, 1874; W. C. Pinkham,§ 1887.

1874. MACKENZIE RIVER (*formerly* "*Athabasca*"—formed out of Rupertsland).—*Bishops:* W. C. Bompas, 1874; W. D. Reeve, 1891.

1875. ¶NIAGARA† (formed out of Huron).—*Bishops:* T. B. Fuller,§ 1875; C. Hamilton, 1885.

1879. CALEDONIA† (formed out of British Columbia).—*Bishop:* W. Ridley, 1879.

1879. NEW WESTMINSTER†*‡ (formed out of British Columbia).—*Bishop:* A. W. Sillitoe,§ 1879.

1884. QU'APPELLE†*‡ (*formerly* "*Assiniboia*").—*Bishops:* A. J. R. Anson, 1884; W. J. Burn, 1893.

1884. ATHABASCA (a portion of the original Diocese of Athabasca, now "Mackenzie River").—*Bishop:* R. Young, 1884.

1887. CALGARY†‡ (formed out of Saskatchewan).—*Bishop:* W. C. Pinkham,§ 1887.

1890. SELKIRK (formed out of "Mackenzie River.")—*Bishop:* W. C. Bompas, *cons.* 1874, *tr.* 1891.

The Ecclesiastical "*Province of Canada*" consists of the Dioceses of NOVA SCOTIA, QUEBEC, TORONTO, FREDERICTON, MONTREAL, HURON, ONTARIO, ALGOMA, and NIAGARA. Montreal was constituted a Metropolitical See by Letters Patent in 1861, but ceased to be so on the resignation of Bishop Oxenden, when (in accordance with the previous decision of the Provincial Synod that the primacy should no longer be of necessity attached to Montreal, but that on each avoidance a Metropolitan should be named by vote of the House of Bishops) Bishop Medley of Fredericton was elected "Metropolitan" on January 27, 1879, and held the office until his death in 1892.

RUPERTSLAND, made a separate ecclesiastical province in 1875, consists of the Metropolitical See of RUPERTSLAND, with MOOSONEE, SASKATCHEWAN, MACKENZIE RIVER, QU'APPELLE, ATHABASCA, CALGARY, and SELKIRK.

The remaining dioceses, viz. NEWFOUNDLAND, BRITISH COLUMBIA, CALEDONIA, and NEW WESTMINSTER, have not yet been organised into a province.

II. WEST INDIES, CENTRAL AND SOUTH AMERICA (9 Dioceses).[a]

1824. ¶JAMAICA.†‡—*Bishops:* C. Lipscomb, 1824; A. G. Spencer,§ 1843; R. Courtenay, 1856; W. G. Tozer, 1879; E. Nuttall, 1880.

1824. BARBADOS.†—*Bishops:* W. H. Coleridge, 1824: T. Parry, 1842 (Coadjutor Bishop, H. H. Parry,§ 1868); J. Mitchinson, 1873; H. Bree, 1882.

1842. ANTIGUA†‡ (formed out of Barbados).—*Bishops:* D. G. Davis, 1842; S. J. Rigaud, 1858; W. W. Jackson,§ 1860 (Coadjutor Bishop, C. J. Branch, 1882).

1842. GUIANA† (formed out of Barbados).—*Bishops:* W P. Austin, 1842; W. P. Swaby, D.D., 1893.

1861. NASSAU†*‡ (formed out of Jamaica).—*Bishops:* C. Caulfield, 1861; A. R. P. Venables, 1863; F. A. R. Cramer-Roberts, 1878; E. T. Churton, 1886.

1869. FALKLAND ISLANDS.—*Bishop:* W. H. Stirling, 1869.

1872. TRINIDAD†‡ (formed out of Barbados).—*Bishops:* R. Rawle,§ 1872; J. T. Hayes, 1889.

1878. WINDWARD ISLANDS† (formed out of Barbados, but up to the present has remained under the charge of the Bishop of that See).

1883. BRITISH HONDURAS†* (formed out of Jamaica).—*Bishop:* E. Holme, March-July 1891 (vacant).

With the exception of the Falkland Islands, which is an independent See, all the above dioceses are united in the Ecclesiastical "Province of the West Indies," the first Primate of which was Bishop Austin of Guiana, who held the office until his death in 1892.

[a] In addition to these there is the Bishopric of Haiti, founded by the American Church.

III. AFRICA AND THE ISLANDS ADJACENT (17 Dioceses).[b]

1847. CAPETOWN.†‡—*Bishops:* R. Gray, 1847; W. W. Jones, 1874.

1852. SIERRA LEONE.†‡—*Bishops:* E. O. Vidal, 1852; J. W. Weeks, 1855; J. Bowen, 1857; E. H. Beckles, 1860; H. Cheetham, 1870; E. G. Ingham, 1883.

1853. GRAHAMSTOWN†‡ (formed out of "Capetown").—*Bishops:* J. Armstrong, 1853; H. Cotterill, 1856; N. J. Merriman,§ 1871; A. B. Webb,§ *cons.* 1870, *tr.* 1883.

[b] In addition to these there is the Bishopric of Cape Palmas (West Africa), founded 1851 by the American Church.

1853. MARITZBURG†‡ (*formerly* "*Natal*"—formed out of "Capetown").—*Bishops:* J. W. Colenso ("Natal"), 1853; W. K. Macrorie ("Maritzburg"), 1869; (vacant).

1854. MAURITIUS.†‡—*Bishops:* V. W. Ryan, 1854; T. G. Hatchard, 1869; H. C. Huxtable,§ 1870; P. C. Royston, 1872; W. Walsh, 1891.

1859. ST. HELENA† (formed out of Capetown).—*Bishops:* P. C. Claughton, 1859; T. E. Welby,§ 1862.

1861. ¶CENTRAL AFRICA† (*formerly* "*Zambesi*").—*Bishops:* C. F. Mackenzie, 1861; W. G. Tozer, 1863; E. Steere, 1874; C. A. Smythies, 1883.

1863. BLOEMFONTEIN†*‡ (*formerly* "*Orange River*"—formed out of "Capetown").—*Bishops:* E. Twells, 1863; A. B. Webb, 1870; G. W. H. Knight-Bruce, 1886; J. W. Hicks, 1892.

1864. NIGER.—*Bishop:* S. A. Crowther, 1864 (*designate:* J. S. Hill).

1870. ZULULAND† (formed out of "Capetown").—*Bishops:* T. E. Wilkinson, 1870; D. McKenzie, 1880; W. M. Carter, 1891.

1873. ST. JOHN'S†* (*formerly* "*Independent Kaffraria*"—formed out of "Capetown").—*Bishops:* H. Callaway,§ 1873; B. Key,§ 1886.

1874. MADAGASCAR.†*—*Bishop:* R. K. Kestell-Cornish, 1874.

1878. PRETORIA†*‡ (formed out of "Bloemfontein").—*Bishop:* H. B. Bousfield, 1878.

1884. EASTERN EQUATORIAL AFRICA.—*Bishops:* J. Hannington, 1884; H. P. Parker, 1886; A. R. Tucker, 1890.

1891. MASHONALAND.†—*Bishop:* G. W. H. Knight-Bruce, *cons.* 1886, *tr.* 1891.

1891. LEBOMBO.†‡—*Bishop-designate:* W. E. Smyth, 1892.

1892. NYASALAND.‡—*Bishop:* W. B. Hornby, 1892.

The Ecclesiastical "*Province of South Africa*" consists of the Metropolitical See of CAPETOWN with GRAHAMSTOWN, MARITZBURG, ST. HELENA, BLOEMFONTEIN, ZULULAND, ST. JOHN'S, PRETORIA, MASHONALAND, and LEBOMBO.

The remaining dioceses—Sierra Leone and Niger on the west coast, and Mauritius, Madagascar, Central Africa, Eastern Equatorial Africa, and Nyasaland on the south-east—have not yet been organised into any province.

IV. AUSTRALIA (14 Dioceses).

1836. ¶SYDNEY† (*formerly* "*Australia*").—*Bishops:* W. G. Broughton, 1836; F. Barker, 1854; A. B. Barry, 1884; W. Saumarez Smith, 1890.

1842. ¶TASMANIA†‡ (formed out of "Australia").—*Bishops:* F. R. Nixon, 1842; C. H. Bromby, 1864; D. F. Sandford, 1883; H. H. Montgomery, 1889.

1847. ¶NEWCASTLE†‡ (formed out of "Australia").—*Bishops:* W. Tyrrell, 1847; J. B. Pearson, 1880; G. H. Stanton,§ *cons.* 1878, *tr.* 1891.

1847. ¶MELBOURNE† (formed out of "Australia").—*Bishops:* C. Perry, 1847; J. Moorhouse, 1876; F. F. Goe, 1886.

1847. ¶ADELAIDE† (formed out of "Australia").—*Bishops:* A. Short, 1847; G. W. Kennion, 1882.

1857. PERTH†‡ (formed out of "Adelaide").—*Bishops:* M. B. Hale,§ 1857; H. H. Parry§ (*cons.* 1868, *tr.* 1876).

1859. BRISBANE†‡ (formed out of "Newcastle").—*Bishops:* E. W. Tufnell, 1859; M. B. Hale, 1875; W. T. T. Webber, 1885 (Assistant Bishop, N. Dawes, 1889–92).

1863. ¶GOULBURN†‡ (formed out of "Sydney").—*Bishops:* M. Thomas, 1863; W. Chalmers,§ 1892.

1867. ¶GRAFTON AND ARMIDALE† (formed out of "Newcastle").—*Bishops:* W. C. Sawyer, 1867; J. F. Turner, 1869.

1869. ¶BATHURST† (formed out of "Sydney").—*Bishops.* S. E. Marsden, 1869; F. W. Goodwyn, 1886.

1875. ¶BALLARAT† (formed out of "Melbourne")—*Bishop:* S. Thornton, 1875.

1878. NORTH QUEENSLAND†* (formed out of "Sydney").—*Bishops:* G. H. Stanton, 1878; C. G. Barlow, 1891.

1884. ¶RIVERINA† (formed out of "Goulburn," &c.)—*Bishop:* S. Linton, 1884.

1892. ¶ROCKHAMPTON†‡ (formed out of "Brisbane").—*Bishop:* N. Dawes, *cons.* 1889, *tr.* 1892.

As yet there is but one organised Ecclesiastical Province in Australia, that of "New South Wales," which comprises the Metropolitical Diocese of SYDNEY, with NEWCASTLE, GOULBURN, BATHURST, GRAFTON AND ARMIDALE, and RIVERINA; but the 14 Dioceses are united in the "General Synod of Australia and Tasmania." The Bishop of Sydney is both "Primate of Australia" and "Metropolitan of New South Wales."

V. NEW ZEALAND AND THE PACIFIC (8 Dioceses).

1841. ¶AUCKLAND†‡ (*formerly* "*New Zealand*").—*Bishops:* G. A. Selwyn, 1841; W. G. Cowie ("Auckland," 1869).

1856. ¶CHRISTCHURCH†‡ (formed out of "New Zealand").—*Bishops:* H. J. C. Harper, 1856; Churchill Julius, 1890.

1858. ¶WELLINGTON†‡ (formed out of "New Zealand").—*Bishops:* C. J. Abraham,§ 1858; O. Hadfield, 1870.

1858. ¶NELSON†‡ (formed out of "New Zealand").—*Bishops:* E. Hobhouse, 1858; A. B. Suter, 1866; C. O. Mules, 1892.

1858. ¶WAIAPU† (formed out of "New Zealand").—*Bishops:* W. Williams, 1858; E. C. Stuart, 1877.

1861. HONOLULU.†*‡—*Bishops:* T. N. Staley, 1861; A. Willis, 1872.

1861. ¶MELANESIA† (formed out of "New Zealand").—*Bishops:* J. C. Patteson, 1861; J. R. Selwyn, 1877; (vacant 1892).

1866. ¶DUNEDIN† (formed out of "Christchurch").—*Bishops:* H. L. Jenner, 1866; S. T. Nevill, 1871.

With the exception of Honolulu, which is an independent See, the above Dioceses are united in the Ecclesiastical "Province of New Zealand." The Primates have been Bishop G. A. Selwyn (of New Zealand, or Auckland), 1841–69; Bishop Harper (Christchurch), 1869–89; and Bishop Hadfield (Wellington), 1890–92.

VI. ASIA AND THE ISLANDS ADJACENT (17 Dioceses).[a]

1814. CALCUTTA†.—*Bishops*: T. F. Middleton, 1814; R. Heber, 1823; J. T. James, 1827; J. M. Turner, 1829; D. Wilson, 1832; G. E. L. Cotton, 1858; R. Milman, 1867; E. R. Johnson, 1876.

1835. MADRAS† (formed out of "Calcutta").—*Bishops*: D. Corrie, 1835; G. T. Spencer, 1837; T. Dealtry, 1849; F. Gell, 1861. *Assistant-Bishops* for Tinnevelly: E. Sargent, 1877–90; R. Caldwell,§ 1877–91.

1837. BOMBAY† (formed out of "Calcutta").—*Bishops*: T. Carr, 1837; J. Harding, 1851; H. A. Douglas, 1869; L. G. Mylne, 1876.

1841. JERUSALEM.—*Bishops*: M. S. Alexander, 1841; S. Gobat, 1846; J. Barclay, 1879; G. P. Blyth, 1887.

[a] In addition there are the Dioceses of "Shanghai and the Valley of the Yangtse River" (China), 1844, and Yedo (Japan), 1874, founded by the American Church.

1845. COLOMBO.†‡ (formed out of "Calcutta,").—*Bishops*: J. Chapman, 1845; P. C. Claughton, 1862; H. W. Jermyn, 1871; R. S. Copleston, 1875.

1849. ¶VICTORIA.†‡ (Hong Kong).—*Bishops*: G. Smith, 1849; C. R. Alford, 1867; J. S. Burdon, 1874.

1855. SINGAPORE, LABUAN AND SARAWAK†*‡ (*formerly "Labuan and Sarawak"*).—*Bishops*: F. T. McDougall,§ 1855; W. Chambers,§ 1869; G. F. Hose, 1881.

1872. MID-CHINA (previously to 1880 known as "North China," and wrongly as "Ningpo"—formed out of "Victoria").—*Bishops*: W. A. Russell, 1872; G. E. Moule, 1880.

1877. LAHORE†‡ (formed out of "Calcutta,").—*Bishops*: T. V. French, 1877; H. J. Matthew, 1888.

1877. RANGOON†‡ (formed out of "Calcutta.").—*Bishops*: J. H. Titcomb, 1877; J. M. Strachan,§ 1882.

1879. TRAVANCORE AND COCHIN (formed out of "Madras").—*Bishops*: J. M. Speechly, 1879; E. N. Hodges, 1890.

1880. NORTH CHINA†‡ (part of the original Diocese of North China, which is now designated "Mid-China," *see above*).—*Bishop*: C. P. Scott,§ 1880.

1883. JAPAN†* (formed out of "Victoria").—*Bishops*: A. W. Poole, 1883; E. Bickersteth,§ 1886.

1889. COREA†*—*Bishop*: C. J. Corfe, 1889.

1890. CHOTA NAGPUR†‡ (formed out of "Calcutta").—*Bishop*: J. C. Whitley,§ 1890.

1893. LUCKNOW†‡ (formed out of "Calcutta").—*Bishop*: A. Clifford, 1893.

1893. TINNEVELLY†*‡ (proposed to be formed out of "Madras," which *see* on p. 766).—(No Diocesan Bishop yet appointed.)

The Ecclesiastical "Province of India and Ceylon" consists of the Metropolitical See of CALCUTTA, with MADRAS, BOMBAY, COLOMBO, LAHORE, RANGOON, TRAVANCORE AND COCHIN, CHOTA NAGPUR, LUCKNOW (and TINNEVELLY). The remaining Dioceses—Jerusalem, Victoria, Mid-China, North China, Singapore, Japan, and Corea, have not yet been organised into any province.

VII. EUROPE.

1842. GIBRALTAR.†‡—*Bishops*: G. Tomlinson, 1842; W. J. Trower, 1863; C. A. Harris, 1868; C. W. Sandford, 1874.

Gibraltar is not united with any Ecclesiastical Province.

References (Chapter XCIV.)—[1] Letter to Horace Walpole, Works, V. 11, p. 348. [2] Pownal on the Colonies, Appendix, and Hazard I., pp. 344–6, Collier, VIII., p. 94, and Heylyn, p. 276. [3] Page 2 of this book. [4] Correspondence and Diary of Dr. Doddridge, V. 5, p. 201. [5] Hawkins' "Account of S.P.G.," p. 376. [6] R. 1704, p. 2, Original Edition. [7] Jo., April 16, 1703. [8] Jo. Nov. 17, Dec. 15, 1704; App. Jo. **A**, p. 258. [9] Jo., Aug. 15, Sept. 19, 1707: *see also* Jo., July 30, 1705; July 20, 1706; and Oct. 17, 1707. [10] App. Jo. **A**, pp. 508–18. [11] Jo., Jan. 20, 1708; Feb. 11, June 3, July 15, Oct. 21, Nov. 18, and Dec. 30, 1709; and Feb. 10, 1710. [12] Jo., Mar. 3 and April 28, 1710; App. Jo. **B**, No. 139. [13] Scott's Edition of Swift's Works, 15, pp. 295, 308: *see also* Bishop Perry's "History of the American Church," V. 1, p. 404. [14] "Life of Archbishop Sharp" (ed. by Rev. T. Newman), V. 1, p. 352. [15] Jo., Feb. 10, 1710; June 22, 1711; May 23, 1712; Feb. 6 and April 10, 1713. R. 1710, p. 36; R. 1712, pp. 56–7. [16] Jo., Oct. 17, 1712: *see also* Jo., May 2 and 23, 1712. [17] Jo., July 11, 18, 25, Nov. 21, 1712; Jan. 16, 1713; Feb. 19, March 27, 30, April 10, 16, 28, May 21, Nov. 12, 1714; R. 1712, pp. 56–8; R. 1713, p. 39; R. 1714, p. 42. [18] Jo. June 3, 1715; **A** MSS., V. 10, pp. 28–30: *see also* Jo., March 18, April 7, May 20, 1715; Jo., V. 4, pp. 42, 94, 96. [19] Hawkins' "Account of S.P.G.," pp. 382–5. [20] **A** MSS., V. 11, p. 335; do., V. 12, pp. 178–9. [21] R. 1715, p. 3; R. 1717, p. 35. Jo., Jan. 20, 1716; July 19, 1717; May 16, 1718. [22] R. 1720, p. 48; Jo., V. 4, p. 106. [23] Jo., Feb. 21, 1711; R. 1718, p. 33; R. 1758, pp. 53–4. [24] R. 1712, pp. 56, 69. [25] **A** MSS., V. 14, pp. 144–7. [26] Jo., V. 4, pp. 14, 138, 194; Jo., V. 5, pp. 9, 12, 19, 57–8;

Hawkins' "Account of S.P.G.," p. 386; Bishop Perry's "History of American Church," V. 1, pp. 402–5, 541–60. [27] **A** MSS., V. 19, pp. 234–6. [28] **B** MSS., V. 3, No. 330: *see also* R. 1762, p. 51; R. 1767, pp. 49, 50. [29] **B** MSS., V. 29, No. 306. [30] **B** MSS., V. 28, No. 348. [31] Do., No. 107. [32] Do., No. 15. [33] Do., No. 202. [34] **B** MSS., V. 22, No. 160. [35] M.F. 1878, p. 413. [36] Hawkins' "Account of S.P.G.," p. 157; *see also* S.P.G. Ann. Sermons, 1767, pp. 22–5; 1768, p. 27; 1769, pp. 26–7; 1772, pp. 26–30; 1776, pp. 67–8. [37] Hawks' "Ecclesiastical History of United States," V. 2, p. 196; Bishop Perry's "History of American Church," V. 1, p. 406, and "Historical Collections," Maryland, V. 4, p. 269. [38] Correspondence and Diary of Dr. Doddridge, V. 5, p. 201. [39] Mathers' "Magnalia," Bk. 3, Pt. 1, Sec. 7, p. 219 of V. 1. [40] Same as [38] above. [41] Bishop Perry's "History of American Church," V. 1, p. 408. [42] Do., p. 410. [43] Chandler's "Life of Dr. Johnson," p. 177. [43*a*] Same as [41] above, p. 425. [44] Do., pp. 407–9, 412–14, 417–18, 421–6. [45] Do., pp. 411–12. [46, 47, 48] Porteus' "Life of Secker," pp. 52, 53, 196. [49] Hawkins' "History of S.P.G.," p. 393. [50] Ann. Sermon, 1771, pp. 17, 18. [51] Chandler's "Life of Dr. Johnson," p. 207. [52] Same as [49]. [53–9] Do., pp. 394, 401–7: *see also* Jo., V. 23, p. 347, and S.P.G. Ann. Sermon, 1787, pp. 25–30. [60–3] Hawkins' "History of S.P.G.," pp. 345, 407–10; S.P.G. Ann. Sermon, 1787, p. 30; 1790, pp. 16, 17; App. Jo. **C**, pp. 286–7. [64–5] App. Jo. **C**, pp. 286–7; Bishop Perry's "History of American Church," V. 2, p. 125 (the year of Bishop Claggett's consecration is misprinted "1790" (for 1792) in the latter). [66] Hawkins' "Account of S.P.G.," pp. 410–11; pp. 117, 862 of this book; Hind's "Account of King's College, Windsor, Nova Scotia, 1790–1890," pp. 1–11 (New York, 1890.) (N.B.—In the list of Clergy who signed the Memorial Mr. Hind has failed to distinguish Messrs. J. Odell, J. Bloomer, and M. Badger as S.P.G. Missionaries.) [67–8] Pp. 743, 745, 763 of this book. [69, 70] "Documents Relating to the Erection and Endowment of Additional Bishoprics in the Colonies, 1841–55" (Canon Hawkins), p. 11. [71–3] P. 474 of this book; R. 1823, pp. 159–60; S.P.G. Ann. Sermon, 1824, pp. 11–31. [74] R. 1857, pp. 130–1; R. 1866, p. 113; Proceedings of S.P.G. Conference, 1888, pp. 21–2. [74*a*] R. 1857, p. 131. [75] Same as [69, 70], pp. 13–43; R. 1840, pp. 102–7; R. 1841, pp. 171–7. [76] Report of Colonial Bishoprics C. Fund, 1891. [77] "Some Account of the Legal Development of the Colonial Episcopate," by Lord Blachford (Paul, Trench & Co., 1 Paternoster Square, 1883), pp. 5–7, 11–14, 17–30. [77*a*] R. 1863, p. 35; R. 1863–4, p. 42. [78, 78*a*] Do., pp. 30–32; M.F. 1867, pp. 83, 180; *Guardian*, Dec. 19, 1866, p. 1300. [79] M.F. 1867, p. 83. [80] R. 1848, p. 102, and pp. 766–7 of this book. [80*a*] M.F. 1858, pp. 14, 15. [81] Jo., V. 37, pp. 1–4; India Committee Book, V. 1, pp. 351–9; Jo., V. 46, pp. 229, 376–7; **H** MSS., V. 7, pp. 149–53; R. 1853, p. 84; Jo., V. 47, pp. 116, 160–2, 213, 246, 281, 286, 292, 304–5, 314, 321, 370, 387; R. 1857, pp. 130–5; M.F. 1857, pp. 144, 186; M.F. 1858, pp. 71–2; R. 1858, pp. 29, 30, 166; M.F. 1859, p. 166; M.F. 1865, p. 136. [82] Jo., V. 47, p. 314. [83] Jo., April 19, 1861; R. 1861, pp. 152–3. [84] Jo., V. 52, pp. 217–18: *see also* pp. 295, 351; M.F. 1873. [85] Jo., V. 52, pp. 270, 331–2, 338–9, 388–9, 392–7; **H** MSS., V. 5, pp. 404–5; do., V. 8, p. 217; Applications Committee Report, 1874, pp. 4, 5, 8; do., 1875, p. 5. [86] Jo., V. 52, pp. 374–5. [87, 88] Jo., V. 52, pp. 378, 405–6, 416–17; **H** MSS., V. 8, p. 219. [89] Proceedings of S.P.G. Missionary Conference, July 10, 1888, pp. 25–6. [90] P. 590 of this book. [91] Jo., V. 54, pp. 80–1; Applications Committee Report, 1882, pp. 8, 9. [92] P. 499 of this book. [93] Jo., V. 20, pp. 264–7; R. 1776, pp. 47–50; p. 114 of this book. [94] R. 1850, p. 30. [95, 96] P. 830 of this book. [97] P. 759 of this book. [98 and 99] Proceedings of Conference of Australasian Bishops, Oct., Nov., 1850; R. 1866, p. 98. [100] R. 1851, pp. 92–3. [101] "Origin and History of the Lambeth Conferences of 1867 and 1878," by Dean Davidson (now Bishop of Rochester), 1888, and Proceedings of the three Conferences, 1867 (Rivingtons), 1878 (Cassell), and 1888 (S.P.C.K.); M.F. 1867, pp. 443–7. [102] M.F. 1888, p. 397. [103] Do., pp. 352–3.

CHAPTER XCV.

EDUCATION.

I.

THIS branch of the Society's work embraces Primary, Secondary, and Collegiate education, carried on in Day and Boarding Schools; and in some cases combined with Orphanages and Industrial training. The institutions for the training of Missionaries will only be referred to here—an account of each being given in Part II. Attention is also directed to the references to Schoolmasters on pages 844–6, and to the references in the Index under "Education."

NORTH AMERICA.—The Society's work of education began in 1704 with the opening of a "Catechising School" for the Negro and Indian slaves in the city of New York. By this means many were raised from their miserable condition and became steadfast Christians [pp. 63–4]. Similar Primary Schools were established by the Missionaries in other parts of the now United States, both for the slaves and the colonists, some of which continued to be supported by the Society during its connection with this part of America. For want of schoolmasters the Clergy were sometimes unable to perform one part of their pastoral office—catechising. In many places the condition of the white children was little better than that of heathen, and few as were the Mission Schools—limited means obliging the Society to employ limited agency—they formed the only centres of enlightenment for a considerable portion of the poorer children. The Justices of the Peace, the High Sheriff and the Commander-in-Chief of Her Majesty's Militia, in the County of Richmond, Long Island, in thanking the Society on behalf of the inhabitants for its Mission [pp. 58–9], wrote in 1712: "You have added to the former a fresh and late Instance of your Bounty, in allowing a support to a Schoolmaster for the instruction of our Youth: the deplorable want of which hath been a great affliction to us." Similarly the Vestry of Hempsted, on the same island, reported to the Society in 1713 that "Without your bounty and charity our poor children would undoubtedly want all education; our people are poor, and settled distantly from one another, and unable to board out their children" [1].

In British North America the Society began to support Primary Schools in Newfoundland, 1725 [p. 89]; Nova Scotia, 1728 [p. 107]; Upper Canada, 1784 [p. 165]; New Brunswick, 1786 [p. 130]; and Lower Canada, 1807 [p. 146]. Early in the present century it became a favourable object with the Society to introduce the "Madras" or "National" system of education into the North American Colonies, and this was accomplished by sending out in 1815-16 the Rev. James Milne, qualified by attendance at Baldwyn's Gardens, London, and Mr. West, one of the most accomplished masters trained at that institution. By the latter a Central School was opened at Halifax in December 1816, which was welcomed by all classes. A liberal subscription was raised on the spot, under the patronage of the Earl of Dalhousie and the two Houses of Assembly, for the erection of a building, and it was deemed expedient to extend the instruction given, to Grammar, Geography, French, and the higher branches of Arithmetic and Mathematics, as the rich as well as the poor eagerly availed themselves of the School. This extension did not interfere with the principal object of the institution—the gratuitous education of the lower classes. The manifest superiority of the system of education as exhibited at Halifax under Mr. West (and his successor in 1820, Mr. A. S. Gore of New Brunswick) created such a "sensation" throughout Nova Scotia and the neighbouring provinces that from many quarters the several local school masters and mistresses were sent to Halifax for training. Similar central training institutions were formed in other parts, so that by 1824 it was recorded that the Society had been "the great instrument of introducing the National system of education in the capitals of Canada,

Nova Scotia, and New Brunswick, and extending it through every part of the North American Colonies." These schools proved of great influence in the improvement of the moral and religious character of the people. The merits of the system became generally admitted by Roman Catholics and Dissenters alike—the former, after acquiring the method, removed their children to schools set up under their own management [2].

In 1827 the Society was expending on National education in North America, exclusive of the Central Institutions, £1,430 in salaries varying from £5 to £20 per annum, among 200 teachers acting under the superintendence of its Missionaries [2*a*]. It was the hope of the Society that the benefits conferred by the schools which it had introduced would become so evident that the support and extension of the system might be left to the voluntary support of those who had witnessed the good fruit produced. From 1833 therefore the Society's grants for primary education in North America gradually became less, and ceased in New Brunswick 1836, Upper and Lower Canada and Newfoundland 1843, and Nova Scotia 1858, the schools being continued from local sources [3].

For COLLEGES *see* pp. 775–82.

WEST INDIES AND SOUTH AMERICA.—Simultaneously with the withdrawal from North America came a more pressing call from another quarter. Primary Schools for the Negroes had been started by the Society in Barbados 1712 [p. 199] and the Bahamas 1738 [p. 217], and in 1834 it initiated, and during the next fifteen years it brought to a successful issue, the great educational movement in the West Indies &c. by which the freed slaves were assisted to a rightful use of things temporal and to a fuller knowledge of things eternal. In a report by Mr. La Trobe to Government in 1839 is shown how much good was effected even in such a short period as four years:—

"Previous to emancipation in 1834 the education of the negro was carried forward in all these colonies, more or less, under every disadvantage. The Colonial legislatures were openly adverse to it; the great body of the proprietors and administrators of estates not the less so; for one of their own class to attempt it, was considered folly, or what was worse, treason to the common interest and were the individual a non-resident or an absentee, his designs were almost certain to be defeated. In the majority of cases the Clergy or the Missionaries who were prompted to undertake the education of the slave were looked upon with an unfriendly eye. Not unfrequently open and acknowledged opposition was added to covert distrust and dislike. However high the character, and however unimpeachable the purposes of the offending parties, the spirit of fear and of distrust could not be quieted; and it is notorious that it actuated the conduct of many in their treatment of the persons and projects of the highest dignitaries in the colonies, whether civil or religious. The schools to which the negro had access were, for the most part, of but poor pretensions. The means necessary to give them system and force were neither to be drawn from the colonies nor from the mother country; and, glancing at the state of colonial education in general, it may be said with truth that, in the majority of instances, the restricted principles upon which the parochial and so-called free schools were conducted, and the loose manner in which they were carried on, furnished a severe comment upon the degree of estimation in which sound education was regarded in the colonies, and one, equally severe, upon the character of public bodies possessing the power and control over institutions of this class. . . . Little as has been done at this date, compared to what must be effected before the lapse of many years if these noble colonies are not to become a reproach to the mother country, the change is so singularly striking that all must allow it, whether they rejoice in it or not.

"A widely-spread, if not a general impulse, has been given to the cause of negro education both at home and in the colonies. It has not only roused and stimulated those charitable and religious bodies in the mother country, whose efforts, stemming the current of colonial opposition and of home indifference, had previously been directed to the prosecution of this object, and had given countenance to it; or has encouraged those few individuals in the colonies themselves, who, from a sense of moral and religious duty, or from superior worldly foresight and sagacity, had already shown themselves friendly to the education of the labouring class; but it has also influenced a considerable and daily-increasing body of those very men who ranked but recently among the deriers and opposers of every measure which appeared to threaten the moral culture of the negro race. It is evident that the negro alone is not to be benefited by the change, for in many instances public attention in the colonies is seen to be strongly directed to the re-organisation of existing institutions for education, and to the foundation of others suited to the wants of all classes of the population" [4].

To this and to the *Summary Statement given on pages* 194–6 it is only necessary to add that so far as the schools supported by the Society's Negro Instruction Fund of £171,777 were concerned, the self-supporting stage was reached in all cases by 1850, and in many at an earlier date.

The ordinary Primary Schools for the negroes on the Codrington Trust Estate, Barbados [p. 200], have for some years past been under Government control [5]; but in Guiana and in Trinidad the Society still affords educational facilities for the Coolie and (in the former country) for the native Indian races [6].

For COLLEGES *see* pp. 782–3.

AFRICA.—The negroes in Africa received from the Society in 1765 a schoolmaster as well as Missionary in the Rev. PHILIP QUAQUE, a native, educated in England, who continued in these offices at the Gold Coast over fifty years. [*See* pp. 256–8.] Good service was rendered in South Africa (1821–8) by the Rev. W. WRIGHT, the first Missionary from the Society to the Cape, by the reorganisation and extension of schools at Capetown and neighbourhood for English, Dutch, Malays, and Natives [pp. 269–70]. Mauritius shared in the Negro Instruction Fund from 1838 to 1850 [p. 370], and still receives school aid from the Society for the Creole and Indian population [7]. Both here and in Madagascar, as well as generally in South Africa, much has been accomplished by the Missionaries for the education of the native and coloured races at little cost to the Society's funds.

For COLLEGES *see* pp. 783–7.

AUSTRALASIA.—In 1795 the Society was moved to take part in the regeneration of the convicts of Australia—men who by the faults of their country almost as much as by their own crimes had been allowed to fall into a state more pitiful than that of the heathen. Up to 1829 two schoolmasters or schoolmistresses, selected by the Chaplains from the more promising of the ex-convicts, were supported in New South Wales, and from 1797 to 1826 two in Norfolk Island. Only small educational results could be expected from such small efforts, but the Society could do no more [pp. 387–9]. Neither in Australia nor in New Zealand has it been necessary for the Society to expend much on primary schools, but in those countries, as in South Africa, the Missionaries have taken their part in promoting education. The institutions for the aborigines established by the Society in 1850–2 at Poonindie [pp. 419–21] and Albany [p. 427] have demonstrated again and again that the use of proper means can make intelligent Christians of the natives of Australia.

For COLLEGES *see* pp. 788–9.

INDIA AND CEYLON.

"I feel deeply interested in native education," said the Bishop of Madras to his clergy in 1839.

> "So long as I may be permitted a place among you, my voice shall be raised in its behalf. Do it with prudence, tact, and every necessary consideration for the unhappy blindness of those with whom you have to deal, but promote native education; and with God's grace and blessing Christianity will inevitably follow. We shall not live to see the glorious result; but if we use our best endeavours soberly and steadily to promote this noble object, future generations will pronounce us blessed."

The promotion of Christian education has been a primary object with Missionaries of all denominations in India. So successfully has the work been pursued that, notwithstanding the competition of Government Schools, the Mission Schools equal them in number and in some cases outdo them in efficiency, and to a great extent the higher education of the youth of India is in the hands of Christians. The greater popularity of the Mission Schools is partly due to the fact that the educational policy of the Government is purely secular, destroying belief in Hinduism without providing a religion in its place. The Indian Education Commission reported in 1883 that "the evidence we have taken shows that in some Provinces there is a deeply seated and widely spread desire that culture and Religion should not be divorced, and that this desire is shared by some representatives of native thought in every Province. In Government

institutions this desire cannot be gratified." An illustration of this was furnished by an influential meeting held in Madras in 1886 for the consideration of the questions: "Is the present system of education complete or is it defective? If it is defective, what are the defects, and how may they be remedied?" A judge of the High Court and fifteen other Hindu graduates were present, and it was declared that "the doctrine of religious neutrality had come to be so worked as to exclude the inculcation of even broad and universal principles of morality and justice in all schools receiving state aid," and that it was "necessary to make provision in the curriculum of studies in aided or unaided Hindu schools for moral and religious instruction" [8].

In regard to religious instruction in India the record of the S.P.G. is an honourable one. The Society's first work in that country was the erection of Bishop's College, Calcutta (1820–4) [9]. In 1823 the Society took over Mission Schools in Bengal and in 1825 in South India supported by the S.P.C.K. [10]; these have been developed and extended in every direction, and by the establishment of institutions of its own and by urging a similar duty on the Government the Society has made every effort to promote the education of all classes throughout India.

In May 1853 it [illegible] memorial to the English Government on the importance of providing [illegible]arged means and a better system of education in India, submitting

"that the object for which a yearly sum for educational purposes is set apart by the East India Government, is to promote general education (to be ascertained on the Report of official Inspectors) among all classes of the Inhabitants of India, and that consequently every school in which such general instruction as shall reach the standard prescribed is conveyed, has a right to share in the benefit of the Government Grant."

The want of female education and the claims of the poorer classes of Europeans and Eurasians were also urged, with the opinion "that any regulation or usage which prevents the admission of the Holy Scriptures into schools and colleges supported by the Government should be at once discontinued" [11]. The policy thus advocated was so far adopted that the education of the whole people of India was definitely accepted as a State duty in the following year, and Mission Schools were recognised as entitled to Government aid [12]. In 1859 the Society again memorialised the Home Government on the subject of education and Christianity in India, urging

"that toleration the most full and complete—of all religions, and of all religious teachers, should be maintained, without regard to creed or caste. That the profession of Christianity by natives should not operate as an objection to their employment in the public service. That no public servant should hereafter be restrained from helping forward in his private capacity the conversion of the natives of India to the Christian Faith, either by pecuniary contributions or personal exertions. That a liberal secular education should be provided for the children of the natives, and that means and opportunities of hearing and reading the Word of God should be furnished as far as may be to all who may be willing to avail themselves thereof. That the system adopted by the Government in the year 1854 of making grants-in-aid to all schools, without distinction, which come up to a certain prescribed standard of merit and efficiency offers the most valuable encouragement to Native Education and should be steadfastly maintained" [13].

Although "the declared neutrality of the State forbids its connecting the Institutions directly maintained by it with any one form of faith," the Indian Government seeks to supplement rather than supplant Mission Schools. In dealing with Tinnevelly, where education had from the first been carried on exclusively by the two Church Societies, the Government in 1858 subsidised the Mission Schools and left all educational operations there in the hands of those Societies [p. 543]. The Missionary Societies have made good use of their opportunities. In the Nazareth Mission some years ago it was doubtful whether there were any boy or girl of eight years of age who could not read or write.

Taking the institutions of the S.P.G. it will be found that they are thoroughly comprehensive in their character. There are Village Schools, Middle-class Schools, High Schools, Seminaries, and Colleges; also Industrial Schools and Orphanages. The Village Schools are very numerous. They are varied in character, some con-

taining only Christian boys, some Hindus only, and others both; and although generally the education is primary, some approach the standard of Middle-class Schools [14, 15]. These latter are frequently called Anglo-Vernacular Schools, and in some of them the education is almost equal to that of a High School [16]. The High Schools were started with the object of Christianising the higher classes.

Under the control of European principals and stimulated by Government inspection, they have attained an honourable position—some (*e.g.* Tanjore and Trichinopoly [pp. 793–4]) developing into colleges—and are respected alike by Government and by the native population as valuable institutions for the improvement of the country. It is from such schools as these that most of the few Brahmin converts have been obtained and by competent judges they are regarded as effective pioneers in the work of evangelisation, supplying the key which will admit Christianity to the highest-caste Hindus, who are "almost entirely inaccessible to the ordinary pastoral Missionary and his agents" [17]. The Diocesan Committee of the Society in Madras, in which Presidency education is most advanced, reported to the Society in 1875 that

"the importance of these schools as a Christianizing agency cannot be over-rated. The elementary truths of our most Holy Faith are made known to those very classes which, up to the present time, have passively resisted the Gospel. Day by day, for five or six hours, Christian teachers are brought into the most intimate contact with minds saturated with superstition, and held in bondage by a degrading idolatry. Stating facts from a Christian stand-point, and the constant display of the Christian graces, must tend to enlighten darkness, to disarm prejudice, to awaken aspirations after a higher faith, and to prepare the ground for the reception of the Seed, which is the Word of God. Where is the Missionary" (they asked) "who daily can gather around him twenty or thirty brahmins or vellalars, and, by line upon line and precept upon precept, indelibly engrave upon their hearts the lineaments of our Saviour's character and teaching? And yet this is the high privilege and responsibility of the masters in our schools. It is most gratifying to . . . report that this large and interesting work is carried on at a nominal cost only to the Society" [17*a*].

The Boarding Schools, Seminaries, and Colleges supply native Christian School masters and mistresses, readers, catechists, and Clergy, without which there would be slight prospect of India being won and held for Christ. That in institutions such as these lies "the strength of the Christian cause in India," is a matter which has been confirmed by the experience of the past no less than the present. For the lack of them in the early days of the Missions, progress was much retarded. So inadequate was the supply of Christian teachers that some Mission Schools could be worked only with the assistance of heathen masters, and constant and vigilant supervision was needed to restrict the latter to secular subjects. This supervision the Missionaries were not always able to give, and the undesirable arrangement led to results still more undesirable—the imparting of Christian instruction by non-Christian teachers. Another objectionable practice, which prevailed in the mixed schools, was that of making no distinction between the baptized and unbaptized in giving religious instruction—treating the heathen in fact as if they were Christians and requiring them to profess in their mouths what in their hearts they repudiated. Foremost in drawing attention to and denouncing this system of conducting Mission Schools were two members of the Society—General Tremenheere and the late Bishop Douglas of Bombay [18]. Long ago measures were taken to remedy these evils so far as they existed in the Society's schools. Principles and rules were laid down, which after frequent consultation with the Diocesan Committees and Bishops in India were finally adopted in the following form in 1880:—

"PRINCIPLES FOR THE CONDUCT OF MISSION SCHOOLS OF S.P.G.

"*Teachers.*

"I. The head-master, or the master, where there is only one, should always be a Christian.

"II. Non-Christian teachers should be employed as seldom, and should cease to be employed as soon, as possible, and should not be permitted to give instruction on any but secular subjects, nor by means of class books in which there is any definite religious teaching or any attacks on other religions.

"*Instruction.*

"III. All scholars should be instructed in the doctrines of Christianity, but the privileges of the baptized should ever be kept distinctly in mind, and be put forward definitely and practically.

"IV. Religious instruction should be given only by a Christian teacher.

"V. Instruction in the Church Catechism should be given to Christian scholars only.

"VI. Wherever practicable, Boarding Schools for the instruction of children of Christians or native converts only should be established.

"VII. The Holy Scriptures should not ordinarily be read as class books by non-Christian scholars.

"VIII. Non-Christian teachers and scholars should not be present at the prayers of Christian scholars, save on their own express desire and with consent of the Missionary, and, when present, may be grouped apart, or treated as hearers only, as the Missionary may see fit.

"IX. The religious instruction, other than oral, of non-Christian scholars should be given in such selected extracts from Holy Scripture, and such special catechisms, and hymns, and books of instruction, as the Missionary, with consent of the Bishop, may deem most suitable.

"X. Instruction in all Mission Schools should have for its main object the spiritual enlightenment or advancement of the scholars.

"XI. Non-Christian scholars should not be prepared for competition at the Divinity Examinations, except in the historical, evidential, and moral parts of Holy Scripture" [19].

What has been said with regard to education in India applies with equal force to Ceylon. A Diocesan School Society started there in 1848 became "the most important handmaid in the Society's operations in the diocese," and the desire for education was so general in 1849 that it was felt that with good teachers and ample means the Church (to quote the Bishop's words) "might make almost what we please." It was partly to meet this want that the College of St. Thomas [p. 794] was started.

The Industrial system of education was introduced into Ceylon by an S.P.G. Missionary (the Rev. J THURSTAN) in 1850 [pp. 669–70]; and since the Society in 1858 decided to encourage the establishment of Industrial Boarding Schools in India for boys and girls [20], institutions of this kind, among which Orphanages may be classed, have come to be regarded as valuable handmaids to the Missions.

The S.P.G. Technical School at Nazareth was the first established (1878) in the Mofussil, and in 1888 it was reported by the Government Inspector to be "by far the best Industrial School in the division" [21]. In South India the S.P.G. Industrial Schools and Orphanages were the outcome of the great famine of 1877 [22].

For COLLEGES *see* pp. 789–95.

BORNEO and THE STRAITS, CHINA and JAPAN.—Useful school work is being carried on in the Society's Missions in these parts, but Christian education has not yet made such progress as in India. The next few years will, it is anticipated, see a great advance in Japan, and already the success of the Missionaries in training native Catechists and Clergy has been most encouraging.

For COLLEGES *see* p. 796.

WESTERN ASIA. [*See* pp. 728–9.]

EUROPE.—The services rendered to the cause of education in Europe by the Society have consisted (1) in the support of a School at Constantinople, 1860 80 [*see* p. 737]; (2) the holding of a Trust Fund for the College of Debritzen, in Hungary, 1761–1892 [p. 735]; (3) the training of Missionaries at St. Augustine's College, Canterbury [p. 796], Warminster Mission College [p. 797], and the Universities of Oxford and Cambridge [pp. 841–2]; (4) the education of Missionaries' children [p. 844].

References (Chapter XCV. I.)—[1] **A MSS.**, V. 8, p 276. [2] R. 1815, pp. 42–3; R. 1816, pp. 44–5; R. 1817, pp. 51–3; R. 1818, pp. 53–4; R. 1819, pp. 41–2; R. 1820, pp. 41–2; R. 1821, p. 72; R. 1823, pp. 41–2; R. 1824, pp. 41–2; R. 1827, pp. 31–2; R. 1828, pp. 38, 45. [2*a*] R. 1827, p. 226. [3] R. 1829, pp. 40–1; R. 1832, p. 3; R. 1833, pp. 41–2; R. 1836, p. 28, and MS. Accounts for the period. [4] R. 1839, pp. 38–41. [5] **L MSS.**, V. 7, pp. 159, 180. [6] MS. Accounts of Expenditure, 1891–2; R. 1891, p. 153. [7] MS. Accounts of Expenditure, 1891–2. [8] M.F. 1886, pp. 296–7. [9, 10] Pp. 474–6, 478, 482, 502–3, of this book. [11] R. 1853, p. 85. [12, 13] Jo., V. 47, pp. 367–70; M.F. 1859, p. 95. [14, 15, 16] M.F. 1870, pp. 310–12; R. 1873, pp. 76–9; R. 1881, pp. 43–4. [17] R. 1873, pp. 77–9; R. 1881, p. 43. [17*a*] R. 1875, p. 23 [18] M.F. 1876, pp. 218–20; M.F. 1877, pp. 406–10. [19] Jo., V. 30, pp. 118, 272, 277, 281, 288, 297, 364. [20] R. 1858, p. 30. [21] M.F. 1888, p. 68. [22] M.F. 1889, pp. 192–5; M.F. 1880, pp. 370–9.

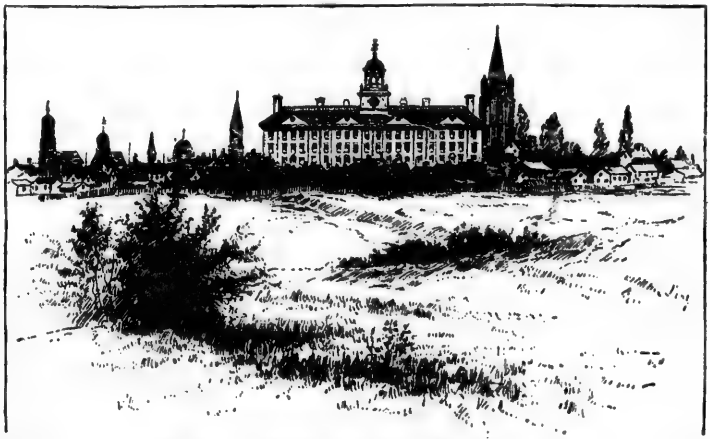
II.

MISSIONARY TRAINING INSTITUTIONS WHICH HAVE BEEN ASSISTED BY THE SOCIETY.

North America, pp. 775–82; West Indies and South America, pp. 782–3; Africa, pp. 783–7; Australasia, pp. 788–9; India, pp. 789–94; Ceylon, pp. 794–5; Borneo, p. 795; China, p. 796; Japan, p. 796; Europe, pp. 796–7.

King's (now "Columbia") College, New York.

Between the years 1746–53 a movement was organised in New York for the purpose of founding a College in that city, most of the promoters being members of the Church of England. For the carrying-out of the design the Assembly of the Province authorised a lottery in 1746, and in 1751 appointed Mr. De Lancy, then Lieutenant-Governor and Commander-in-Chief, and representatives of different religious denominations, Trustees; vested in them the moneys raised by the lottery, and appro-



DISTANT VIEW OF KING'S COLLEGE, NEW YORK, IN 1768.*

priated to the College £500 per annum for seven years out of the "duty of Excise." With the assistance of the Rev. Dr. Johnson, the Society's Missionary at Stratford, Conn.—who from the first had been consulted on the subject, and through whom the advice of Bishop Berkeley of Cloyne had also been obtained—the College was organised and opened on July 17, 1754, Dr. Johnson being chosen President; and on October 31 of that year a Charter was passed incorporating seventeen persons *ex officio*, and twenty-four principal gentlemen of the city, including some of the ministers of different denominations, by the name and title of "the Governors of the College of the Province of New York, in the city of New York, in America." [*See also* p. 841.]

The Charter enacted that "the President of the College shall always be a member of, and in the communion with the Church of England as by law established, and that publick Morning and Evening Service shall constantly be performed in the said College for ever by the President, Fellows, Professors, and Tutors of the said College, or one of them, according to the Liturgy of the Church of England as by law established; or such a collection of Prayers out of the said Liturgy, with a collect peculiar for the said College, as shall be approved of by the Governors of the College." [R. 1758, pp. 59–60.]

This preference for the Church of England caused bitter opposition on the part of some of the Dissenters: they succeeded in delaying the payment of the proceeds of the lottery for the building of the College, amounting to about £5,000 *cy.*, and in the end, for the sake of peace, the Board of Governors agreed with the Assembly that it should be equally divided between the College and some public purpose. Encouraged by the Society, the Governors of the College appealed through it in 1758 for the assistance of the mother country, without which the design could not be completed, and the Society strongly recommended the case to the generous contributions of its members and friends;

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furthermore, with the view of promoting the training of "good and able Missionaries, Catechists and Schoolmasters"—colonial-born and Indian—for its Missions, the Society voted £500 towards the building and support of the College, and appropriated to it a valuable library of 1,500 volumes, bequeathed by the Rev. Dr. Bristowe [p. 798]. It also helped to secure a public collection for the College in England, which with private appeals realised nearly £6,000 sterling in 1762–3; in addition to which £400 was given by the King. Pending the occupation of the College building, the corner-stone of which was laid on August 23, 1756, on a site given by the Vestry of Trinity Church, New York, the work of tuition was carried on in the Vestry-room of Trinity Church. At the conclusion of the Revolutionary War the royalist name of the institution was (May 1784) altered from "King's" to "Columbia" College; and in 1857 a removal to new buildings (between 49th and 50th Streets) became necessary.

Income from Endowments.—$375,000. Number of Scholarships, 77.

Expenses of a Resident Student.—$18 to $17 per week (no dormitories or commons).

Subjects of Study.—Greek, Latin, Modern Languages, Mathematics, Astronomy, Physics, Chemistry, Geology, Philosophy, Ethics, Psychology, History, Political Science, International Law, Political Economy, Social Science, Medicine, &c.

Present Number of Students.—Resident, 1,648.

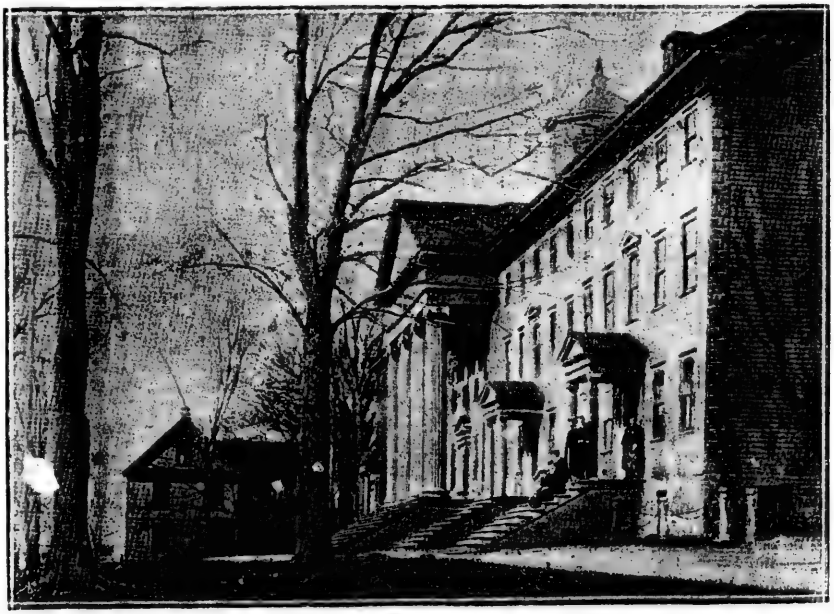
Total Number of Students Educated (1754–1892).—About 10,400, mostly Americans.

Number of Students Ordained.—Unknown, there being no Theological department.

Presidents.—Rev. S. Johnson, D.D., 1754–1763; Rev. Myles Cooper, 1763–75; B. Moore, A.M., 1775–6; W. S. Johnson, LL.D., 1787–1800; C. H. Wharton, S.T.D., 1801; B. Moore, S.T.D., 1801–11; W. Harris, S.T.D., 1811–29; W. A. Dun, LL.D., 1829–42; N. F. Moore, LL.D., 1842–9; C. King, LL.D., 1849–64; F. A. P. Barnard, D.C.L., 1864–9; S. Low, LL.D., 1890–2.

UNIVERSITY OF KING'S COLLEGE, WINDSOR, NOVA SCOTIA.

The original institution was founded as a College by an Act of the Provincial Legislature in 1789. By Royal Charter of 1802 it became the first University of British origin



KING'S COLLEGE, WINDSOR.

established in Canada. It was endowed with a grant of £400 per annum from the Colony up to 1853, and £1,000 per annum from Parliament for the period 1802–35.

A Provincial Act incorporating the Governors of King's College and annulling the Act of 1789 received the Royal Sanction in 1853. It provides that the Royal Charter shall not be affected by it further than is necessary to give effect to its own enactments.

In 1835 the Governors were called upon to surrender their Charter, although it was not even pretended that it had been abused or that the duties it enjoined had in any respect been neglected. The danger was averted, but in 1849 an Act passed the Colonial Legislature by which religious instruction was excluded from the University, all religious observances virtually abolished, and the faculty of Theology suppressed. By this arbitrary Act, which came into operation on January 1, 1850, the members of the Church of England in the Colony considered themselves to be excluded from their share in the benefit of an endowment equivalent in current value to £270,000; and their appreciation of the institution was shown by contributing in a few months £25,000 in money or land towards its re-endowment. Supplemented by aid from England, including the grant of a valuable site by the Society, the College was re-established and enabled to continue a work without which the Church in the colony must have been paralysed. The value of that work may be estimated from the fact that at the visitation held by the Bishop of Nova Scotia in 1837, out of the 30 Clergy assembled 26 were educated at the College. By the withdrawal of Parliamentary aid the institution must have failed entirely but for the Society, which from 1809–66 contributed over £28,000 in the form of endowment of Divinity Scholarships and Exhibitions and annual grants. The College is open to students of all denominations, and imposes no religious test either on entrance or on graduation in any faculty, with the exception of Divinity. In 1883 it became the recognised Theological Institution for the Diocese of Fredericton also.

Endowments of the College.—Capital, $160,000.

Expenses of a Resident Student per annum.—From $150 upwards.

Subjects of Study.—Divinity, the Classics, English Literature, Mathematics, French, German, Civil Engineering, Chemistry, Physics, Natural Science. Degrees are conferred in Arts, Divinity, Law, and Engineering.

Present Number of Students.—Resident, 13; non-resident, 6.

Total Number of Students Educated (1789–1892).—(Unknown).

Total Number of Students Ordained (1789–1892).—Over 200.

Patron.—The Archbishop of Canterbury, to whose approval "all Statutes, Rules, and Ordinances" of the Governors are subject.

Board of Governors.—The Bishop of Nova Scotia (*ex officio*), the Bishop of Fredericton (*Visitor and President*); twelve members elected by the Incorporated Alumni, and four appointed by the Diocesan Synods of Nova Scotia (2) and Fredericton (2).

Principals (1789–1892).—Rev. Dr. Cochrane, 1789–1803; Rev. T. Cox, D.D., 1804–5; Rev. C. Porter, D.D., 1807–36; Rev. G. McCawley, D.D., 1836–75; Rev. J. Dart, D.D., 1875–85; Rev. Canon Brock, 1885–9; Rev. C. Willetts, M.A., D.C.L., 1889–92.

There is a Collegiate School in direct connection with King's College.

[*See also* pp. 119, 122, 841.]

King's College, Fredericton.

King's College (the successor of "the College of New Brunswick," founded by Provincial Charter in 1800) was established by Royal Charter in 1828 as an institution of general learning under the management of a President, Vice-President, and Council, members of the Church of England. Its foundation was due to the exertions of Sir Howard Douglas, Lieut.-Governor of New Brunswick, who secured for it an endowment of 6,000 acres of land and about £2,000 a year from the Crown and Provincial Legislature, and Divinity Exhibitions from the Society. Although the College was open to all denominations, complaints soon arose from the Presbyterians that the Charter was too exclusive, and they sought to obtain a share in the management. The sending-out of two Presbyterian Professors from Scotland by an ex-Governor of the Province (Sir A. Campbell) in 1837 subdued the jealousy of the Presbyterians until one of the Professors joined the Church of England. In 1846 all religious tests were abolished, excepting in the case of the Professor of Theology, and the constitution of the College was changed in many respects; and in 1859 the College became merged in "the University of New Brunswick," then established.

Income from Endowments.—$2,000. From Government, $8,844.

Expenses of a Student per annum.—$22 (tuition fees), and a few subscriptions.

Since King's College, Nova Scotia [pp. 776–7] became in 1888 the recognised Theological Institution for Fredericton also, the Divinity Students of that Diocese have been educated there.

Present Number of Students.—Non-resident, 55.

Total Number of Students Educated.—1828–47, 107; 1847–92, about 650.

Total Number of Students Ordained.—(Unknown.)

Principals (dates not supplied).—Rev. E. Jacob, D.D.; Rev. J. R. Hea, D.C.L.; W. B. Jack, D.C.L.; T. Harrison, M.A., LL.D.

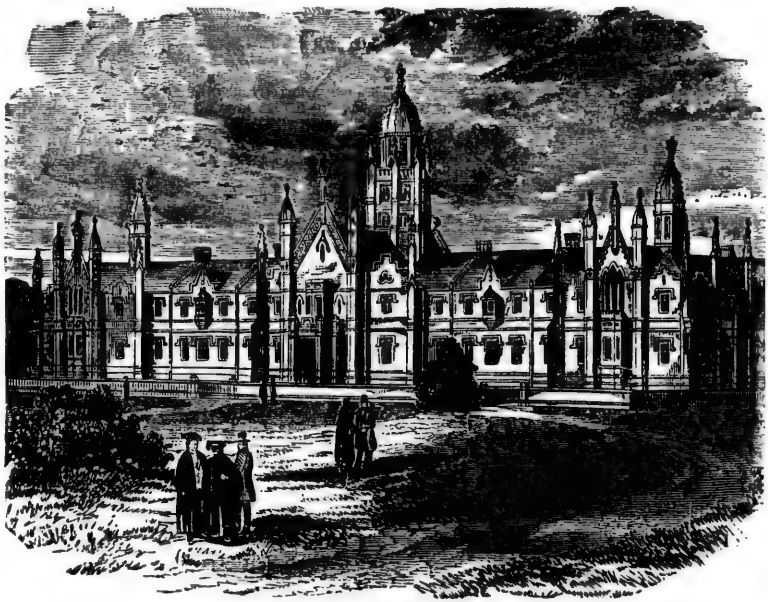
[*See also* pp. 181, 841.]

University of Trinity College, Toronto.

In 1843 the University of King's College was founded in Toronto by Royal Charter as a Church of England College, with a faculty of Divinity. Its existence as a Church Institution was terminated by an Act of the Provincial Legislature which came into operation on January 1, 1850, secularising the University and excluding all religious teaching. Mainly by the efforts of Bishop Strachan of Toronto the loss was replaced by the establishment of the University of Trinity College, which was incorporated in 1851 and opened in January 1852. Towards its endowment there was raised at the time over £25,000 in Canada and £10,000 in England—the Society giving £3,000 besides 7½ acres of land in Toronto and help subsequently. [*See also* p. 160.]

By bequests and appeals the endowment has since been greatly increased. From 1842 there had existed at Cobourg a Theological College aided by an annual grant from the Society; this was in 1852 merged in Trinity College.

The Corporation of Trinity College is composed of the Bishops of the five dioceses into which the original Diocese of Toronto has been divided (Toronto, Ontario, Huron, Niagara, Algoma), three Trustees, and the College Council.



TRINITY COLLEGE, TORONTO

The College Library contains about 5,000 volumes.

Endowments of the College.—Capital, $220,000. Land and Buildings, $250,000. Number of Scholarships, 18.

Expenses of a Resident Student per annum.—£40 to £50.

Subjects of Study.—Divinity, the Classics, Mathematics, Mental and Moral Philosophy, History and English Literature, Physical and Natural Science, Modern and Oriental Languages. Degrees are conferred in Arts, Divinity, Law, Medicine, and Music.

Present Number of Students.—Resident, 217; non-resident, 157.

Total Number of Students Educated (1852–92).—Over 500.

Total Number of Students Ordained (*Church of England*) (1852–92).—About 200.

Principals—King's College: Rev. J. McCaul, LL.D., 1843–50. Trinity College: Rev. G. Whitaker, M.A., 1852–81; Rev. C. W. E. Body, M.A., D.C.L., 1881–92.

University of Bishop's College, Lennoxville, Province of Quebec, Canada.

The Society's grant for Divinity students for Lower Canada dates from 1824; but up to 1845 there was no institution in the Province where the future Clergy could be trained. Lennoxville received its Charter as a College in 1843, and as an University in

1852, the building being occupied about 1846. The foundation of the College was due chiefly to the exertions of Bishop G. J. Mountain of Quebec, who with his family gave land for endowment. The other chief contributions were from Mr. T. C. Harrold, of Great Stanton, Essex, a friend of the Bishop (£6,000); the Rev. L. Doolittle, S.P.G. Missionary at Lennoxville &c. (a bequest of his property); the S.P.C.K. (£1,000); and the S.P.G. The help of the latter has been the mainstay of the College, and includes £3,000 for building and endowment, besides an annual grant from the commencement of the institution to the present time.

Endowments of the College.—Capital, $215,000. Number of Scholarships, 16, of the total value of $2,000 a year.

Expenses of a Resident Student per annum.—$180 to $200.

Subjects of Study.—Divinity, the Classics, Mathematics, English Literature, Hebrew, French, German, Chemistry, Physics, Music, Logic, Political Economy. The College offers a sound general as well as theological training, being empowered to confer degrees in Divinity, Arts, Law, Medicine, and Music. Graduates in Arts of this University, or of other Universities recognised by it, and such other persons as shall have been accepted as candidates for Holy Orders by the Bishops of Quebec and Montreal, may become students in Divinity, and after two years' residence may proceed by examination to the title of Licentiate in Sacred Theology.

Present Number of Students.—Resident, 30; non-resident, 5.

Total Number of Students Educated (1843–92).—Over 300.

Total Number of Students Ordained (*Church of England*) (1843–92).—Over 160.

President and Visitor.—The Bishop of Quebec.

Vice-President and Visitor.—The Bishop of Montreal.

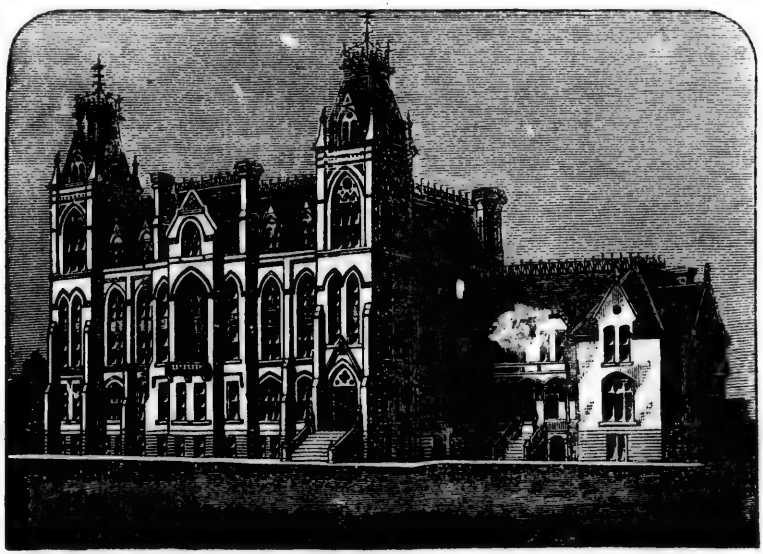
Principals.—Rev. J. Nicolls, D.D., 1844–77; Rev. J. A. Lobley, 1877–85; Rev. T. Adams, M.A., 1885–92.

There is a School or Junior Department, in which boys are educated with a view either to the College course or to any calling in after-life.

[*See also* pp. 151, 841.]

St. John's College, Winnipeg, Manitoba.

St. John's is the Church of England College in the Provincial University of Manitoba, with which it was affiliated in 1877. Its second foundation in 1866 was due to



ST. JOHN'S COLLEGE, WINNIPEG.

Bishop Machray, Metropolitan of Rupertsland, whose appointment as President of the Board of Education for the Colony and the first Chancellor of the University shows the

esteem in which he is held in the country. The College educates students in Arts and Theology, and associated with it are Collegiate Schools for boys and girls. It thus furnishes a full education to members of the Church of England and others availing themselves of its course of studies, and the attendance has been most gratifying. A considerable proportion of the Clergy in the Diocese of Rupertsland and several in the other dioceses of the Province have been educated in it. The Society assisted in the endowment of the College and provides supplementary exhibitions by annual grant.

Endowments of the College.—Capital, $115,000, besides considerable landed property. Number of Scholarships, about 20.

Expenses of a Resident Student per annum.—$230.

Subjects of Study.—In Arts: Greek, Latin, Moral and Mental Philos..., Mathematics, the Natural Sciences, Modern Languages, and History. In Theology: Hebrew, Greek, Latin, Liturgiology, Ecclesiastical History, Exegetical, Systematic and Pastoral Theology.

Present Number of Students.—Resident, 24; non-resident, 9.

Total Number of Students Educated (1877–1892).—About 180.*

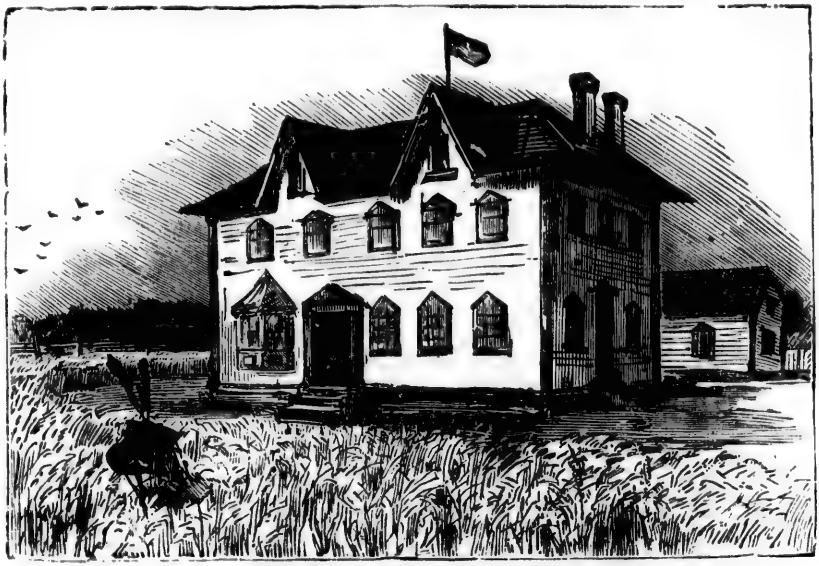
Total Number of Students Ordained (*Church of England*) (1866–1892).—About 50, including 14 of Indian or mixed descent.

Wardens.—Archdeacon McLean, 1866–74; the Bishop of Rupertsland, 1874–92.

* Of these over 40 were Colonists, and 36 of pure or mixed Indian descent.

Emmanuel College, Prince Albert, N.W. Canada.

The College was designed by Bishop McLean (first Bishop of Saskatchewan) for the training of Interpreters, Schoolmasters, Catechists, and Pastors, who being themselves natives of the country would be familiar with the language and modes of thought of the people. Some of the most intelligent Indians of the various tribes were selected, and a beginning made in 1879, the main building being opened in the next year. Since then the work of the College has steadily progressed. In addition to its primary object of



EMMANUEL COLLEGE, PRINCE ALBERT.

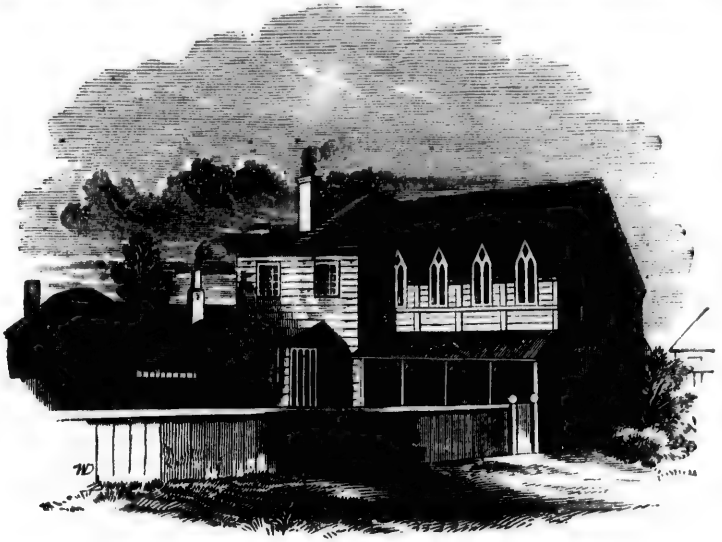
training natives, a regular course of Theology is provided for English and Canadian candidates for Holy Orders, and a Collegiate School affords instruction in the higher branches of secular knowledge to the youth of the country without distinction of religious creed. Within the first three years four Cree Indians trained at the College were working in the Missions, and one Sioux who entered the College a wild Indian, clothed in the blanket, with his face and limbs painted, also left—a Christian teacher to his countrymen. The Society assists in the training of native students.

Endowments of the College.—Capital, $10,023. Number of Scholarships, 2.
Expenses of a Resident Student per annum.—$200.
Subjects of Study.—Divinity: Pearson on the Creed, Robertson's Church History, Browne on the 39 Articles, Procter and Maclear on the Book of Common Prayer, Paley's Evidences, Butler's Analogy, Maclear on the Old and New Testaments, Greek Testament. Classics: Cæsar, Xenophon. Mathematics: Euclid, Algebra. English Literature: Stopford Brooke.
Present Number of Students.—Resident, 10.
Total Number of Students Educated (1879–92).—About 40.*
Total Number of Students Ordained (*Church of England*) (1879–92).—About 12.
Principals (*or Wardens*).—Bishop McLean, 1879–84; Rev. W. Flett, 1884–5; Bishop McLean, 1885–6; Archdeacon J. A. Mackay, 1887–92.

* Including representatives of the following races:—Canadians, English, Sioux (1), Cree (10), Blackfeet (1).

THEOLOGICAL COLLEGE, ST. JOHN'S, NEWFOUNDLAND.

The College was founded in 1842 by Bishop Feild with the aid of the Society. The building and site were provided by private bounty. The endowment consists of £7,500 collected by Bishop Feild and left in trust to the Society. The trust also provides for the appointment of the local Trustees at the instance of the Society with the written consent of the Bishop for the time being. If ever the funds are found inadequate to maintain the College upon its present basis, the income derivable from the endowment is to be applied in maintaining theological students at St.



THEOLOGICAL COLLEGE, ST. JOHN'S, NEWFOUNDLAND.

Augustine's College, Canterbury, or at any Church Theological Training College in British North America. By the will of Bishop Feild (September 28, 1875), the site of the College, with the buildings thereon and some adjoining property, were left in trust to the Diocesan Synod, to be applied to the maintenance of students being trained for the ministry. The College has been managed under a scheme furnished by Bishop Feild, by which the Bishop of Newfoundland, or in his absence the Episcopal Commissary, is Visitor, and with him rests the appointment of the Principal and Vice-Principal and the making of all rules for instruction and discipline. In the government of the College the Visitor is assisted by a Council selected from the Clergy of St. John's and other persons. All students, on admission, are required to pledge themselves to seven years' service in the diocese.
Endowments of the College.—Capital, $43,200. Number of Scholarships, 6.
Expenses of a Resident Student per annum.—£36.
[*See also* pp. 96–7, 100.]

Subjects of Study.—Greek Testament, Old and New Testament, Church History, Prayer Book, Pearson on the Creed, Browne on the 39 Articles, Latin and Greek classical subjects.

Present Number of Students.—Resident, 3.

Total Number of Students Educated (1850–92).—About 90.

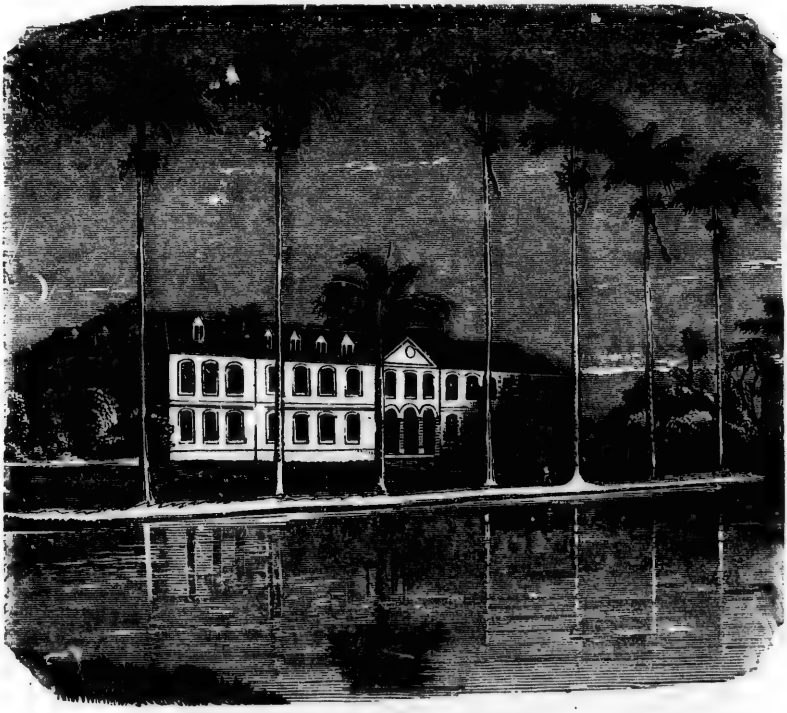
Total Number of Students Ordained (1850–92).—About 80.

Principals.—Rev. C. Blackman, M.A., 1841–5; H. Tuckwell, Esq., M.A., 1846–7; Rev. T. T. Jones, M.A., 1847–9; Rev. W. Gray, M.A., 1849–51; Rev. H. Tuckwell, M.A., 1852–4; Rev. J. F. Phelps,* 1852–61; Rev. Jacob G. Mountain, M.A., 1854–6; Ven. H. M. Lower, M.A., 1856–62; Rev. G. D. Nicholas,* M.A., 1862–4; Rev. G. P. Harris,* 1864–5; Ven. J. B. Kelly, M.A., 1864–7; Rev. W. Pilot,* 1867–75; Rev. A. Heygate,* M.A., 1876–82; Rev. W. J. Johnson, B.A., 1882–3; Rev. E. Davis, M.A., 1884–7; Rev. R. H. Taylor, 1887–90; Rev. J. Rouse, M.A., 1890–1; Rev. J. J. Curling, B.A., 1891–2.

* Vice-Principals, practically almost on the same footing as the Principals.

Codrington College, Barbados.

In accordance with the will of General Codrington [*see* p. 197], a College "for the use of the Mission in those parts of the British dominions, which should be a nursery for the propagation of the Gospel, providing a never-failing supply of labourers into the



CODRINGTON COLLEGE, BARBADOS.

harvest of God," was begun at Barbados in 1714; but owing to many difficulties and discouragements, arising chiefly from disputes respecting the property and debt incumbering it, the building was not finished till 1743, and not brought into use until September 9, 1745, and even then only as a Grammar School. Being almost destroyed by a hurricane in 1780, its operation was suspended for nine years. Nor was it until October 12, 1830, under the Episcopate of Bishop Coleridge, that it was opened as a College in accordance with the design of its founder. [*See* pp. 198–9.] Meanwhile, however, much good had been done by means of Missionaries and Catechists sent

out by the Society from the very first (1712) to instruct in the Christian religion the Negroes and their children. At "the College" between 1745 and 1830, whilst only a Grammar School, were educated many who became valuable members of society, besides sixteen clergymen. Since 1830 the property has suffered so severely from storms that it has been thought prudent to establish a "Hurricane and Contingencies Fund." On the abolition of slavery the compensation money for the slaves on the estates was received in 1836 and invested by the Society for the benefit of the College. The income arising from the estates and investments now provides for a Principal, Tutor, a Teacher of Hindi and Urdu, a Chaplain for the Estates, and a Medical Lecturer; also for fifteen exhibitions, viz.: six "Foundation," £30 each per annum for three years; six "Diocesan," for Dioceses of Trinidad, Guiana, Bahamas, Jamaica, Antigua and Haiti, £17 each per annum for three years (in addition to £25 from S.P.C.K.); two "Leacock" (from bequest of £1,000 of J. Leacock, Esq.), £30 each per annum for two years; one "Rawle," £30 per annum. In addition there are four "Island" Scholarships (£40 each per annum for two years), provided by the Colonial Legislature. In connection with the College a Mission House was instituted in 1852, with the primary object of training Mission agents—Catechists and Schoolmasters—for West Africa and the West Indies. In order that the benefits of it might be more widely extended, teachers from the parochial and primary schools of Barbados were admitted to the Training School forming part of the Mission House about 1882. Owing to the destruction of its buildings by fire in 1885 the Mission House Scholarships (named respectively the "Pinder" and "Cheadle") are applicable to Divinity Students in the College.

Expenses of a Resident Student per annum.—About £45.

Subjects of Study in the College.—Divinity, Medical and Surgical Science, Classics, Mathematics, Natural Philosophy, General and Ecclesiastical History, Mental and Moral Science, and (since 1891) Hindi and Urdu. In June 1875 the College was affiliated to the University of Durham: its students are admissible to all degrees, licences, and academical ranks in the several faculties of that University, and many students have received the degree of B.A. In 1892 the College was constituted a centre for the Oxford and Cambridge Preliminary Examination of Candidates for Holy Orders in the West Indies.

Present Number of Students.—22.

Total Number of Students Educated.—1745–1830 (unknown); 1830–92, about 380.*

More than half of the Clergy in Barbados have been educated in the College, and coloured Missionaries have been sent thence to the heathen in West Africa.

Total Number of Students Ordained.—1745–1830, 16; 1830–92, about 130.

The local supervision of the Codrington Trust is vested in a Trust Council, including the Bishops of the Province of the West Indies, and the government of the College in an Executive Board, the whole being subject to the Society as Trustees.

Heads of the Grammar School.—Masters: 1743, Rev. T. Rotherham, M.A.; 1754, Rev. John Rotherham; 1759, Rev. T. Falcon; 1763, Rev. J. Butcher, M.A. *President*: 1797, Rev. M. Nicholson, M.A. *Principals*: 1822, Rev. S. Hinds, D.D. (afterwards Bishop of Norwich); 1824, Rev. H. Parkinson.

Principals of the College.—1829, Rev. J. H. Pinder, M.A.; 1835, Rev. H. Jones, M.A.; 1846, Rev. R. Rawle (afterwards Bishop of Trinidad); 1862, Rev. W. T. Webb; 1884, Rev. A. Caldecott, M.A.; 1888–9, Bishop Rawle (*Honorary*); 1890, Rev. T. Herbert Bindley.

[*See also* pp. 194, 205, 209, 260–1, 265, 745, 798, 840–1.]

* Including, since 1830, representatives of the following races:—European Colonial (about 320), Negroes (6), Coloured (mixed) (14).

Queen's College, Georgetown, British Guiana.

The Society in 1841 granted £500 towards the establishment of a College in Demerara, to be founded on the same general principles as King's College, London, and to be under the superintendence of a Council, with the Bishop as President. Queen Victoria contributed £200 to the College, which was opened in 1844 or 1845. [*See* p. 242.]

Diocesan College, Rondesbosch (for the Diocese of Capetown).

The institution was opened in 1849 at Protea in a building adjoining the residence of Bishop Gray, and removed in 1850 to a site purchased by the Bishop at Woodlands, near Rondesbosch. The design, was "to receive pupils from ten years old and upwards, so that there shall be two departments, partaking of the nature, respectively, of College and Grammar School. Provision will also be made for the training of candidates for Holy Orders, and also for giving a liberal education to those who intend to engage in secular employments." In 1852 the Society gave £1,000 to the College.

Endowments of the College.—Capital, £4,000. Number of Scholarships, 5.

Expenses of a Resident Student per annum.—£72.

Subjects of Study.—Divinity, Latin, Greek, French, Dutch, German, English (Language and Literature), Chemistry, Arithmetic, Algebra, Geometry, and Higher Mathematics.

Present Number of Students.—Resident, 38; non-resident, 54.

Total Number of Students Educated (to 1892).—Over 1,000, of whom 200 were European and 800 Colonial born.

Total Number of Students Ordained (to 1892).—About 6.

Principals.—Rev. H. M. White, M.A., 1849–56; Rev. G. White, M.A., 1856–60; Rev. G. Ogilvie, M.A., 1860–85; Rev. J. E. Sedgwick, M.A., 1886; Rev. Canon R. Brooke, 1887–92.

Connected with the College is a school at Claremont.

Kafir College, Zonnebloem, Capetown.

In 1858 a College for the sons of native Chiefs was begun in the house of Bishop Gray, near Capetown, the Society contributing £300 per annum. With the assistance of friends in England and Sir George Grey, the estate of Zonnebloem was secured and the College transferred there about 1860. Governor Grey had from time to time brought children of the leading Kafir Chiefs to the school, and in order "to place this valuable institution, from the future of which so much good for South Africa may justly be looked for, upon a stable and lasting foundation," he appropriated £2,500 from public funds to pay off a mortgage on the Zonnebloem property, which having been surrendered by the Bishop was then received back from the Crown to hold in trust as an endowment for the erection and maintenance of an Industrial School, or Schools, for



KAFIR COLLEGE, ZONNEBLOEM, CAPETOWN.

the native inhabitants of Africa and their descendants of pure or mixed race, and for the education of destitute European children, so long as a religious education, industrial training, and education in the English language shall be given. The terms of the trust are purposely general, in order that the managers may not be too much fettered. In 1861 Sir George Grey gave property in Kingwilliamstown towards the endowment of the College, and from the Parliamentary grant £1,000 for current expenses.

In addition to Kafirs the children of Zulu (Natal) and Basuto (Orange Free State) Chiefs were sent to the College. Provision was also made by the Society for the education of native girls in connection with the institution. Generally the work was a difficult one, not only from the inadequacy of means, but because of the variety of races and tribes from which the scholars were recruited, and the fact that pupils often arrived with characters already formed, and at an age when the exercise of strict discipline becomes difficult. Nevertheless the work prospered. Several of the older Kafir and Basuto lads applied for leave to be present at the debate in the Diocesan Synod, in which they took great interest throughout, and in 1861 four of them, sons of Chiefs, were sent to St. Augustine's College, Canterbury. Steps were taken in 1864 to provide higher theological training at Zonnebloem itself with the view to a native ministry eventually; and in 1869 seven Kafirs, one a woman, left the institution with the Bishop of Grahamstown to act as catechists and teachers amongst their countrymen in his diocese. When it was decided that they were to go they wrote to the Bishop of Capetown thanking him for the education they had received, pledging themselves to be true servants of Christ, and saying that "it was their unanimous wish to receive the Sacrament of the Body and Blood of Christ at my hands for the last time before they sailed." The College had then sent forth sixteen young men as teachers of native tribes.

As time went on, however, it was found that Zonnebloem failed practically in the training of Kafirs, chiefly owing to the growth of a similar institution nearer their own town, and in a climate more congenial to them, at Grahamstown; but in 1874 some Basuto Chiefs visited the College and returned home with such a glowing report of it that it became a matter of ambition with many of the Basuto Chiefs to send their sons or younger brothers there. In December of that year the buildings were partially destroyed by fire, and seventeen Basutos, who arrived shortly after, had to be accommodated in a stable. With restored buildings, Zonnebloem has before it a field of usefulness and an opening for Christian truth greater (in the opinion of the present Bishop of Capetown) than lies before any other Diocesan institution.

Endowments of the College.—Capital, £5,000. Number of Exhibitions, 5, given by the Bishop.

Expenses of a Resident Student per annum.—£12 to £15 for natives; £20 to £30 for Europeans.

Subjects of Study.—English, Dutch, Latin, Greek, History, Geography, Elements of Natural Science, Arithmetic, Algebra, Euclid, Drawing, Singing. All Boarders receive industrial training.

Present Number of Students.—Resident, 36; non-resident, 40.

Total Number of Students Educated.—The early records were burnt, but from 1876 to 1889 there were 93 natives,* 160 Colonists, and 83 of mixed races.

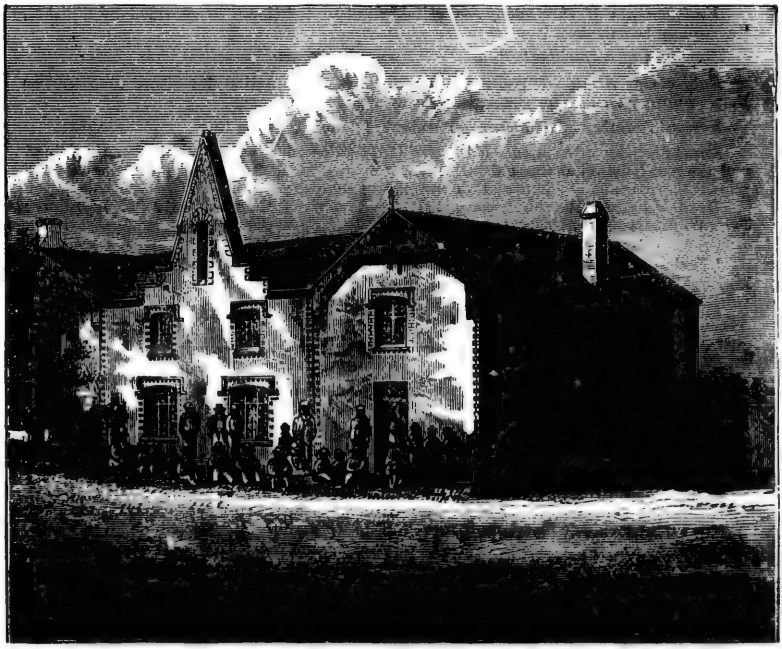
Total Number of Students Ordained.—(No record kept.)

Principals.—Rev. E. Glover, M.A., 1859–70; Rev. J. Espin, M.A., 1871–3; Rev. T. H. Peters, 1874–92.

* Including representatives of Zulu, Kafir, and Basuto races.

Kafir Institution, Grahamstown.

This Institution was founded as a College in 1860 for the education of native youths for schoolmasters, catechists, and eventually for Clergy. Since the Rev. J. R. Mullins



KAFIR INSTITUTION, GRAHAMSTOWN.

became Principal, in 1864, it has greatly prospered. It is still closely associated with the Society, and until recently received substantial help from the Colonial Government.

The payment of school fees is insisted on—there being "no better way of teaching the natives the true value of education than by insisting upon their paying for it." Industrial training forms a special feature of the Institution.

Income from Endowments.—£157 per annum. No Scholarships.

Expenses of a Resident Student per annum.—£20.

Subjects of Study.—Scripture History, Prayer Book, Arithmetic, English and Kafir History, Geography, Grammar, Object Lessons, School Methods.

Present Number of Students.—Resident, 39.

Total Number of Students Educated (to 1892).—About 880.* Of these over 70 have become Mission Agents and 11 have been ordained.

Principals.—Rev. H. R. Woodrooffe, M.A., 1860–4; Rev. R. J. Mullins, 1864–92.

* Including representatives of the following races:—Kafir, Fingo, Basuto, Malaya, Baralong, Bechuana, Matabele, Bakathla, Abatembu, Batlapin, Pondomisi, Mzulu, Batonga, Mozambique, Ishapi.

St. John's College and Native Boys' Institution, Umtata, St. John's Diocese.

Founded in 1877 (as "St. John's School") by Bishop Callaway, primarily for the training of native Missionaries. Connected with the College is a native school supported by the fees of the pupils supplemented by Government grants, and an Industrial Institution. The College is successfully fulfilling its object, and from the first has been under the superintendence of Missionaries more or less connected with the Society.

Endowments of the College.—Capital, £1,000. Scholarships provided by S.P.C.K. "according to exigency."

Expenses of a Resident Student per annum.—£7. 10*s.*

Subjects of Study.—"Those for the Bishop's examination for either Deacon's or Priest's orders . . . or for Catechist's licence."

Present Number of Students.—Resident, 4; non-resident, 1.

Total Number of Students Educated (1874–92).—26, of whom 5 have been ordained and the rest licensed as Catechists. In the "School" (which, 1874–92, has educated 400* pupils) there are 55 resident and 5 non-resident scholars.

Head-Masters: Rev. A. Lomax, 1877–8; Rev. W. M. Cameron, 1879–88. *Wardens:* Rev. W. M. Cameron, 1888–9; Rev. W. A. Goodwin, 1890–2.

* Including representatives of the following races:—English, "Eurafrican," "Cape Malay," Griqua, Basuto, Zulu, Fingo, Gcaleka, Gaika, Tembu, Pondo, Pondomisi.

St. Alban's Training College, Maritzburg.

The College aims at the training of a Native Ministry. It was begun in 1883, through the generosity of a colonist who, although not a member of the Church, was so struck by the zeal of the Missionaries that he offered a suitable house, rent free, for five years for the proposed institution. The Society has assisted in procuring permanent buildings for the College.

(No Endowments or Scholarships.)

Expenses of a Resident Student per annum.—£8.

Subjects of Study.—"Those of an ordinary English school, with a sound religious education," and "Industrial work—Carpentry, Printing, Shoemaking, and Bookbinding."

Present Number of Students.—Resident, 25; non-resident, 8.

Total Number of Students Educated (to 1892).—84 (Zulus).

Total Number of Students Ordained (to 1892).—2.

Principal.—Rev. J. F. Greene, 1883–92.

St. Cyprian's Theological College, Bloemfontein.

In 1874 a scheme was set on foot at Cuddesdon, Oxford, by old friends of Bishop Webb, for the establishment of a Theological College in Bloemfontein. With the co-operation of the S.P.G. and S.P.C.K. the College was formally opened in 1877, its design being the training of candidates for the ministry drawn from the native and colonial-born European population. For lack of students the College was closed in 1883.

St. Paul's College, Ambatoharanana, Madagascar.

The College, situated 12 miles north of the capital of Madagascar, was opened with seven students in 1878, the object being the training of native Catechists and Clergy qualified to hold their own when there shall be no European to direct the fortunes of the Malagasy Church. When the first students were chosen the Prime Minister was asked to free them from all Government service. This he did, and warned them that if they were negligent they would be made soldiers. From the first the College has been an S.P.G. Institution, and under the Rev. F. A. Gregory, to whom its creation and success are mainly due, it is able to furnish as many native pastors as can be supported in the Missions.

The College is aided by a yearly grant of £100 from the Society, the students, who are mostly married men and live in separate houses, being allowed from 6s. to 8s. a month.

Expenses of a Resident Student per annum.—£5.

Subjects of Study.—Theology, Church History, English, Mathematics, Euclid, Algebra, &c., Geography and Physical Geography, Physiology, Political Economy, Music.

Present Number of Students.—Resident, 20.

Total Number of Students Educated (1878–92).—About 100.* Of these about 50 have become Mission Agents, and 14 have been ordained.

Principal.—Rev. F. A. Gregory, 1878–92.

* Including representatives of the following races:—Hova, Betsimisaraka, Creole.

Indian Training Institution, Port Louis, Mauritius.

This institution, begun by the aid of a legacy from Mr. Hammond, a devoted friend of the Society in Mauritius, was opened on St. Andrew's Day 1885. It stands in the Bishop's compound, and is intended for the training of local catechists and pastors—chiefly for the Indian coolie population.

Number of Scholarships, 4.

Expenses of a Resident Student per annum.—£12 to £24.

Subjects of Study.—Preparatory Instruction in Secular Subjects, Bible, Prayer Book, Simple Church History, Doctrines of Church of England, Pastoral Training, Vernaculars and Controversy.

Present Number of Students.—Resident, 4.

Total Number of Students Educated (to 1892).—About 20,* of whom 5 have become Mission Agents and 1 has been ordained.

Warden.—The Bishop of Mauritius.

* Including representatives of the following races:—Tamil, Telugu, Bengali, Chinese, Creole.

Moore College, Sydney, N.S. Wales.

Founded in 1856 by Bishop Broughton under the will of the late Mr. Thomas Moore, at Liverpool, but recently removed to Sydney. On an average about five of its students annually have been ordained for work in Australia. The course is for two years—the College charge being now £80 per annum. From 1861 to 1880 the Society maintained exhibitions at the College for one or other of the Australian dioceses.

Income from Endowments.—£800 per annum. Number of Scholarships, 2.

Expenses of a Resident Student per annum.—£100.

Subjects of Study.—The Old Testament in English and the New Testament in Greek, the Prayer Book, the Doctrines of the Church of England, Church History, Evidences, &c., Latin and Hebrew (elementary), Homiletics, and Pastoral Theology.

Present Number of Students.—Resident, 9; non-resident, 2.

Total Number of Students Educated (to 1892).—About 170.

Total Number of Students Ordained (to 1892).—Over 167.

Principals.—Rev. W. M. Cowper, M.A., 1856; Rev. W. Hodgson, M.A., 1856-67; Rev. R. L. King, B.A., 1867-78; Rev. A. L. Williams, 1878-84; Rev. T. E. Hill, M.A., 1884-91; Rev. B. A. Schleicher, 1891-2.

Christ's College, Tasmania.

The College was opened in 1846 at Bishopsbourne (a property attached to the See), in the district of Norfolk Plain. It was founded partly by subscriptions raised in the colony and in England, with the Society's assistance; the design being to provide a suitable education for the youth of the colony as well as to train candidates for the ministry.

The College is temporarily closed.

St. John's College, Auckland, New Zealand.

Opened in 1842 at Waimate, Bay of Islands, and removed in 1844 to the Tamuki, near Auckland, and in 1884 to Parnell, a suburb of Auckland. On the Maoris the impression produced by it was so favourable that in 1850 some old students gave 600 acres of land to Bishop Selwyn for the purpose of founding a College at Porirua, near Wellington, in which "native and English children . . . . may be united together as one nation, in the new principle of faith in Christ and of obedience to the Queen." The proposed "Trinity College, Porirua," has not yet however been established, but the rent from the land is accumulating, and may eventually enable the design to be carried out.

As an account of St. John's College is given on pp. 436, 438-9, 445, it only remains to add the following particulars:—

Endowments of the College.—Capital, £30,000. Number of Scholarships, 5.

Expenses of a Resident Student per annum.—£60.

Subjects of Study.—Theology and Homiletics, English, Latin, German, Mathematics, and Elocution.

Present Number of Students.—5, all resident.

Total Number of Students Educated (to 1892).—About 310.*

Total Number of Students Ordained (to 1890).—Over 70, of whom 12 have become Missionaries to the Maories and Melanesians.

Principals (dates not supplied).—Bishop G. A. Selwyn; Rev. C. J. Abraham; Rev. S. Blackburn; Rev. J. Kinder, D.D.; Rev. R. Burrows; Rev. C. H. Gulliver; Rev. G. H. T. Walpole; Rev. W. Beatty.

* Including representatives of European and Maori races.

Melanesian College (now St. Barnabas' College), Norfolk Island.

The training of Melanesian youths was begun at St. John's College, near Auckland, New Zealand, in 1852, assistance being afforded by the Society in gathering and maintaining the boys, both here and at St. Andrew's College, Kohimarama, N.Z., which was established for the Melanesians in 1859 and remained the headquarters of the Melanesian Mission until removed to Norfolk Island. Miss Yonge contributed [illegible] to the building of St. Andrew's. In 1862 Bishop Patteson wrote of the College: "Forty-one Melanesian men, women, and young lads are now with us, gathered from twenty-four islands. . . . One little child given to us from any newly-found land may open in God's providence the door to the conversion of thousands of his countrymen. From that little child we can learn to speak to the people of his island, and he will speak favourably of us; through him fears and suspicions will be removed; others will be induced to join us; his own relations will entertain a special good will towards us for our care of their child;—new ideas of confidence in a man of another tribe and country will grow up; a comparison of their own wild, lawless life with the peace and order of the strangers' mode of life will be instituted—new thoughts will work their hearts; a new power is recognised in their land. It is the thought of what each one of the scholars from more than twenty islands may by God's grace become; of what His people may through his instrumentality become, that

brings the words of Isaiah to our minds: 'Then thou shalt see and flow together, and thine heart shall fear and be enlarged.' Every school presents a noble and a fearful sight, when we consider the power which it represents for working out hereafter good or evil; and what shall be said of a school representing thousands and tens of thousands who know not the name of Christ, who have never heard of their Father in heaven?"

The College has always been "an integral and inseparable part of the whole" work of the Melanesian Mission, and since 1867 it has been carried on at Norfolk Island with increasing success.

The total number of students educated is unknown. "The boys have stayed—some longer, some shorter times; the elder teachers [Mission agents] come back again and again, with their wives," for further training, and 12 have been ordained.

Bishop's College, Calcutta (opened in 1824).

The history of the College from its inception in 1818 to the present time having been sketched on pp. 474–6, it remains to add only the following particulars:—

Endowments of the College.—Capital, about Rs.214,000. In addition to which twenty-one Scholarships have been founded for maintaining students of Theology to be prepared as Missionaries, viz:—

Six "S.P.C.K. Middleton," and two "S.P.C.K. Foreign Heber." The latter were founded for the maintenance and education of members of foreign Episcopal Churches in the East not in subordination to the See of Rome.

Six "Jackson Forkhill," being a portion (£400) of an annual sum paid to the S.P.G. by the Trustees of the late Richard Jackson, Esq., of Forkhill, Ireland.

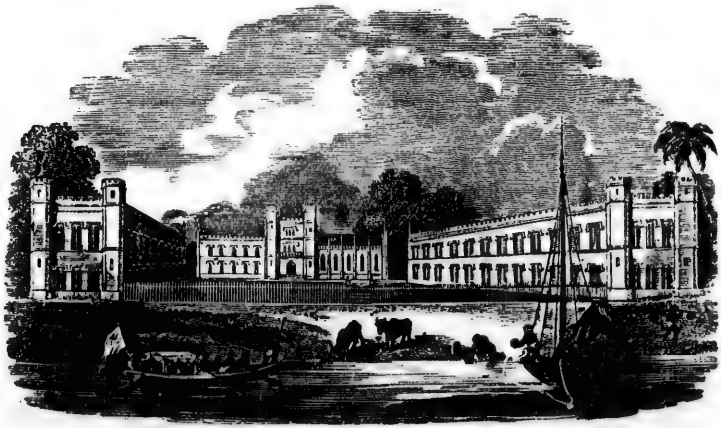
Two "C.M.S. Heber," founded by the Church Missionary Society, which has the right of nomination.

One "Bombay Heber" and one "Ceylon Heber," founded by public subscriptions raised in honour of Bishop Heber for the benefit of students for the Dioceses of Bombay and Ceylon respectively.

One "Mill," founded by friends of the Rev. Dr. Mill, the first Principal of the College.

One "Powerscourt," founded in 1831 from a gift to the Society, the nomination being vested in the Trustees of the Old Church at Calcutta.

One "Deane," founded in 1830 from a legacy bequeathed to the Society.



THE ORIGINAL BISHOP'S COLLEGE, HOWRAH, CALCUTTA.

Expenses of a Resident Student per annum.—Rs.120 to Rs.180.

Subjects of Study.—The studies prescribed in the Statutes are: Theology, with the Hebrew, Greek, and Latin languages as subsidiary to it; History, ancient and modern, ecclesiastical and civil; the elements of Philosophical and Mathematical knowledge; and divers Oriental languages.

Present Number of Students.—Resident, 21; non-resident, 1.

*Total Number of Students Educated.**—1824–58, 149; 1859–70, 63; 1871–89, no record.

Total Number of Students Ordained (Church of England).—1824–58, 43 1859–70, 20 1871–88, no record; 1888–9, 4.

* Including representatives of the following races:—Bengali, Tamil, Kol, Jewish, Mahratta, Canarese, Singhalese, Chinese, Assamese, European, Eurasian, Armenian, N.W. India.

In the Society as Trustees are vested (1) the appointment of the officers; (2) all College funds and property; and (3) the government of the College, except so far as any jurisdiction is delegated in the Statutes to the College Council for the time being.

Visitor.—The Bishop of Calcutta.

Principals.—Rev. Dr. W. H. Mill, 1821; Rev. Dr. Withers, 1841; Rev. Dr. Kay, 1849; Rev. T. Skelton, 1867; Rev. R. M. Stewart, 1873; Rev. Dr. W. J. Coe, 1874; Rev. H. Whitehead, 1883.

Theological Class, Ranchi, Chota Nagpur.

Shortly after the Society took over the Chota Nagpur Mission a Class for the training of Native Pastors was begun at Ranchi by the Rev. J. C. Whitley, the fruits of which have been seen in the ordination of seventeen Kols. The class was revived in 1878 for the preparation of new candidates and for the improvement of the native pastors.

St. Stephen's College and High School, Delhi.

The S.P.G. High School established at Delhi in 1859 (p. 615) was affiliated to the Calcutta University in 1864. Soon after the arrival of the Cambridge Brotherhood in connection with the Society the higher education of the Delhi Mission was undertaken by them, and in February 1881 a College department was added to the school. This at first was confined to students of Mission Schools, but circumstances soon led to its being extended. The closing of the Government College which had existed for many years at Delhi led to an effort on the part of the wealthier natives to establish a Native College. This scheme failing, the Cambridge Brotherhood were in 1882 offered by Government a grant of Rs.550 a month on the condition that their college classes were opened to all comers and that the Mission College should be affiliated to the University which was being formed for the Punjab. This offer was accepted, and new buildings were opened in 1892. St. Stephen's is the only Christian College north of Agra, and besides the training of Mission students it is of considerable value, by teaching and intercourse with the teachers, in leavening the minds of several of the best educated natives of North India with Christian truth. In addition to the College and High School at Delhi there is a School for training Mission Readers, and a Class for instructing Readers already employed.

St. John's College, Rangoon.

Begun in 1864. To the account of the institution given on pp. 634–6 it is only necessary to add the following particulars:—



ST. JOHN'S COLLEGE, RANGOON.

Endowments of the College.—Over 13 acres of land, bought as freehold in 1867 at Rs.200 per acre, now worth Rs.5,000 per acre, and continually increasing in value. Buildings valued at Rs.120,000. Scholarships, none.

Expenses of a Resident Student per annum.—Rs.120 to Rs.200. (Rs.16,510 were paid in fees in 1892.)

Subjects of Study.—"Up to and inclusive of the Matriculation Standard of the Calcutta University with . . . Christian religion as taught by Church of England."

Present Number of Students.—Resident, 300; non-resident, 350.

Total Number of Students Educated (1864–92).—8,690.*

Principals.—Rev. Dr. Marks, 1864–92. [*Acting* (in Dr. Marks' absence):—Rev. C. Berry, 1865; Rev. C. Warren, 1869; Rev. J. Fairclough, 1872; Rev. James A. Colbeck, 1875; Rev. A. Salmon, 1890.]

Up to October 1892, 323 boys have been baptized in the College Chapel, either as infants, pupils, or old boys, and 593 natives have been baptized in the Mission attached to the chapel.

* Including representatives of the following races:—Burmese, Eurasians, Armenians, Europeans, Jews, Talines, Chinese, Shans, Karens, Malays, Siamese, Sikhs, Arracanese, Khurs, Bengalis, Mussulmans, Toungthoos, Madrassis, Ponahs (from Manipur), and "many mixtures of the above."

Kemmendine Training Institution, Rangoon.

For native Catechists, Readers, and Pastors. Opened in February 1883 by the Bishop of Rangoon.

No Endowments or Scholarships, excepting a few Exhibitions from S.P.C.K.

Expenses of a Resident Student per annum.—£10 to £12.

Subjects of Study.—Burmese, Bible, Prayer Book.

Present Number of Students.—Resident, 11.

Total Number of Students Educated (to 1892).—About 30, of whom about 15 have become Mission Agents and 1 has been ordained.

Principals.—Rev. J. Fairclough, 1883–6; Rev. T. Rickard, 1886–7; Rev. J. Fairclough, 1887–92.

* Including representatives of Burmese, Karen, and Tamil races.

Karen Training Institution, Toungoo, Burma.

Established 1884, for the training of native agents for the Karen Missions. The lads received are of very rough and raw material. The most that can be done for them at present is to prepare them for the Kemmendine Institution [*see* above], where they are instructed through the medium of the Burmese language.

(No Endowments or Scholarships.)

Expenses of a Resident Student per annum.—£5.

Subjects of Study (partly given in Burmese).—Old and New Testament, Prayer Book, Pastoral Theology, Church History, Scripture, Geography, Grammar, Arithmetic, Hygiene.

Present Number of Students.—Resident, 12.

Total Number of Students Educated (to 1892).—20, of whom 18 have become Mission Agents or have entered at Kemmendine.

Principals.—Rev. W. E. Jones, 1884–5, 1890–1; Rev. A. Salmon, 1887–90, 1892.

The S.P.G. Theological College, Madras (*formerly* The Vepery Mission Seminary).

This institution, the successor of two which had failed between 1830–42 [*see* pp. 506–7], was opened at Sullivan's Gardens, Madras, on June 1, 1848, under the name of "The Vepery Mission Seminary," which was to be "purely of a Missionary character and object, its sole design being to prepare for employment in the Missions of the Society such young men as may be admitted into it." The course of instruction, at first almost entirely theological, was afterwards combined with general education and preparation for the Madras University examinations, and (since 1878) for the Cambridge Preliminary Theological examination. The Missionary character of the Seminary, which has been maintained throughout, was raised in 1879 by some modifications of the secular instruction, since which time the institution has been called "The S.P.G. Theological College, Madras." To the Rev. A. R. Symonds, its organiser and first Principal, the Seminary at Sullivan's Gardens is indebted for a great and lasting success. While offering the advantages of high moral and intellectual training care was taken that the native students "should have as little temptation as possible to adopt European habits, or to forsake their national modes of life in food, dress, and such matters."

Of the students trained during Mr. Symonds' Principalship (1848–72) nearly forty have been ordained, and others have done good service as catechists and schoolmasters. During the last ten years the native students have obtained honourable positions in the Oxford and Cambridge Preliminary Theological examinations. In 1886 the success of the candidates was "beyond that of any corresponding body of men from any institution," seven out of the twelve native candidates being placed in the first class and four in the second.

The annual cost of the College for salaries and scholarships, which has averaged £750, is met from the Monckton Fund (Rs.3,900), Heber Fund (Rs.28,400), Jackson-Forkhill Fund (Rs.6,000), S.P.C.K. Grant (Rs.1,080 per annum), and the S.P.G. General Fund.

The Subjects of Study embrace the course for the English Universities Preliminary Examination of Candidates for Holy Orders.

Present Number of Students.—6.

Total Number of Students Educated (to 1892).—About 150.*

Total Number of Students Ordained (to 1892).—About 85.

Principals.—Rev. A. R. Symonds, M.A., 1848–74; Rev. J. M. Strachan, M.D., 1875–7; Rev. C. E. Kennet, D.D., 1877–84; Rev. F. H. Reichardt, B.A., 1885–7; Rev. A. Westcott, M.A., 1887–92.

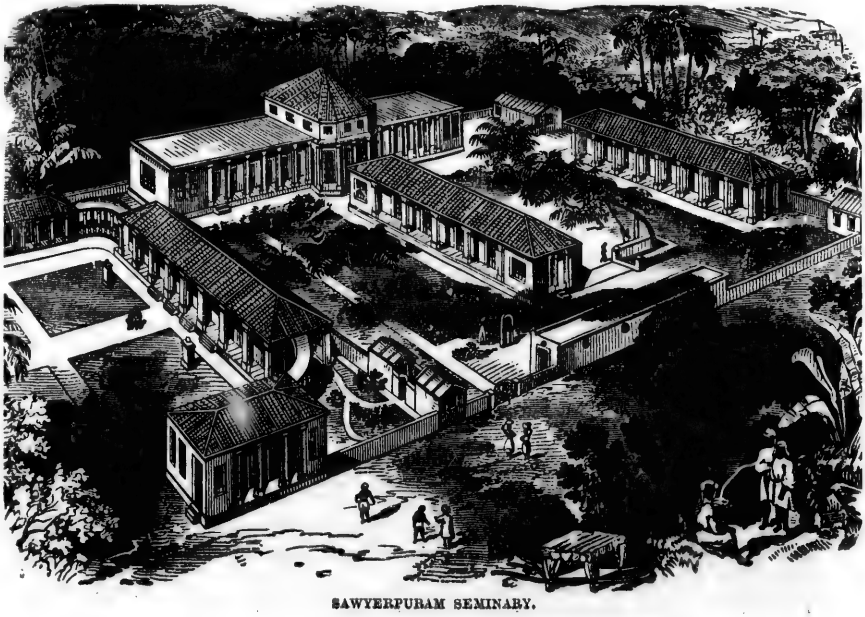
* Including representatives of Tamil, Telugu, Eurasian, and European races.

S.P.G. College, Vepery, Madras.

The High School founded at Vepery in 1864, was in January 1888 affiliated to the Madras University as a second-grade College. The institution consisted of four departments—the F.A. (First in Arts), High School, Middle School, and Primary. In 1891 the College department was closed, and the institution has since been carried on as a "Lower Secondary School."

Sawyerpuram Seminary (S.P.G.).

This Institution was established in 1842 under the Rev. Dr. Pope for the training of Mission agents. For a long period nearly all the native Clergy of the Society and



SAWYERPURAM SEMINARY.

most of the Christian teachers in the S.P.G. High Schools in S. India received the greater part of their education in it—students of superior attainments being drafted to the Seminary at Sullivan's Gardens for the completion of their course. The importance of Sawyerpuram Seminary was recognised in 1848 by the University of Oxford, which contributed to the formation of a suitable library within its walls.

In 1883 the College department was removed to Tuticorin, since which time the chief work carried on at Sawyerpuram has been the training of village Catechists and School-masters, as a branch school of "Caldwell College."

Expenses of a Resident Student per annum.—Rs.30.

Present Subjects of Study.—"Curriculum of Lower Secondary Examination."

Present Number of Students.—Resident, 89; non-resident, 21.

Total Number of Students Educated (to 1892).—About 800.

Total Number of Students Ordained.—(*See* Caldwell College, *below*.)

Principals (dates not supplied).—Rev. G. U. Pope, D.D.; Rev. M. Ross; Rev. H. C. Huxtable; Rev. T. Brotherton, M.A.; Rev. J. Earnshaw; Mr. R. J. French; Mr. J. Creighton; Rev. T. Adamson.

Caldwell College, Tuticorin (S.P.G.).

The removal of the College department of Sawyerpuram Seminary to Tuticorin in January 1883 (*see above*) was the result of a recommendation of the Bishop of Calcutta made during his Metropolitical visit in 1881. It was through the efforts of Bishop Caldwell, in honour of whom the College is named, that the large and commodious buildings were purchased and presented to the S.P.G. In 1885 the institution was raised to the rank of a first-grade College under the University of Madras, teaching up to the B.A. standard. The primary object of the College is to give the Christian youths of Tinnevelly and Ramnad the highest education, both secular and religious, so as to fit them to become clergymen and lay Mission agents; and in the College proper 90 per cent. of the students are Christians.

The College and subordinate schools are maintained by an allowance from the S.P.G., Government grants, fee-income, and Scholarships from S.P.C.K. Most of the students receive some help, varying in amount according to class and circumstances.

Expenses of a Resident Student per annum.—Rs.105 to Rs.120.

Subjects of Study.—Madras University Curricula of Studies for the B.A., F.A., and Matriculation Examinations. In Theology, the subjects for the Bishop's Greek and Vernacular Prizes, "Peter Cator" Prize Examinations, and Diocesan Prayer Book Examination—higher grade.

Present Number of Students.—Resident, 84; non-resident, 16.

Total Number of Students Educated (to 1892).—1,546* (including those at Sawyerpuram).

Total Number of Students Ordained (to 1892).—65 (do.).

Principal.—Rev. J. A. Sharrock, M.A., 1883–92.

* Including representatives of the following races:—Tamil and Eurasian.

Vediarpuram Seminary (S.P.G.).

This Seminary was founded in 1844 for the purpose of training agents for the Missions in the Tanjore and Trichinopoly districts, an object which was signally successful under its first Principal, the Rev. Dr. Bower (the most accomplished Tamil scholar in India). In 1858 a High School department was added, and heathen scholars were admitted, and for a short time in 1864 it became a "Second Grade College." In 1873 the institution was closed.

Principals.—Rev. Dr. Bower, 1844–58; Rev. A. R. C. Nailer, 1858–73; Rev. C. S. Kohlhoff and Rev. J. F. Kearns, acting 1873.

St. Peter's College and High School, Tanjore† (S.P.G.).

The present institution originated from the High School founded by Schwartz at the end of the last century, which was of a very elementary character until re-organised by the Rev. Dr. Pope in 1854. By him and successive Principals it was raised until it became "the first of all the aided schools in the Presidency, the Presidency town excluded"—in 1864 a Second Grade, and in 1874 a First Grade College of the Madras

† For some time after the closing of Vediarpuram Seminary the Tanjore Missions were dependent on Tinnevelly for the supply of Mission Agents, but there is now a Seminary at Tanjore, of which, however, no particulars are at hand.

University. In the "College" department, the Brahmins form 75 per cent., other Hindus 10 per cent., and Christians 15 per cent. of the students.

The College receives from Government Rs.200 per mensem, known as "the Swartz Grant," and about Rs.12,000 per annum from fees. Number of Scholarships, 8.

Student's Fees.—Rs.48 per annum.

Subjects of Study.—Those appointed for the Madras University examinations; and religious instruction, which is given in all the classes.

Present Number of Students.—Resident, 24; non-resident, 211.

Total Number of Students Educated (to 1892).—Over 5,000.*

Principals.—Rev. G. U. Pope, D.D., 1854–7; Rev. S. Percival, M.A., 1858–63; J. Marsh, Esq., 1864–71; Rev. W. H. Kay, B.A., 1878–81; Rev. W. H. Blake, B.A., 1882–92.

* Including representatives of Tamil and Mahratta races.

Trichinopoly College (S.P.G.).

The College is the outcome of a superior school begun at Tennur in 1850, and (after several removals) transferred in 1863–4 to its present location in the fort. There and then it became a High School. Notwithstanding the cheaper fees of a kindred institution in the neighbourhood, this High School held its ground and became so popular that the public—and particularly the Hindus—subscribed largely for the erection of a large hall in which the College classes proper are at present held and the University and other public examinations conducted. In 1878 the School was raised to a second-grade College, with F.A. classes in connection with the Madras University. Students were drawn from the neighbouring districts, increasing the total number to 1,000, and in 1883 the institution was raised to the B.A. standard—that is, a first-grade College. In connection with the College are an English and Tamil Literary and Debating Society, founded in 1883 by Mr. Pearce, a Sanscrit Debating Society, and a Musical Society. The majority of the students in the College and its seven branch schools are Brahmins.

The income of the College is derived from (*a*) Students' Fees, (*b*) the Society, (*c*) Government Grant. Number of Scholarships, 11.

Expenses of a Resident Student.—Rs.28 to Rs.34 a term.

Subjects of Study.—English Language and Literature, Tamil do., Sanscrit do., Elementary Latin, Pure Mathematics, Physical Science, Logic, Physiology, Ancient and Modern History, the Christian Religion.

*Present Number of Students.**—Non-resident, 1,403 (including Branch Schools).

Principals.—Rev. T. Adamson, 1864–8; J. T. Margoschis, Esq., 1868–73; J. Creighton, Esq., 1873–7; C. W. Pearce, Esq., 1877–86; Rev. H. A. Williams, M.A., 1886–8; Rev. T. H. Dodson, M.A., 1888–92.

* The students, past and present, have included representatives of the following races:—Tamils, Canarese, Telugu, Mahommedan, and Eurasians.

Nandyal Training College (S.P.G.).

This institution was set on foot in 1884, the initiatory expenses having been partly furnished by Mr. Andrews, of the Madras Civil Service. It is designed for the training of Mission agents for the Telugu Missions, the lack of which has greatly hindered the development of work in one of the most promising fields occupied by the Society in India. New and permanent buildings for the College were erected in 1891–2.

Number of Scholarships.—79.

Expenses of a Resident Student per annum.—Rs.78.

Subjects of Study.—Scripture, English, Telugu, Arithmetic, Histo[illegible], Geography, Algebra, Geometry, Physics, Chemistry.

Present Number of Students.—Resident, 71; non-resident [illegible].

Total Number of Students Educated (1884–92).—326.

Principals.—Rev. A. Britten, 1884–92; [Rev. H. G. Downes, [illegible]ting, part of 1892.]

St. Thomas' College, Colombo. [*See* pp. 663, 665, 668.]

The College of St. Thomas the Apostle was founded in 1851 by Bishop Chapman of Colombo, under the following circumstances. In the Ceylon Blue Book for 1846, drawn up under the authority of the Governor for H.M. Secretary of State, the following suggestion was submitted:—"Instead of proposing to lower the standard of education aimed at, it seems far more desirable to endeavour to organise it; so as to supersede the necessity of sending young men to Calcutta to study Theology and Medicine for the service [illegible] this Colony, as has been usual for some time past, at great expense to Government and with very indifferent success. Theological education might ere long be success-

fully undertaken in Colombo under the auspices of the Bishop." Having obtained the promise of assistance from Societies and other friends in England the Bishop endeavoured to give effect to the suggestion, and in 1848 offered to open a Theological College at once provided they guaranteed the transfer to it of the four Island Studentships (£75 each per annum), at Bishop's College, Calcutta, as vacancies occurred. The objects of the proposed College were: "Theological and General Education of students in preparation for Holy Orders, and the Training of Native Catechists and Schoolmasters for the service of the Church in the Diocese of Colombo."

The Ceylon Government admitted the advantage of the scheme and expressed concurrence in the object, but owing to the depression in the Colony were unable to afford any pecuniary aid.

In appealing to the Society the Bishop said: "In aiding the first formation of an institution which is to become the nursery of a native Church, you are sowing the seed which is to become not only an abiding but an increased blessing. It is the difference of a colonist carrying out barrels on barrels of flour, which will feed him and his family as long as they last; but a single bushel of wheat will supply him and his children for years, and his children's children long after he is gone. Such is my hope; I am doing little, I seem to be doing nothing; but if this seed-plot be broken up, and the seed once sown, I shall feel that you have not sent me forth quite in vain." The Society accepted the Trusteeship of the College and gave £1,000 for endowment and an annual grant which is still continued; the S.P.C.K. voted £2,000 for endowment; and the Bishop having given a site of nine acres, with buildings, the College was opened in 1851. The foundation comprises: (1) The College proper; (2) a Divinity School for the training of candidates for the Ministry, provision being made for ten Divinity Studentships; (3) a Collegiate School, to which an endowment has been attached for the free education of non-resident scholars, to be called "Bishop's Scholars"; (4) a Native Orphan Asylum for the plain Christian education of twenty orphan boys. Besides the above endowments, the following have been added at various times:—

The "Gregory" and "Duke of Edinburgh" Scholarships, and five "Prince of Wales" Exhibitions—by Samson Rajepukse, Esq., Mudaliyar of the Governor's Gate.

A Divinity Professorship, for the purchase of scientific apparatus, and for teaching natural science—by Charles de Soysa, Esq.

"Acland Memorial Scholarship"—by Sir Henry Acland, K.C.B., F.R.S., President of the General Medical Council and Regius Professor of Medicine in Oxford University.

Circumstances have made it necessary to confine the work within narrower limits than was at first intended, and some of the studentships and scholarships are temporarily in abeyance.

Expenses of a Resident Student per annum.—Rs.200 to Rs.440.

Subjects of Study.—Usual subjects of an English school up to standard of Cambridge Senior Local Examination. Special Class for Theological Students.

The College was affiliated to the University of Calcutta in 1863, but in 1883 the Warden decided to discontinue to prepare for the Calcutta Examinations (First in Arts and B.A.), having after a long trial come to the conclusion that good and honest teaching is absolutely incompatible with two examinations so radically different as the Cambridge Local and that of the Calcutta University. The result was an immediate improvement in the work of the College. Courses of Divinity Lectures are given by the Warden, which are open to catechists and to others desirous of extending their theological reading.

Present Number of Students.—Resident, 100; non-resident, 200.

Total Number of Students Educated (1850–92).—About 2,000.*

Total Number of Students Ordained (1850–92).—About 10.

Visitor.—The Bishop of Colombo.

Wardens.—Rev. Cyril Wood, D.D., 1852–8; Rev. J. Baly, M.A., 1854–60; Rev. George Bennett, M.A., 1863–6; Rev. J. Bacon, B.D., 1872–7; Rev. E. F. Miller, M.A., 1878–91; Rev. P. Read, B.A., 1891–2.

The College Chapel is also the Cathedral of Colombo, the foundation of which was laid on the closing day of the Society's last Jubilee, June 15, 1852.

The College Library, consisting of nearly 3,000 volumes, mostly the gift of Bishop Chapman, is especially rich in classical and theological works, some of which were presented by the University of Oxford and the Trustees of Dr. Bray's Associates.

* Including representatives of Singhalese, Tamil, Burgher, and English races.

Training Institutions, Sarawak and Singapore.

[The training of native agents for the Missions in Borneo and the Straits is carried on at Sarawak and Singapore, but no particulars are at hand.]

St. Paul's College, Hong Kong.

This Missionary College was founded in 1849 by voluntary gifts obtained by Bishop Smith of Victoria. A school building erected under the superintendence and by the help of the Rev. Vincent Stanton, the Colonial Chaplain at Victoria, was transferred for the purposes of the College, and the other chief contributors were "A Brother and Sister," and the S.P.C.K. The College was primarily founded for the object of training a body of Native Clergy and Christian Teachers for the propagation of the Gospel in China, according to the principles of the United Church of England and Ireland, and under the immediate control of the Bishop of the Diocese. Provision has been made for the admission of European as well as native students.

The S.P.G. has at various times made small grants to the institution.

Native Theological College, Tokio, Japan.

A Theological Class for the training of Native Mission Agents was begun by the Rev. (now Archdeacon) Shaw, at St. Andrew's, Shiba, in the autumn of 1878 in connection with the Sei Kiyo Sha (Holy Teaching) School, which he had opened in connection with his work. For a short time in 1887–8 this class was united with the American Mission College of St. Paul in Tokio, which was then placed under a joint committee of American, English, and Japanese Clergy, thus securing a larger and more effective teaching staff. In the beginning of 1889, however, on the arrival of the fuller University Mission staff, the class was moved back to St. Andrew's and placed under the Wardenship of the Rev. A. F. King, and is now again known as the St. Andrew's Divinity School, Shiba.

No endowments. *Entirely supported by S.P.G.* Students have an allowance made by S.P.G. of 15*s.* (about) to each student a month.

Expenses of a Student per annum.—About £10.

Subjects of Study.—Bible and Prayer Book, Pastoral and Dogmatic Theology, Church History, Christian Evidences, English, and, to some extent, Greek.

Present Number of Students.—Resident, 8.

Total Number of Students from commencement to 1892 *inclusive.*—24. Of these three have been admitted to Holy Orders.

Wardens.—Ven. Archdeacon Shaw, 1878–89; Rev. A. F. King, 1889–92.

St. Augustine's Missionary College, Canterbury.

The College was founded in 1848 (under Royal Charter) for the education of young men for the service of the Church in the distant dependencies of the British Empire. It is formed on the general plan of the old collegiate institutions of the English Universities—to consist of a Warden, a Sub-Warden, and ultimately of six Fellows.

The demand for an institution of this kind was created by Bishop Broughton, the first Bishop of Australia, whose position as head of a diocese nearly as large as Europe, but with less than twenty Clergy, lent emphasis to his prayers for more labourers. In response to his cry for "a College somewhere," a movement was set on foot by the Rev. Edward Coleridge, Fellow of Eton College, who raised over £25,000 for the object. The original intention to found the new College at Oxford was over-ruled in a remarkable way. In the year 605 Ethelbert, King of Kent, granted a site at Canterbury on which St. Augustine founded a monastery. Dedicated to God under the name of St. Peter and St. Paul, it flourished for centuries under the Benedictine rule and became one of the most famous religious houses in Europe. By Henry VIII. the abbey was suppressed and changed into a deer park (1538); but the ruins were habitable down to the time of Charles II., who lodged there in passing through Kent at the Restoration. In 1843 the late Robert Brett of Stoke Newington drew attention (in *The English Churchman*, September 13) to the desecration of the ruins by their conversion into "a brewery pot-house and billiard room." This letter was seen by the late Mr. Beresford Hope, who purchased the ruins and devoted them to the proposed Missionary College, which was opened on St. Peter's Day 1848 by Archbishop Sumner.

The *Endowment Fund of the College* is barely sufficient to provide the stipend of the Staff. There are Exhibitions, varying from £10 to £35 a year; also Diocesan Associations which aid in the support of Students. The Society has endowed several Oriental Exhibitions and furnishes the salary of the Professor of Oriental Languages.

Expenses of a Resident Student per annum.—£45 for College fees.

Candidates for admission should be about twenty years of age.

Subjects of Study.—The College course of three years embraces instruction in the Holy Scriptures (original languages), the evidences of Christian Religion, the Standard Divines, the Prayer Book and Thirty-nine Articles, Church and Missionary History, Elementary Hebrew, the composition of Sermons, some Latin and Greek Classics, Mathematics and Physical Science, Medicine (at the County Hospital), Oriental languages (for students going to the East), and in various branches of manual labour and mechanical arts.

In May 1857 the use of a distinctive hood was sanctioned by the Visitor, which, with a Diploma, is granted to students who have completed the prescribed course and have received Missionary or Colonial appointments. Before receiving these honours students (except in special cases exempted by the Warden) must have passed the Oxford and Cambridge Preliminary Examination for Holy Orders.

Present Number of Students.—42 (resident).

Since the foundation of the College 422* Students have left for service in the different Colonial and Missionary Dioceses, of whom four have become Bishops, while many others have risen to positions of considerable eminence, and have proved devoted workers in the Mission Field.



ST. AUGUSTINE'S MISSIONARY COLLEGE, CANTERBURY.

Visitor.—The Archbishop of Canterbury.

Wardens—Bishop Coleridge, 1848–50; Rev. Canon H. Bailey, D.D., 1850–78; Ven. Archdeacon Watkins, 1878–80; Rev. Canon G. F. Maclear, D.D., 1880–98.

* Including representatives of the following races: British and Colonial-born, Kafir, Burmese, Armenian, Turkish, Eurasian.

MISSIONARY COLLEGE OF ST. BONIFACE, WARMINSTER, WILTS.

The institution was founded in 1860 by the Rev. Sir James E. Philipps, Bart., as a "Mission House" preparatory to St. Augustine's, Canterbury, or other higher-grade College; but students may now, if their friends wish, go straight from St. Boniface to the Mission field. There are various Diocesan Missionary Associations from which grants are obtainable to meet the College expenses, which for a resident student amount to about £42 per annum. The Society formerly assisted in providing annual exhibitions.

Subjects of Study.—Holy Scripture, Classics, English, Elementary Mathematics, Systematic Theology, Foreign Religious Systems, Medicine, Carpentering, Printing, Bookbinding, Gardening, &c.

Present Number of Students.—20 (resident).

Total Number of Students Educated (1860–92).—150.

Total Number of Students Ordained (1860–92).—120.

Warden.—Rev. Canon Sir J. E. Philipps, Bart.

Principals.—Rev. J. R. Madan, M.A., 1863–71; Rev. G. F. Saxby, M.A., 1872–6 Rev. S. J. Eales, M.A., 1876–84; (vacant 1884–6); Rev. J. F. Welsh, M.A., 1886–98.

CHAPTER XCVI.

BOOKS AND TRANSLATIONS.

(1) *General*; (2) *Translations*; (3) *Home Publications*; (4) *The Home Library*.

(1) GENERAL.

It was by the distribution of books that the Society began its work of propagating the Gospel. The first act of the kind (as reported by the Bishop of Hereford at the meeting in February 1702), the sending of "a great Welch Bible & Comõn Prayer Book to the Welch congregation in Pensylvania" [1], was in advance of the first Missionary by some months [p. 10]. For many years indeed the S.P.G. was a Missionary, Bible, and Religious Tract Society in one. "Great numbers of *Bibles* and *Common-Prayer*-Books in the *English*, *French*, and *Dutch* languages, Expositions on the *Church Catechism*, with other *Devotional* and *Practical* Books, have been sent . . . to the Islands and the Continent [of America]: and great Numbers of such like Books, *Homilies*, *Expositions* on the 39 *Articles*, &c., are now providing for the places that want them most." Such was the record of the first four years [2]. The appointment of a Missionary carried with it a "Mission Library" and books for free distribution among his people [3]. Foreign parts to which Missionaries could not be sent were not left without some token. Witness Moscow in 1703 [p. 734]; and "corners of the earth" such as St. Helena, 1704–6 [p. 319]; Jamaica, 1703–10 [pp. 228–9]; Montserrat, 1703 [p. 211], and Bermuda, 1705 [p. 102].

French and German refugees fleeing from European despotism, as well as emigrants from our own country, were enabled to sing (in their own tongue) the Lord's song in a strange land, and many hearts were cheered and the faith of many was strengthened by these proofs of Christian sympathy and fellowship [pp. 111, 813].

Of the races yet reached by Missionary enterprise there are few which are not included within the Society's operations and for whom translated copies of the Scriptures have not been procured by its aid. In the accomplishment of many of these translations it has been the privilege of the Society to assist [pp. 800–13].

For Codrington College, Barbados, provision was made chiefly from bequests by Archbishop Tenison (18 volumes, 1714); the Rev. — Hill, Rector of High Laver, Essex (600 volumes, 1727); and the Rev. Gilbert Ramsey of Barbados (1728) [4]. Similarly the Clergy of New York became the possessors of over 1,600 volumes left to the Society by the Rev. Dr. Millington of Kensington (1728). For fifty years they remained in undisturbed possession under an Act of Assembly. Sufficient security for peaceful times, it availed not during the Revolutionary War, when the British soldiers on taking New York plundered and sold the library. On the complaint of the custodians a proclamation was issued for returning the books, but not a tenth were recovered [5]. Valuable libraries were also founded by the Society at New York College, in 1758 (1,500 volumes), and Christ Church, Boston, in 1746, from the collections respectively of the Revs. Dr. Bristow and William De Chaire [5*a*]; and twice did Harvard College, an independent institution at Cambridge, Massachusetts, receive goodly gifts—on the first occasion through the liberality and at the request of Bishop Berkeley (then of Cloyne), when "the most approved writings by Divines of the Church of England" were thus acknowledged in a letter to the Secretary of the Society:—

"Harvard College in Cambridge,
Feb. 18, 1748–9.

"Reverend Sir,—Having received, some time the last Fall, a most valuable Present of Books to our Publick Library, from the Society for the Propagation of the Gospel, our

Corporation desire, by you their Secretary, to make their grateful Acknowledgment to that venerable Body: Please therefore, Sir, to inform them, that we have a most thankful Sense of that generous Donation, and have placed the said Books in a particular Classis provided for them, where they will be, as designed, of general Use; and doubt not they will, as they are excellently adapted thereto, *very much tend* (as you express it) *to promote the Gospel of Christ, and the Interest of Religion both in Faith and Practice*, which will naturally urge our Prayers, that that charitable Foundation may be continually more and more strengthened, and the worthy Members thereof always influenced and directed by the Divine Spirit to those Measures that will most effectually promote the Salvation of the Souls of Men, which is the continual Prayer of us all, and particularly of

"*Your most obedient and most humble Servant,*
"EDWARD HOLYOKE, *President.*" [6]

In 1764, when Harvard College lost its library by fire, it was represented to the Society by the Rev. East Apthorp, one of its former Missionaries, that it was a fit occasion to show Christian spirit by contributing to the repair of this loss in a colony wholly unprovided with public libraries—the library and other advantages of the College having also been of distinguished benefits to the Missions. The immediate result was a present of books of the value of £100 [7]—a good investment, for the conformity of four graduates of the Presbyterian College at Yale, Connecticut, had been mainly effected (in 1722–3) by theological works sent to the College in 1714 [8], and subsequently the Society's ranks were reinforced by several men who, after graduating at Harvard College, had conformed to the Church [9]. The circulation of infidel works in America stimulated the Society and its friends, and encouragement was afforded by the Prince of Wales in 1757, who gave to the Society 200 copies of "Dr. Leland's view of the deistical writers that had appeared in England in the 16th and 17th centuries" [10]. By this time over 130,000 volumes of Bibles and Prayer Books, with other books of devotion and instruction and an "innumerable quantity" of small tracts had been dispersed by the Society [11]. The work, which continued on a large scale into the 19th century, gradually became more limited as other sources of supply were opened up and developed. The library of Bishop's College, Calcutta,* was selected in 1823 under the direction of Bishop Middleton, who also gave 600 volumes [12]; the libraries of many other Theological Colleges have been enriched by the Society's bounty. Assistance has also been rendered in the formation of Diocesan Libraries in Nova Scotia, Quebec, Jamaica (1830), and Barbados [13].

By means of the interest of the Negus Fund (capital £2,650, arising from a bequest of Mrs. Sarah Negus, by will dated July 1790) [14] the calls on the Society for books are now chiefly met. These are mainly for Bibles and Prayer Books for the converts in the Missions to the heathen. Frequently a portion of the outlay is returned—more value being placed by the recipient on a book for which a charge, however slight, is made. From the multilingual character of some of the Missions, opportunities are afforded for wide distribution at little cost. Thus from a small grant of £25 the Rev. F. P. L. Josa of British Guiana was enabled to circulate the Scriptures among his flock in eight languages—English, Portuguese, Chinese, Hindi, Urdu, Kathi, Tamil, and Bengali.

References (Chapter XCVI. (1)).—[1] Jo. 27, Feb., 1702. [2] R. 1705, p. 32. [3] Jo., June 18, 1703, and p. 337 of this book. [4] R. 1715, p. 34; R. 1727, p. 36; R. 1728, p. 31. [5] R. 1728, p. 31; R. 1778, pp. 51–2. [5a] R. 1746, pp. 32–3; R. 1758, p. 61. [6] R. 1749, pp. 41–2. [7] R. 1764, p. 52. [8] R. 1714. [9] Pp. 44, 852–4 of this book. [10] R. 1757, p. 29. [11] R. 1757, pp. 22–3. [12] R. 1823, p. 156. [13 and 14] Finance Report, 1892, pp. 30–1; R. 1830, p. 199.

* Reported to be, next to the Cathedral Library, the finest in the Diocese of Calcutta, and containing Syriac MSS. collected in Malabar by Bishop Heber, and a collection (made by Principal Mill in 1822) of documents respecting the Parsees, the Jains, and other irregular tribes or sects in India, also books from the Brahmins and regular Hindus.

(2) FOREIGN TRANSLATIONS, &c.

By the aid of its Missionaries, members, and other friends, the Society has been instrumental in effecting the following translations and compilations:—

(1) *NORTH AMERICA.*

MIKMACK (MICKMACK, or MICMAC) (formerly the principal Indian language in Nova Scotia).—(i) **GRAMMAR**, comp. in 1765–6 by the Rev. T. Wood. (ii) Portions of the **PRAYER BOOK**, tr. by him in 1766–8 (? not printed).

MOHAWK (or MOHOCK) (a language understood by the Iroquois or Six-Nation Indians).—(i) **HORN BOOK, PRIMER**, and **PRAYERS**, comp. under the direction of the Revs. T. Barclay and W. Andrews, 1712–13. (New York, 1714.) (ii) Portions of the **PRAYER BOOK**, with Family Prayers and several Chapters of the **OLD** and **NEW TESTAMENTS**, tr. by L. Clausen, Mr. Andrews' interpreter. (W. Bradford, New York, 1715.) 2nd and enlarged ed. by Messrs. Andrews, H. Barclay, and Ogilvie—provided by Sir W. Johnson. (H. Gaine, New York, 1769.) 3rd. ed., provided by the Governor of Canada on petition of the Mohawks, who feared that the book might be wholly lost in the Revolutionary War. Revised by Colonel Daniel Claus, a member of the Society, who also composed a Primer. (Quebec, 1780.) 4th ed., printed at the expense of the Government, the title-page of which is as follows: "The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church according to the Use of the Church of England: together with a Collection of Occasional Prayers, and divers Sentences of Holy Scripture necessary for knowledge and practice. Formerly collected and translated into the Mohawk Language under the direction of the Missionaries of the Society for the Propagation of the Gospel in Foreign Parts, to the Mohawk Indians. A New Edition, to which is added the Gospel according to St. Mark, translated into the Mohawk Language by Captain Joseph Brant, an Indian of the Mohawk Nation. London: Printed by C. Buckton, Great Pulteney Street, Golden Square. 1787." The whole book comprises 511 pages (exclusive of nineteen illustrations), the English being on the left-hand and the Mohawk on the right-hand pages,* and it was revised by Colonel Claus. The Mohawk Chief, Joseph Brant, was educated at one of the American colleges, and visited London in 1776. His translation of St. Mark's Gospel gave much satisfaction to the King, by whose order it was printed for the use of the Mohawks, it being the first of the Gospels which appeared entire in their language. (iii) **ST. MARK'S GOSPEL**. Exposition of the **CHURCH CATECHISM**, and a **COMPENDIOUS HISTORY OF THE BIBLE**, prepared by the Rev. J. Stuart 1774 (? not printed); St. Matthew's Gospel begun by do. and Mr. Vincent in 1787 (? not printed). (iv) **ST. MATTHEW'S** and ? **ST. JOHN'S GOSPELS**, tr. by Lieut.-Col. Norton and Chiefs Aaron Hill and John Brant, 1820–4 (printing doubtful). (v) **SHORT CATECHISM** (discovered in the British Museum) (printed under the Society's auspices, 1823). (vi) **PRIMER**, 2nd ed. [*see above*], A. Hill, 1827.

NARAGANSETT dialect (spoken by an Indian tribe peculiar to New England).—"**VOCABULARY** and **NOMENCLATURE**," compiled by Catechist Cornelius Bennet, 1765.

NITLAKAPAMUK (or THOMPSON INDIAN) (the language of a tribe in British Columbia known as the Lytton Thompson Indians).—(i) A **LITURGY** and **HYMNS**, compiled in 1863 by the Rev. J. B. Good. (ii) Portions of the **PRAYER BOOK** with **HYMNS**, by do. (Mission Press, Victoria, 1879–80.)

OJIBWA.—(i) A great part of the **PRAYER BOOK**, tr. soon after 1841 by the Rev. Dr. O'Meara. During the next ten years this was followed by (ii) the **NEW TESTAMENT**, (iii) the **BOOK OF PSALMS**, and (iv) a small collection of **PSALMS** and (v) **HYMNS**. (vi) The translation of the **OLD TESTAMENT**, undertaken by him and the Rev. Peter Jacobs in 1857, was carried on by the latter, who completed the **PENTATEUCH**, the **BOOK OF PROVERBS**, and **ISAIAH** about 1861.

* The *Veni Creator* was included and four Hymns, for which an English translation could not be procured.

SARCEE.—**VOCABULARY** and portions of the Canadian **PRIMER**, comp. and tr. by Rev. H. W. G. Stocken. 1888.

CHINOOK jargon (a common medium of communication among the Indians in Vancouver's Island &c., adopted owing to the variety of dialects there. It is imperfect as a medium of religious instruction, but it was the best that could be found at the time of translation).—(i) Portions of the **PRAYER BOOK**, tr. by Rev. A. C. Garrett in 1862. (ii) A **CHINOOK JARGON** and **THOMPSON VOCABULARY**, comp. by the Rev. J. B. Good. (Victoria, B.C. 1880.)

(2) *SOUTH AMERICA.*

The languages of four of the Indian tribes of British Guiana were reduced to writing (Anglo-Roman characters) by the Rev. W. H. Brett, of whom a notice is given elsewhere [pp. 243–9]. His works (in which he received invaluable aid from Mrs. Brett) were :—

ARAWAK. — (i) **GRAMMAR** and **VOCABULARY**, 1843–9 (not printed). (ii) The **LORD'S PRAYER, CREED** and **TEN COMMANDMENTS**, with a short **CATECHISM** (explanatory of the foregoing, the Sacraments, the Baptismal and Marriage Vows), and short **PRAYERS** chiefly from the Liturgy. (Georgetown, Guiana, 1847; and S.P.C.K. 1867.) (iii) **SCRIPTURES** (*a*) The four Gospels, St. Matthew, begun 1845, and St. John, begun 1846 (S.P.C.K. 1850), St. Mark and St. Luke, begun 1851 (S.P.C.K. 1856); (*b*) Genesis—Chapters 1 to 9 and 11 (S.P.C.K. 1856); (*c*) The Acts of the Apostles (S.P.C.K. 1856). (iv) **CATECHISM** on the historical portions of the Old and New Testaments. (S.P.C.K.)

ACAWOIO.—(i) **GRAMMAR** and **VOCABULARY** (subsequent to 1844 —not printed). (ii) **SCRIPTURES**: (*a*) St. Matthew, 1864–70 (S.P.C.K.); (*b*) Genesis, Chapters 1 to 9 and 11 (S.P.C.K.); (*c*) The Parables of Our Lord (S.P.C.K.). (iii) The **LORD'S PRAYER, CREED** and **TEN COMMANDMENTS**, with a short Catechism and Prayers as in Arawak No. ii. (S.P.C.K.). (*iv*) **CATECHISM** on the historical portions of the Old and New Testaments (S.P.C.K.).

CARIBI. — (i) **GRAMMAR** and **VOCABULARY**, begun 1844 (not printed). (ii) The **LORD'S PRAYER, CREED** and **TEN COMMANDMENTS**, with a short **CATECHISM** and **PRAYERS** as in Arawak No. ii. (S.P.C.K.). (iii) **CATECHISM** (150 questions and answers) on the historical portions of the Old and New Testaments (S.P.C.K.).

WARAU.—(i) **GRAMMAR** and **VOCABULARY**, begun 1841 but not completed till after 1844 (not printed). (ii) and (iii) as in Caribi [above].

The Creed and Lord's Prayer in the last three tongues were first printed on cards with engravings of Scriptural subjects arranged in medallions around the letterpress.

(3) *AFRICA.*

MALAGASY.—(i) The **BIBLE**, revised by a Committee consisting of representatives of various Missionary Societies, the chief part being taken by the Rev. W. E. Cousins of the L.M.S. The S.P.G. representatives were: Bishop Kestell-Cornish (the Revs. A. Chiswell and R. T. Batchelor for a short time), and the Revs. F. A. Gregory, A. Smith, and A. M. Hewlett. Begun in 1873, finished 1888. (Bible Society, 1889.) (ii) The **PRAYER BOOK**: (*a*) Portions, tr. by the Revs. W. Hey and J. Holding (Mission Press, Tamatave, 1865–7); (*b*) The first complete tr. of the Prayer Book, except the Psalms, tr. by the Rev. A. Chiswell 1874–7 (Mission Press, Antananarivo, 1877); (*c*) Revised version (including the Psalter), by various S.P.G. Missionaries in Madagascar (S.P.C.K. 1888); (*d*) The Canticles and Psalter pointed for chanting, by the Rev. A. M. Hewlett (Antananarivo, 1884). (iii) **CATECHISMS**: (*a*) A Catechism of the Church, by the Rev. W. Hey, 1867 (? Tamatave, 1867); (*b*) A Catechism on Genesis, Exodus, and the Life of Our Lord, by Mrs. F. A. Gregory (Antananarivo, 1889). (iv) Two Tracts on **CONFIRMATION**, by the Rev. W. Hey, 1867. (? Tamatave, 1867). (v) **PEARSON ON THE CREED** (1) Art. I. tr. by the Rev. F. A. Gregory, 1878; (2) Art. II. tr. by the Rev. A. Smith, 1879; (3) Arts. III.–XII. tr. by the Rev. F. A. Gregory, 1886. (Antananarivo: 1, 2, 1879; 3, 1886.) (vi) **DOGMATIC THEOLOGY**, from "Harold Browne on the 39 Articles and

SADLER'S CHURCH DOCTRINE—BIBLE TRUTH" (462 pages), by the Rev. F. A. Gregory. (Antananarivo, 1886.) (vii) **COMMENTARY ON ST. JOHN'S GOSPEL**, by the Rev. F. A. Gregory. (Antananarivo, 1886.) (viii) An **EUCHARISTIC MANUAL**, by the Rev. G. H. Smith. (Antananarivo, 1883.) (ix) **FREEMAN'S PRINCIPLES OF DIVINE SERVICE**, tr. by the Rev. F. A. Gregory (MS.) (x) **LENT LECTURES**, by Bishop Wilkinson of Truro, tr. by Rajaobelina. (Antananarivo, 1889.) (xi) **HYMNS**: (*a*) Thirty-one Hymns, tr. by the Revs. W. Hey and J. Holding (Tamatave, 1865–7); (*b*) A few Hymns on sheets, tr. by the Rev. A. Chiswell. (Antananarivo, 1877); (*c*) Hymn Book comp. by the Rev. F A. Gregory (Antananarivo, 1880). (xii) **PERIODICALS**: (*a*) Ny Mpiaro or Guardian, by the S.P.G. Missionaries—English and Native (Antananarivo, monthly, 1876–7); (*b*) Monthly Instructor, "Stories and Thoughts," edited by the S.P.G. Missionaries for the native teachers (Antananarivo, 1887, and still continued). (xiii) **SCHOOL BOOKS**: (*a*) Reading Books, by the Revs. W. Hey and J. Holding (Tamatave, 1865–7); (*b*) A Scripture Geography by the Rev. W. Hey, 1867 (? not printed); (*c*) Riders on Euclid, by the Rev. C. P. Cory (Antananarivo, 1889); (*d*) English-Malagasy Dictionary, begun 1886 by the Revs. F. A. Gregory and A. Smith and natives (not yet printed); (*e*) English Church History in Malagasy, by the Rev. A. M. Hewlett, 1892 (in the press).

SECOANA (the language of the Baralong tribe, a branch of the Bechuana or Becoana nation).—(i) The **NEW TESTAMENT** (Seroloñ dialect), tr. by Archdeacon Crisp. (Mission Press, Thaba 'Nchu, 1885.) (ii) The **PRAYER BOOK**. Begun by the Rev. G. Mitchell—Epistles and Gospels, &c. (Mission Press, Thaba 'Nchu, 1875); revised and completed by Archdeacon Crisp (S.P.C.K. 1887)—portions being published separately meanwhile. (iii) **SEQUEL TO "STEP BY STEP,"** tr. by Rev. G. Mitchell. (Mission Press, Bloemfontein, 1877.) (iv) **A HARMONY OF THE PASSION.** (Thaba 'Nchu, 1873.) (v) **A SERVICE FOR LENT** (? 1873). (vi) Likaelo Tsa Sakeramente sa selalelo sa morena se ve Bilioang Eukharista. (Thaba 'Nchu, 1870.) By Archdeacon Crisp.—(vii) **AN A B C BOOK ON THE LINES OF "STEP BY STEP,"** with some Notes on Geography and a Collection of Secoana Proverbs. (Mission Press, Thaba 'Nchu, 1873, 1874, 1883; Lovedale Press, 1888.) (viii) Book of **CHRISTIAN DOCTRINE**, with Old Testament History. (Mission Press, Thaba 'Nchu, 1881.) (ix) **HYMN BOOK** with **DIOCESAN CATECHISM**. A gradual compilation. The last two editions were very considerably contributed to by the Rev. W. H. R. Bevan, who prepared that of 1889 for the press, and tr. some hymns in 1878. (Mission Press, Thaba 'Nchu, 1869, 1874, 1881; Barton, Bloemfontein, 1889.) (x) **NOTES** towards a **SECOANA GRAMMAR.** (Mission Press, Thaba 'Nchu, 1880; S.P.C.K. 1886.) (xi) Many smaller works—not specified.

SESUTO.—(i) The **PRAYER BOOK**: Portions tr. by the Rev. Canon Beckett, and revised by the Rev. J. Widdicombe. (S.P.C.K., 1877.) (ii) **CATECHISM OF CHRISTIAN DOCTRINE**, &c., tr. by the Rev. Canon Beckett, and revised by the Rev. J. Widdicombe. (Mission Press, Thaba 'Nchu, 1885.) (iii) **HYMNAL** (consisting of 61 hymns, being mainly translations or paraphrases of well-known hymns in Ancient and Modern Book), mostly written, and all revised and edited, by the Rev. J. Widdicombe. (3rd ed., 1887, Barlow, Bloemfontein.) (iv) **MANUAL OF CHRISTIAN DOCTRINE**, with the Communion Service, Prayers, &c., and a Short Life of our Blessed Lord, tr. and comp. by the Rev. J. Widdicombe and the Rev. R. K. Champernowne. (Spottiswoode & Co., London, 1885.)

SUSU.—(i) The **PRAYER BOOK**. 1st ed. begun by the Rev. J. H. Duport in 1856. (S.P.C.K. ? 1859.) 2nd and 3rd and revised eds. by Mr. Duport. (S.P.C.K. 1861 and 1869.) A New Translation by the Rev. P. H. Douglin, 1884. (ii) The **NEW TESTAMENT**: (*a*) St. Matthew's Gospel. Rev. J. H. Duport. (S.P.C.K. ? 1869.) (*b*) The Acts of the Apostles, about half completed, by Mr. Duport, 1869, who intended to follow with St. John's Gospel. (*c*) The whole of the New Testament. Rev. P. H. Douglin. (S.P.C.K. 1884.) (iii) **GRAMMAR**, by the Rev. J. H. Duport and the Rev. R. Rawle (of Codrington College, Barbados). (S.P.C.K. ? 1864.) (iv) **A CATECHISM**, by the Rev. J. H. Duport, 1857. "First Steps to the Church Catechism," 1869. (S.P.C.K.) (v) **HYMNS**: a few by the Rev. P. H. Douglin, 1885, &c. (vi) **SCHOOL**

BOOKS: (*a*) Primers and other books, by the Rev. J. H. Duport, 1856–8. (*b*) Three books (two after the model of Henry's "First Latin Book") were revised by Mr. Duport, 1886. (*c*) Primer and Reading Book, by the Rev. P. H. Douglin. (S.P.C.K. 1887.) (vii) **VOCABULARY**, in Susu and English: (*a*) Rev. J. H. Duport, 1856–58; (*b*) ditto, by Mr. Duport and the Rev. R. Rawle, 1864; (*c*) Dictionary, by Rev. P. H. Douglin, 1885, &c. (viii) **MYTHS, FABLES, ANECDOTES, AND FOLKLORE**, Rev. P. H. Douglin, 1885.

XOSA-KAFIR.—(i) **SCRIPTURES**: (*a*) the Bible. Revised ed. by a Board on which the Anglican Church was represented by the Rev. Canon Woodroffe and the Rev. W. Philip. (Bible Society, 1889.) (*b*) The Lessons taken from the Apocrypha, tr. by the Rev. Canon Woodroffe. (St. Peter's Mission Press, Indwe, Grahamstown, 1888.) (iii) The **PRAYER BOOK**: (*a*) tr. by Rev. H. Woodroffe, assisted by other S.P.G. Missionaries — Mr. Liefeldt, Rev. W. Greenstock, &c. (? S.P.C.K. 1864–65); (*b*) Revision by Bishop Callaway, 1879 (? not printed); (*c*) Revised edition by Bishop Key (in preparation). (iv) **HYMN BOOK** by Rev. A. J. Newton and others. (Three editions, 1869, 1873, 1876: St. Peter's Mission Press, Diocese of Grahamstown.) (v) **A CATECHISM** to be learnt before learning the Church Catechism, by Bishop Forbes, tr. by Bishop Key. (St. Peter's Mission Press, Gwatyu, 1874.) (vi) **FIRST CATECHISM OF THE CHURCH**, by Rev. S. Adonis. (Cooper, Umtata, 1885.) (vi*a*) **DIOCESAN CATECHISM, ST. JOHN'S, KAFFRARIA**, tr. by the Rev. John Xaba, with additions by Provost Godwin. (Church Printing Co., London, 1892.) (vii) **MANUAL OF PRIVATE PRAYERS**, by Rev. W. Philip. (St. Peter's Mission Press, Gwatyu, 1866.) (viii) **MANUAL OF PRAYERS**, tr. by Archdeacon Gibson and R. Tshele. (Guest, Grahamstown, 1886.) (ix) **BOOK OF THE HOLY COMMUNION**. A Manual, partly original and partly tr. from the Treasury of Devotion, by Bishop Key (Cooper, Umtata, 1886.) (x) **THE DOOR OF LIFE**, a treatise on Baptism and Holy Communion, tr. by Mr. Bassie. (Guest, Grahamstown, 1888.) (xi) **WESLEY'S PASTORAL ADVICE**, tr. by Mr. Bassie. (xii) **WHY SHOULD I BE A CHURCHMAN?** tr. by Mr. Bassie. (St. Peter's Mission Press, Indwe, 1887.) (xiii) **A MANUAL OF CHURCH HISTORY** and **AN ELEMENTARY MANUAL**, tr. by Native Clergy in diocese of St. John's. (xiv) **WORDSWORTH ON THE CHURCH**, tr. by Rev. W. H. Turpin, 1877. (xv) **CHURCH HISTORY**, by Bishop Oxenden. (St. Peter's Mission Press, Gwatyu, Grahamstown, 1877.) (xvi) **FORTY SHORT LECTURES FOR LENT**, by Bishop How. Tr. by Hezekiah Mtobi, and corrected for press by Rev. C. Taberer and others. (S.P.C.K. ? 1885–6.) (xvii) **COMMENTARY ON ST. MATTHEW'S GOSPEL**, S.P.C.K. (translation in preparation by Rev. C. Taberer). (xviii) **SERMON SKETCHES FOR KAFIR CATECHISTS**, comp. by Archdeacon Gibson (in preparation). (xix) **MISCELLANEOUS**, ed. by Rev. Canon Greenstock (*a* published at Grahamstown, 1862, the rest at St. Matthew's Mission Press, Keiskamma, Hoek): (*a*) Kafir Tracts (1861); (*b*) Kafir Almanac (1862); (*c*) Essays (Kafir and English, 1862); (*d*) Kafir Spelling Book (1865–6); (*e*) Conversations (Kafir and English) (1865–6); (*f*) Letter Book (Kafir and English) (1865); (*g*) Ecclesiastica in Kafir (1866). (xx) (*a*) Lessons in Words and Phrases in English and Kafir, by Rev. A. J. Newton, 1884; (*b*) First Lesson Book in Kafir, by Rev. A. J. Newton, 1888; (*c*) Æsop's and other Fables in Kafir, Parts 1 and 2, by Rev. A. J. Newton and Rev. J. Ntsiko, 1877; (*d*) Story of the Pondomisi, by Bishop Key. (St. Peter's Mission Press, Indwe, Grahamstown).

ZULU (or ZULU-KAFIR).—In 1865 a printing press was established at Springvale, at which many translations by Dr. (afterwards Bishop) Callaway were printed. The translations were made by the aid of trained and intelligent natives—notably Umpengula Mbanda—through whose ear, eye, and mouth every sentence was made to pass, thus ensuring as near an approach to absolute correctness as it was possible at that time to attain.—(i) **SCRIPTURES**: (*a*) The Pentateuch and the Book of Joshua (St. John's Mission Press, 1871–1875); (*b*) The Psalms (Blair, Springvale, 1871); (*c*) The Prophets (complete) (Springvale Mission Press, 1872); (*d*) The Four Gospels (Highflats, 1877); (*e*) The

remainder of the New Testament in MS.* (ii) The **PRAYER BOOK**: (*a*) tr. by Bishop Callaway. (Blair, Springvale and Maritzburg, 1866–71.) (*b*) Portion to the end of the General Thanksgiving, tr. by Rev. S. M. Samuelson. (MS., 1875. Not printed, but the basis of No. iia.) (ii*a*) Revised tr. of a portion of the Prayer Book, chiefly by Bishop McKenzie, assisted by the Missionaries in Synod, Rev. S. M. Samuelson, Rev. C. Johnson, and others. (Mission Press, Isandhlwana, 1885.) (iii) **HYMNS**: (*a*) Eight Hymns by Bishop Callaway (Blair, Springvale and Maritzburg); (*b*) Seven Hymns by William Ngcwensa (Blair, Springvale and Maritzburg, 1868); (*c*) Hymn Book (Incwadi Yamaculo), ed. by Rev. Canon Greenstock and Rev. H. T. A. Thompson (Maritzburg). (iv) The **CHURCH CATECHISM**, tr. by Rev. S. M. Samuelson and corrected by Rev. R. Robertson. (S.P.C.K. 1875.) (v) **SIMPLE INSTRUCTIONS FOR CATECHUMENS**, by Bishop McKenzie of Zululand, tr. by Rev. S. M. Samuelson. (Capetown, 1883.) (vi) Reading Book, "**THE GRATEFUL TURK**," tr. by Rev. S. M. Samuelson. (Cullingworth, Durban, 1884.) Miscellaneous, by Bishop Callaway.†—(vii) **NURSERY TALES, TRADITIONS, AND HISTORIES OF THE ZULUS** in their own Words, with a Translation and Notes. (Folk Lore Society, and Trübner, 1866, &c.) (viii) **THE RELIGIOUS SYSTEM OF THE AMAZULU** (1868). Part I. Tradition of the Creation. II. Ancestor Worship. III. Divination. IV. Medical Magic and Witchcraft. (? MS.) (ix) **ELEMENTARY LESSONS AND SERVICES FOR NATIVE SCHOOLS** (1869). Consists of the Apostles' Creed, Ten Commandments, Lord's Prayer, and a Catechism, with a few simple Prayers and Hymns for private use and for the use of Teachers in Native Schools. (x) **SOME REMARKS ON THE ZULU LANGUAGE**. (xi) **CATCHIST'S MANUAL**. (vii–xi pub. by Blair, Springvale and Maritzburg.) (xii) **A SHORT GRAMMAR**. (xiii) A **DICTIONARY APPENDIX** of 2,200 words, or uses of words, with examples. (xiv) A List of **NATIVE MEDICINES**, names of diseases, parts of the body, &c. (not printed).

(4) *AUSTRALASIA.*

AUSTRALIAN (Upper Murray Dialect, &c.)—**THE LORD'S PRAYER** and **TEN COMMANDMENTS**, tr. about 1858 in connection with the Poonindie Native Institution, South Australia, at that time under the Rev. O. Hammond. In reporting this the Bishop of Adelaide added that versions in the "Spencer's Gulf and Adelaide dialects" were to be proceeded with, and printed for distribution among the distant settlers in the hope that they might thus be led to teach the aborigines the rudiments of religion.

HAWAIIAN.—(i) The **PRAYER BOOK**: (*a*) The Morning and Evening Service, Litany, Prayers and Thanksgivings, Collects, Epistles and Gospels, Communion Office and Occasional Services (but not the Psalms or Ordinal), tr. by the King, Kamahameha IV., and a Preface added by himself, 1862–3. (Honolulu, 1862–3.) Of this edition Bishop Willis says it is excellent in its way, but in the attempt to translate "Of One Substance" in the Nicene Creed the King fell into Arianism, and the Athanasian Creed he did not venture to touch. (*b*) A new ed. in which the Epistles and Gospels were omitted and the Psalms and Ordinal added. (S.P.C.K. 1867.) (*c*) Revised and enlarged ed. by Bishop Willis, being the entire Book of Common Prayer except the Articles. (S.P.C.K. 1883.) (ii) **HYMN BOOKS** (tr. by Bishop Willis): (*a*) 76 Hymns (Honolulu, 1874); and (*b*) 242 Hymns from Hymns A. & M., with a few from the Congregationalist Book (Honolulu, 1880). (iii) **CATECHISMS**: (*a*) A Catechism of Faith and Worship, tr. by Bishop Staley (Honolulu, 1864); (*b*) A Catechism of the Chief Truths of the Christian Religion (by J. R. West of Wrawby), tr. by Bishop Willis, arranged in English and Hawaiian on opposite pages (Honolulu, 1874); (*c*) Grueber's Catechisms, tr by the Rev. A. Mackintosh. (iv) **PRAYERS FOR CHILDREN**, tr. by Bishop Willis. (Honolulu

* In the translation of *d* and *e* the Rev. W. O. Newnham assisted.

† Bishop Callaway left a considerable quantity of unpublished MSS., including Zulu and Kafir Hymns.

College Mission Press, 1875.) (v) **SADLER'S CHURCH DOCTRINE, BIBLE TRUTH**, tr. by the Rev. A. Mackintosh. (vi) **TRACTS**: Some of Bishop G. H. Wilkinson's tracts, tr. by the Rev. A. Mackintosh.

MELANESIAN dialect, (MOTA, OPA, &c.)—The first Melanesian translations were almost entirely the work of Bishop Patteson. He reduced twenty-three of the languages to writing, and compiled and printed elementary grammars of thirteen, and shorter abstracts (about ten printed pages each) of eleven others. Most of these, with translations of the New Testament and the Prayer Book, were printed by native pupils of the Melanesian College at Kohimarama, New Zealand, between 1863–8. The part taken by the S.P.G. Missionaries was as follows:—IN MOTA: (i) **ST. LUKE'S GOSPEL** (1864); (ii) **ACTS OF THE APOSTLES** (1867); and (iii) a compilation of a **SCHOOL BOOK** (1867), by the Rev. L. Pritt. (iv) Composition and compilation of **READING LESSONS** (about 1866–8); (v) The superintendence of the printing department at Kohimarama (1864–6); (vi) revision of the 2nd ed. of the **ACTS OF THE APOSTLES**; and (vii) (since 1868) tr. of a few chapters of **ST. MATTHEW'S GOSPEL** and the **FIRST EPISTLE OF ST. PETER**, also of a few portions of the **NEW TESTAMENT**. IN OPA: Portions of the **PRAYER BOOK**, tr. by the Rev. C. Bice. (Norfolk Island, 1876.)

(5) *ASIA.*

ARABIC.—(i) The **SCRIPTURES**, new ed., published by Professor Carlysle about 1804. The Society's assistance in this matter consisted of contributions (£125 in 1804 and ditto in 1808) for 1,000 copies for distribution in Africa and Asia. (ii) The **NEW TESTAMENT**. (iii) The **PENTATEUCH**. (Bishop's College Press, Calcutta.) (iv) The **PRAYER BOOK**, tr. begun by Dr. Pococke (not S.P.G.) and completed by Rev. Dr. Mill (Bishop's College) 1837. The Psalms appear to have been issued also in a separate form. The Rev. F. Schlienz of Malta was impressed in 1838 with the manifestation of friendly feeling expressed by the Coptic Clergy and by their Patriarch, after seeing and reading the Prayer Book in Arabic. The Priests, almost invariably, turned first to the Creeds, which, as three golden links, presented a pleasing attraction to their eye, and the catholicity of feeling thus evinced by the English Church gave them general satisfaction. They were also much pleased with the Communion Service, declaring that it removed from their minds those prejudices which had existed under the idea that Anglicans did not commemorate the Lord's Supper, or only once a year, and then in a manner unbecoming Christians. [Letter from Mr. Schlienz, Oct. 18, 1838, to the S.P.C.K.]

ARMENIAN.—A version of the Liturgy, by Mr. Johannes Ardall, a young Armenian resident in Calcutta, in 1826. Revised by men of dignity and station in the Armenian Church. (Bishop's College, Calcutta.)

ASSAMESE (tr. by Rev. C. H. Hesselmeyer).—(i) The **PRAYER BOOK**, to the end of the Commination Service. (S.P.C.K. 1871.) (ii) Bible Stories (Dharam Puthi), (Dr. C. G. Barth). (iii) **HISTORY OF THE CHRISTIAN CHURCH** (Dr C. G. Barth). (Sibsagar: No. ii in 1855; No. iii. in 1861.)

BENGALI.—(i) The **SCRIPTURES**: (*a*) The Parables of our Saviour, (*b*) Discourses of our Saviour, (*c*) Our Lord's Sermon on the Mount in Sanscrit verse (from Mill's Christa Sangita), (*d*) History of Joseph in Bengali, also in English and Bengali. (Bishop's College, Calcutta, under the direction of the Syndicate previous to 1849.) (ii) The **PRAYER BOOK**: (*a*) M. and E. Prayer by the Rev. W. Morton, 1825–33. (Bishop's College, Calcutta, 1833.) (*b*) A new version, printed but "not published," consisting of almost the whole Book of Common Prayer, by Revs. D. Jones, J. Bowyer, and C. E. Driberg—the Epistles and Gospels being, however, taken verbatim from the Scriptures published by the Bible Society. (Bishop's College, Calcutta, 1840.) (*c*) A revised version by the Syndicate of Bishop's College (printed but "not published"). (Bishop's College, 1846.) (*d*) A revised version by ditto, omitting the Epistles, Gospels, and the Book of Psalms. (Bishop's College, 1851.) (*e*) Two revised editions of the Psalter prepared at Bishop's College, Calcutta, by the Rev. Dr. Kay and Rev. K. M. N. Banerjea, were

in 1858–61 "printed" and circulated among the Missionaries for criticism and suggestions. The first was in Bengali an ' English, directly from the Hebrew; the last was by the Rev. K. M. Banerjea from a literal English rendering made for the purpose by the Rev. Dr. Kay, and this, after revision by a committee of Bishop's College and the Missionaries, was sanctioned by the Bishop of Calcutta for use in churches. (iii) **CATECHISMS**: (*a*, *b*, *c*) Three Catechisms of Religious Truths, by the Rev. W. Morton. (*a*, S.P.C.K. about 1829; *b* and *c*, Bishop's College, Calcutta, 1830.) (*d*) The Church Catechism. (*e*) Exposition of the Church Catechism by Bishops Sandford (of Edinburgh) and Gleig (Primus of Scotland), tr. by Catechist Dwarkinath Banerjea. (*f*) A Scripture Catechism, introductory to the Church Catechism, tr. by the Rev. W. O'B. Smith. (S.P.C.K.) (*g*) An original Catechism for Catechumens, by Rev. K. M. Banerjea. (*d* to *g*, Bishop's College, Calcutta, previous to 1841–3.) (iv) **HYMNS**. (Tr. and pub. at Bishop's College, Calcutta, 1850-2.) (v) **TRACTS, SERMONS,** &c.: (*a*) An Epitome of Dr. Magee's work on the Atonement, with additions by Rev. W. Morton. (Calcutta, 1830.) (*b* and *c*) Bishop of Calcutta's Tracts on the Lord's Supper (1841) and Confirmation (1841). (S.P.C.K.) (*d*) The Sacra Privata of Bishop Wilson of Sodor and Man (1842–3). (*e*) Select Sermons of Bishop Wilson of Sodor and Man (1842–3). (*f*) Sermons addressed to Native Christians and Inquirers. (*b* to *f* by Rev. K. M. Banerjea. Bishop's College Press, Calcutta.) (*g*) St. Cyprian on the Lord's Prayer; (*h*) The Letter to Diognetus: by S.P.G. Missionaries in Calcutta Diocese. (*i*) Original tracts by Rev. P. L. N. Mitter, formerly Natt Fellow of Bishop's College. (*g* to *i*, Bishop's College, Calcutta, previous to 1859.) (*j*) The Pramana Sara on the Outlines of the Christian Evidences. By D. N. Banerjea. (Calcutta, 1879.) (vi) **DICTIONARY**: a Bengali and English Dictionary, including the Synonyms. By Rev. W. Morton, 1824–8. (Bishop's College, Calcutta, 1828.) An important work, for at that time nothing similar existed in Bengali. (vii) **SPELLING BOOK** and **ELLERTON'S DIALOGUES**. (Bishop's College, Calcutta, under the direction of the Syndicate, previous to 1849.) Bengali and Sanscrit Proverbs, with their translation and application in English. By Rev. W. Morton. (Bishop's College, Calcutta, and Calcutta School Book Society, 1828–32.) (viii) **DIALOGUES ON THE HINDU PHILOSOPHY**, comprising the Nyaya, the Sankhya, the Vedant; to which is added a discussion on the Authority of the Vedas. By Rev. K. M. Banerjea. The original was issued in English in 1861, and was described by the Bishop of Calcutta as a work of rare merit, containing a complete account and refutation of the Hindu systems, and exciting a considerable stir among the more learned natives. (Bengali versions issued in Calcutta, 1862 and 1867, the last by Thacker.)

BURMESE.—(i) The **PRAYER BOOK**: (*a*) 1st ed. (incomplete). Begun by Mr. Cockey, 1860; carried on by Rev. A. Shears, 1861; finished (ed. and pub.) by Mr. (now Rev. Dr.) Marks, 1863. (*b*) Revised and enlarged ed., by a committee of the S.P.G. Missionaries, 1876. (*c*) Revised and enlarged ed., by a committee consisting of Archdeacon Blyth, the Rev. J. Fairclough, James Colbeck, T. Rickard, J. Kristna, C. H. Chard, Sub-Deacon Hpo Khin, and (until his departure for England) Rev. T. W. Windley, 1881–2. (ii) **SCRIPTURES**: (*a*) Part of the New Testament, tr. by Rev. Dr. Marks, 1863; (*b*) Revision (now being made by a committee). (iii) **TRACT** No. 430 of S.P.C.K. tr. by Rev. A. Shears, 1861. (iv) **HYMN BOOK,** tr. by the S.P.G. Missionaries, 1879. (v) **VOCABULARY**, English, Burmese, Hindustani (Urdu), and Tamil, in English characters, with the Burmese also in the native letters. Comp. by W. H. Begbie, 2nd master in St. John's College, Rangoon, and Abraham Joseph. (Rangoon, 1877.)

CANARESE.—(i) The **PRAYER BOOK**, tr. by the Rev. J. Taylor, Rev. N. V. Athawale, and Catechist J. Mahade, 1891. (ii) **THREE CHURCH CATECHISMS** for the use of Christian children, tr. by Rev. N. V. Athawale and Catechist J. Mahade, 1889.

CHINESE.—(i) The **PRAYER BOOK**: The order of Morning and Evening Prayer, and administration of Holy Communion, rendered in Hokien Colloquial by the Rev. W. H. Gomes, from Bishop Burdon's tr. in the literature style (lithographed in Roman characters). (Singapore, 1887.) (ii) The Occasional Services in Hokien Colloquial by do., 1888 (ready for printing). (iii) **FAMILY**

PRAYERS in Chinese, comp. by the Rev. C. P. Scott (intended for those Chinese, neither Christians nor catechumens, who are well disposed towards Christianity).

DYAK.—I. (LAND DYAK).—(i) The **PRAYER BOOK**: (*a*) Portions tr. by the Rev. W. Chalmers and Rev. W. Glover, 1860; (*b*) M. and E. and Communion Services, tr. by the Rev. F. W. Abe, 1865; (*c*) Revised and enlarged ed. by the Rev. C. W. Fowler (Kuching, 1885-6); (*d*) The Collects, Epistles, and Gospels by do. (Quop, 1888). (ii) The **SCRIPTURES**: (*a*) Portions tr. by the Rev. F. W. Abe, 1863–4 and 1869–70; (*b*) St. Mark's and St. Luke's Gospels, tr. by the Rev. C. W. Fowler (Kuching, 1887–8). (iii) **THE LIFE OF CHRIST** tr. from the Rev. W. H. Gomes' Malay version by Rev. W. Chalmers, 1860. (iv) **HYMNS**: (*a*) Hymnal tr. by the Rev. F. W. Abe, 1865; (*b*) Forty-one Hymns, &c., revised by the Rev. C. W. Fowler (Kuching, 1887). (v) **PRIMER AND READING BOOK** by do. (Quop, 1888.) (vi) **VOCABULARY**, English, Land Dyak, and Malay, by the Rev. W. Chalmers.

II. (SEA DYAK).—Bishop Chambers was the pioneer in the work of committing the Sea Dyak to writing (Roman characters), but the chief contributor to a written language for these people has been the Rev. J. Perham, who is also the author of some papers on the Religion of the Sea Dyaks, published in the journal of the Asiatic Society. (i) **SCRIPTURES**: (*a*, *b*) St. Matthew's and St. Mark's Gospels, tr. by Bishop Chambers; (*c*) The Acts of the Apostles, tr. by the Rev. J. Perham (Mission Press, Sarawak, 1876); (*d*) The Epistles of St. James, St. Peter, and St. John (Mission Press, Sarawak, 1879); (*e*, *f*) St. Luke's and St. John's Gospels, tr. by Archdeacon Mesney (Mission Press, Sarawak, 1874 and 1877 respectively). (ii) The **PRAYER BOOK**: (*a*) M. and E. Prayer, Litany, and Communion Service, tr. by Bishop Chambers (1865); (*b*) The Psalms, tr. by the Rev. J. Perham (S.P.C.K. 1880); (*c*) The Collects, Epistles, and Occasional Services, and revision of other parts of the Prayer Book, by the Rev. J. Perham and others (Mission Press, Sarawak, 1888). (iii) **HYMNS**: (*a*) By Bishop Chambers, and (*b*) About fifteen hymns, tr. by the Rev. J. Perham. (iv) **HISTORY OF JOSEPH**, by the Rev. J. Perham. (Sarawak, 1883.) (v) **PRIMER**, by the Rev. W. H. Gomes. (Sarawak, 1854.)

GUJERATI.—Portions of the **PRAYER BOOK**, tr. by Mr. J. Vaupel, Interpreter to the Supreme Court of Bombay. (Bombay, 1843.) Revised ed. by the Rev. G. L. Allen, 1846.

HEBREW.—**GRAMMAR**, by Professor Weidemann. (Bishop's College, Calcutta, ? 1849.)

HINDI.—(i) **THE PRAYER BOOK**: (*a*) Revised version of the M. and E. Prayer, Communion and Baptismal Services, by the Rev. J. C. Whitley (Bishop's College, Calcutta, 1870); (*b*, *c*) The Forms for the Ordering of Priests (including the Veni Creator Spiritus) and Deacons, by the Rev. J. C. Whitley (Ranchi, Lithographs, 1872-3). (ii) A **PRAYER BOOK** for private use, by the Rev. J. C. Whitley. (Benares, about 1874.) (iii) A **MANUAL OF PRAYERS**, chiefly from the Prayer Book, comp. by the Rev. F. P. L. Josa. (S.P.C.K., 1881.) (iv) **CATECHISMS**: (*a*) An Explanation of the Church Catechism, "Faith and Duty" (S.P.C.K.), by the Rev. J. C. Whitley (Bishop's College, Calcutta, 1871); (*b*) A Catechism on the Apostles' Creed, by the Rev. J. C. Whitley (Benares); (*c*) Catechism on the Order of Morning and Evening Prayer, by the Rev. R. Dutt (S.P.C.K., Agra, 1875); (*d*) Catechism for the instruction of Catechumens in the Singhbhum Mission, by the Rev. Daud Singh (Benares, 1888). By the Rev. P. L. Josa:—(*e*); A Catechism in Hindi (in Roman characters) (Guiana, 1879); (*f*) A Short Catechism in Hindi, and (*g*) A Short Catechism in Hindi and English (S.P.C.K. 1881). (v) The Office for the **CONSECRATION OF A CHURCH**, by the Rev. J. C. Whitley, 1873. (vi) **HYMNAL**, comp. and tr. by the Rev. J. C. Whitley. (Benares, 1880; do. 2nd ed., 1889, enlarged) (vii) **CHILDREN'S SERVICE**, tr. by the Rev. J. C. Whitley. (Benares, 1883.) (viii) (*a*) Prophecies of the Messiah and their Fulfilment, and (*b*) Manual of Preparation for Confirmation, by the Rev. R. Dutt (S.P.C.K., Agra, 1877–8); (*c*) A Short Paper for Newly Confirmed Persons, by the Rev. J. C. Whitley (Ranchi, Lithograph, 1872); (*d*) Notes on Sunday Lessons, by the Rev. J. C.

Whitley (Ranchi, Lithograph, 1874). (ix) The Chota Nagpur **DUT PATRIKA** (Messenger), a magazine comp. by the Rev. J. C. Whitley, 1878. (x) The Epistle to Diognetus, tr. by the Rev. Tara Chand. (S.P.C.K., Agra, 1877.) (xi) **MANUAL OF THE CHRISTIAN FAITH**, by the Rev. Tara Chand. (S.P.C.K, Agra, 1878.) (xii) **TRACTS, &c.**—A series of original tracts by the Rev. T. Williams (Mission Press, Rewari, 1883–9), viz.:—(*a*) "Budho Mâtâ," (*b*) "Mahadeva Sudra lokonka hai," (*c*) "Dharma tyâg," (*d*) "Veda," (*e*) "Uryâ lok, kahêise Áyâ," (*f*) "Satya S'astra," (*g*) "Prabhu Bhojanki Tayâri." (xiii) By the Rev. Nehemiah Goreh.—A Refutation of the Six Philosophical Systems of the Hindus (N. I. Tract Society, Allahabad); Narrative of the Pitcairn Islanders, abridged from an English book (Tract Society as above); Tract on the Doctrine of the Vedantu.

HO.—(i) Portions of the **PRAYER BOOK**, by the Rev. F. Kruger. (Calcutta, 1876.) (ii) A **CATECHISM**, by the Rev. F. Kruger. (Calcutta, 1876.) (iii) **VOCABULARY**, with Notes on the Grammatical Construction of the Ho Language, by Lieut. Tickell. (Bishop's College Press, Calcutta, ? 1841.)

JAPANESE.—(i) The **PRAYER BOOK**: (*a*) (in Japanese characters), tr. by a Committee representing the American Church, the S.P.G. (Archdeacon Shaw), and the C.M.S. (1st part, Tokio, 1878; 2nd part, Osaka, 1883.) (*b*) (in Roman characters) Portions transliterated under the direction of the Rev. W. H. Barnes, for use among the Japanese in the Hawaiian Islands (not yet printed). (ii) **HYMN BOOKS**: (*a*) by the Rev. W. B. Wright. (Tokio, 1876.) (*b*) Revised by the Rev. H. J. Foss. (Kobe, 1878 and 1881.) (*c*) Hymnal, ed. by the Rev. H. J. Foss, 1891. (iii) **CATECHISMS**: (*a*) Parker's Church Catechism, tr. by the Rev. W. B. Wright and A. Shimada. (Tokio, 1877.) (*b*) A Church Catechism, by Archdeacon Shaw. (Tokio, 1879.) (iv) Miscellaneous:—(*a*) The Epistle to Diognetus, by the Rev. W. B. Wright and A. Shimada. (Tokio, 1877.) (*b*) A tract on the Use of the Surplice in Public Worship, by Archdeacon Shaw. (Tokio, 1880.) (*c*) Akegarasu Mayoi no Mezame (Awakening from Error), by James Isao Midzuno: Part I., Shintooism (Kobe, 1881 and 1885); Part II. Buddhism (Kobe, 1884 and 1885); Part III. Christianity, vol. 1 (Kobe, 1885). (*d*) Lectures on Confirmation, and (*e*) Church Government, comp. from Sadler by the Rev. J. T. Imai. (Tokio, 1884.) (*f*) Simple Lectures for Catechumens, by Miss Mackae and the Rev. J. T. Imai. (Tokio, 1884.) (*g*) Lectures on Dogmatic Theology, comp. by the Rev. J. T. Imai. (Tokio, 1887.) (*h*) Manual of Devotion for Holy Communion, by Miss Hoar and O. Fusu Okanudo. (Tokio, 1888.) (*i*) Encyclical Letter and Resolutions, Lambeth 1880, tr. by the Rev. H. J. Foss. (Kobe, 1889.) (*j*) Morris's Rudiments (a compilation from); (*k*) A Catechist's Manual; (*l*) Lectures on Holy Communion Office; (*m*) Lent Lectures; (*n*) Household Theology (from Blunt). (*i* to *n* by Archdeacon Shaw and the Rev. J. T. Imai, 1888–90.)

KACHARI (or, *strictly*, BARA).—Outline **GRAMMAR** of the Language as spoken in District Darrang, Assam, with Illustrative Sentences, Notes, Reading Lessons, and a short Vocabulary, by the Rev. S. Endle. (Shillong, 1884.)

KAREN.—[Unless otherwise stated, these Karen publications were printed at the Mission Press, Tounghoo.] (i) **THE PRAYER BOOK**: (1) In Sgau Karen—(*a*) The Order for Morning Prayer, tr. under the Rev. C. Warren by native teachers of Tounghoo, and a native Christian Government magistrate (used in MS.); (*b*) Morning and Evening Prayer, by the Rev. T. W. Windley, 1877; (*c*) Additions by do., 1878–79; (*d*) Revised ed. by the Rev. W. E. Jones, 1883. (2) In Bway Karen—An Abridged Version, tr. by the Rev. W. E. Jones and Shemone, 1884. (3) In Karenee or Red Karen—A Portion tr. by Shah Poh. (ii) **HYMN BOOKS** (Sgau Karen): (1) Hymns, including some from the "Sgau Karen Hymn Book," comp. and tr. by the Rev. T. W. Windley, &c., 1877. (2) Hymn Book, comp. and tr. by the Rev. T. W. Windley, the Rev. W. E. Jones, and others, 1881. (iii) **SERVICE OF SONG, "THE CHILD JESUS"** (Karen), by the Rev. W. E. Jones, 1881. (iv) Seven Christmas Carols (Karen), tr. by the Rev. A. Salmon, 1887. (v) **CATECHISMS, TRACTS, SCHOOL BOOKS, &c.**: (1) A Catechism on the Creed, the Lord's Prayer, and the Ten Commandments (Cowley St. John),

(Karen), tr. by the Rev. W. E. Jones and S. Darkey, 1882. (2) The Apostles' Creed, The Lord's Prayer, and the Ten Commandments, arranged in instructions for the Sundays throughout the year, by the Rev. S. Elsdale; tr. into Sgau Karen by the Rev. A. Salmon and M. D. Keh, 1888. (3) A Short Catechism for use before the Church Catechism (Karen), by the Rev. A. Salmon, 1889. (4) Form of Intercessory Prayer for Missions (Karen), by the Rev. A. Salmon, 1885. (5) Sketches of Church History (Robertson), tr. (Karen) by the Rev. W. E. Jones (MS.) (6) The Karen Primer, reprinted from the Baptists' edition, 1883. (7) The Karen Reader, by the Rev. J. Hackney, 1883. (8) The Karen Churchman's Almanac Prize, ed. by the Rev. A. Salmon, 1887, &c. (9) A Hand-book of some Useful Domestic Medicine (Sgau Karen), comp. and tr. by the Rev. A. Salmon and J. T. Thoo, 1889. (10) *The Pole Star* (Karen), issued weekly. (11) Chief Truths of Religion (Rev. E. L. Cutts), tr. (Karen) by the Revs. T. W. Windley and W. E. Jones (M.S.). (12) Foreshadowings of Christ (Rev. F. Shaw), tr. (Karen) by the Rev. A. Salmon (unfinished). (13) Questions in the Bway dialect, bound with the edition of the Sgau Karen Prayer Book of 1877–9.

MALAY (in Roman characters).—(i) The **PRAYER BOOK**: (*a*) Portions tr. by Bishop McDougall (Singapore, 1858); (*b*) Portions of M. and E. and Communion Services, tr. by the Rev. W. H. Gomes, 1864; (*c*) The Collects, Epistles, and many of the Sunday Gospels, tr. by the Rev. J. L. Zehnder (? 1869). (*d*) Enlarged edition of the Prayer Book, by the Rev. W. H. Gomes (Singapore, 1882). (ii) **SCRIPTURES**: (*a*) St. Matthew's and St. Luke's Gospels, tr. by the Rev. J. L. Zehnder (? 1869); (*b*) The Epistle to the Romans, by do. (Sarawak, 1874). (iii) **HYMNS**, comp. and tr. by the Rev. W. H. Gomes: (*a*) Small Collection (Sarawak, 1856); (*b*) 33 Hymns (do., 1866); (*c*) 77 Hymns (Singapore, 1878); (*d*) 2nd ed., 100 Hymns, (do. 1882); (*e*) 3rd ed., 137 Hymns, (do. 1890). (iv) **CATECHISMS**: (*a*) First Steps to the Catechism, S.P.C.K. (Sarawak, 1855.) (*b*) A Catechism of the Christian Religion in Malay and English, for the use of the Missions of the Church in Borneo, to assist and guide the native teachers in catechising. Comp. by Bishop McDougall and the Rev. J. L. Zehnder. (Sarawak, 1866, and S.P.C.K.) (v) **LIFE OF CHRIST**, or Select Portions of the Gospels, by the Rev. W. H. Gomes. (Singapore, 1856.) (vi) **THE LIFE OF CHRIST**, tr. by the Rev. J. L. Zehnder, 1864, &c. (vii) **VOCABULARY**, Malay-English and English-Malay, by do., 1869.

MARATHI.—(i) The **PRAYER BOOK**: (*a*) Revision in 1868 by a Committee on which the S.P.G. representatives were the Rev. J. Taylor, &c.; (*b*) Abridged ad interim ed. (Kolhapur, 1892). (Revised ed. in preparation.) (ii) **ST. MARK'S GOSPEL**, revised tr. of the first part (Chap. 1–7), assisted in by Rev. J. J. Priestley. (Mission Press, Kolhapur, 1883–6.) (iii) **COMMENTARIES**: (*a*) S.P.C.K. Commentary on the Prayer Book. Parts 1, on Morning and Evening Prayer; 2, on the Creed and Litany; 3, on the Communion office. Tr. assisted in by the Rev. J. J. Priestley. (Mission Press, Kolhapur, 1883–6). (*b*) Professor Lias' Commentary on 1st Epistle to the Corinthians, tr. by Rev. J. Taylor. (S.P.C.K. Bombay, 1888.) (*c*) S.P.C.K. Commentary on St. John's Gospel. Half of this tr. by Rev. J. Taylor. (Kolhapur Mission Press for S.P.C.K. 1889.) (iv) **HYMNS**: (*a*) Over 160 hymns were composed by Catechist Rayhoo, of the Ahmednagar Mission about, 1874, but no record of their printing has been received. (*b*) 240 Hymns Ancient and Modern, tr. and comp. by Rev. J. Taylor. (Mission Press, Poona, 1884.) (*c*) Appendix of 170 new hymns to the Marathi Hymn Book, from the S.P.C.K. book and A. and M., tr. by Rev. J. Taylor. (Printed by private subscription and given with the whole book to S.P.C.K. 1889.) (v) **PERIODICALS** (*a*) The Gospeller—A Church Monthly for the diocese of Bombay. Conducted by the Rev. J. Taylor from 1870 to 1874. [*See b.*] (*b*) The Prakashak (Enlightener)—A Church Monthly started in December 1879 by the Rev. T. Williams, then of the Ahmednagar Mission, for the instruction of the Converts and Native Mission Agents, &c. The organisation of the Ahmednagar Mission depends materially upon the Prakashak, which has become an essential part of the system. It has also been in demand for other Missions. (Bombay formerly; now Ahmednagar Mission.) (vi) **MISCELLANEOUS TRACTS &c.**: (*a*) "Is there any proof that the Christian Religion is given by God?" by Rev. Nehemiah Goreh (Poona); (*b*) Maclear's "First Class-book of the Church

Catechism of the Church of England, with Scriptural Proofs," tr. by Rev. T. Williams (Bombay, 1874); (*c*) A tract on Confirmation and two other tracts, tr. partly by Rev. J. J. Priestley (Kolhapur, 1883–6). (*d* to *k* by Rev. J. Taylor.) (*d*) "Faith and Duty" (revision and editing) (S.P.C.K., Bombay, 1870); (*e*) An original tract from the Sanskrit on the Tulsi Worship (S.P.C.K., 1871); (*f*) An original work, with Sanskrit, Marathi, and Canarese authorities, on the Lingam Worship (Bombay, 1876); (*g*) an original tract on Caste, with Sanskrit and Marathi authorities (S.P.C.K., Bombay, 1879); (*h*) Twenty-four Papers on the Hindu Sects, from Dr. Wilson's work; (*i*) Dr. K. M. Banerjea's work, "The Relation between Christianity and Hinduism" (Poona, 1881); (*j*) Prayers and Short Devotional Forms; (*k*) "Little Meg's Children," tr. by Mrs. Taylor and revised by the Rev. J. Taylor (The Tract Society, 1889).

MUNDARI.—(i) The **PRAYER BOOK** (*a*) Morning and Evening Prayer, Litany, the Collects, and the Offices for Holy Communion, Baptism, Churching of Women, Burial Service and a selection of Psalms; tr. by the Rev. J. C. Whitley and Native Clergy of Chota Nagpore. A portion of Morning and Evening Prayer had been in use some time—this was revised and added to as above in 1889. (Ranchi, ? 1890.) (ii) **A CATECHISM**, by the Rev. P. Bodra. (Ranchi, Lithograph.) (iii) **A PRIMER**, for the assistance of Missionaries and others, by the Rev. J. C. Whitley. (Pub. by the Indian Government, 1873.)

PAHAREE (in Nagree character).—The language of the Hill tribes in the Raj Mahul district was reduced to a written character in 1825–6, by the Rev. T. Christian, who produced a **VOCABULARY** and a tr. of **ST. LUKE'S GOSPEL**, but owing to his early death neither appears to have been printed.

PERSIAN.—(i) The **SCRIPTURES**: (*a*) The Old Testament, tr. by the Rev. T. Robinson, an Indian Chaplain in connection with Bishop's College, Calcutta. (Bishop's College, 1822–7.) This work was the most valuable acquisition to the Biblical literature of the East that had proceeded from European labour up to that period. (*b*) The History of Joseph. (Bishop's College, 1825.) (ii) The **PRAYER BOOK**, tr. by the Rev. G. Ledgard, 1874.

SANSCRIT.—(i) **CHRISTA SANGITA**, or the Sacred History of Our Lord Jesus Christ, in Sanscrit Verse (in Deva-Nagri characters), by the Rev. Dr. W. H. Mill. In 4 parts, 1831–8; 2nd ed., four parts in one, 1843. (Bishop's College, Calcutta.) (ii) Our Lord's Sermon on the Mount, in Sanscrit Verse, by the Rev. Dr. Mill. (Bishop's College, Calcutta, previously to 1849.) The opinion formed of the "Christa Sangita" at the time of its publication was that it was the most valuable composition in an Indian language that had ever proceeded from an European pen. Its accuracy and excellence were so highly appreciated by all the native scholars that it was admitted as a standard work. (iii) The Raghuvansa by Kalidasa, No. 1 (1–3 Cantos), with notes and grammatical explanations by the Rev. K. M. Banerjea. (Thacker, Calcutta, 1866.) (iv) The Kumara Sambhava of Kalidasa, with notes and explanations in English, by the Rev. K. M. Banerjea. (Thacker, Calcutta, and Williams & Norgate, London, 1867.) (v) **TRACTS, &c.** (by the Rev. T. Williams): (*a*) A tract on the Resurrection. (Mission Press, Rewari.) (*b*) Prebendary Row's "Present Day" on the Resurrection. (MS., not yet printed.) (*c*) The Second Mandalu of the Rgveda. (MS.) (*d*) A work on the "Horse Sacrifice (Asvamedu)," taking the Yajiooveda account as the text. (*e*) Three original articles on the Arya Samuj Movement. The first two were printed in the Arya Samuj's own paper, but the last they apparently refuse to publish.

SINGHALESE.—**HYMNAL**, by the Rev. C. Senanayake. (Government Press, Colombo.)

TAMIL.—(i) **SCRIPTURES**: (1) Selections from the Old Testament in Tamil, designed chiefly for the use of Schools. Parts I., II., 1829; Parts III.-VIII., 1830. (2) Do. in English and Tamil. Parts I., II., 1829; Parts VIII.–X., 1830. (Prepared and printed at the Vepery Mission.) (3) The Old and New Testaments,

tr. by the Rev. Dr. Rottler and J. P. Irion. (Vepery 1830–1.) (4) Revised version of the Bible, by a Committee of Missionaries, Rev. Dr. Rottler, &c. (Vepery, 1833.) (5) The Old and New Testaments, tr. out of the original tongues and with the former trs. diligently compared and revised under the auspices of the Bible Society. (Madras, 1850.) In this revision the Rev. T. Brotherton, one of the S.P.G. Missionaries, had "a principal share." (6) The Bible in Tamil, tr. from the original tongues. (Bible Society, Madras, 1855.) (7) The New Testament, revised by a Committee of representatives of several Missionary Societies, including, for the S.P.G., the Revs. H. Bower, Dr. Caldwell, and T. Brotherton, the chief reviser being Mr. Bower. Begun in 1858 and completed in 1864, the old version known as that of Fabricius being adopted as the basis. For the help rendered by liberal grants of money and the entire services of Mr. Bower, the S.P.G. received the thanks of the Bible Society, and the (Lambeth) degree of D.D. was conferred on Mr. Bower. (8) The Bible, tr. out of the original tongues into Tamil, and with former trs. diligently compared and revised under the auspices of the Bible Society. (Madras, 1871.) (ii) The **PRAYER BOOK**: (1) The Prayer Book, with the Psalter pointed for singing. The Psalter was also issued in a separate form. (Vepery Mission, 1828.) (2) The Ordination Service, tr. by the Rev. V. D. Coombes. (Vepery? 1841.) (3) The 39 Arcticles, tr. by the Rev. A. C. Thompson. (Vepery? 1842.) (4) Revised edition of the Prayer Book by a Committee of Missionaries. (5) Revised version by a Committee of Missionaries. (iii) **HYMNS**: The Tamil Hymn Book, revised and re-arranged for Church of England use by Bishop Caldwell in conjunction with Bishop Sargent. (iv) **LYRA TAMILICA**, by the Rev. C. S. Kohlhoff. (S.P.C.K. 1872.) (v) **MISCELLANEOUS**: (1) Sermons for the use of Catechists, selected from the discourses of Missionaries of the time and from those of Fabricius. (Vepery, 1830–1.) (2) A Protestant Catechism, showing the principal errors of the Church of Rome. In 4 parts. Originally published in English by the Dublin Society for promoting English Protestant Schools in Ireland, and reprinted by S.P.C.K. Tr. into Tamil by the Rev. Dr. Rottler and Rev. J. P. Irion. (Vepery, 1830.) (3) Walter's Church History, tr. by the Revs. Dr. Rottler and J. P. Irion. (Vepery, 1830–1.) By the Rev. A. F. Caemmerer:—(4) A Brief Analysis of the New Testament History (according to the chronological arrangement of Professor Michaelis) (1854); (5) Historical and Geographical Index of the Names and Places mentioned in the Old Testament (1853); (6) Analysis of the New Testament (1854); (7) Exposition of the Collects and Gospel Lessons, 2 vols. (1854); (8) Paley's Horae Paulinae (1855); (9) Nicholl's Sunday Exercises (1855); (10) Harmony of the Gospels (about 1855); (11) Titles and Characters of Our Blessed Lord (about 1855); (12) Bogatsky's Golden Treasury (1855); (13) Exposition of the Book of Psalms (1857); (14) Eighty-six Sketches, with Skeletons of Sermons (1857). (15) Bishop Portens' Evidences, tr. by the Rev. V. D. Coombes. (Vepery, about 1842.) (16) Marsh on the Collects, tr. by the Rev. A. C. Thompson. (Vepery, about 1842.) (17) Bishop of Peterborough's Conversations on the Offices of the Church, tr. by the Rev. E. J. Jones. (Vepery, about 1842.) (18) Bishop Butler's Analogy; (19) Pearson's Exposition of the Creed (1872); (20) Four Series of Sermons by the Rev. Dr. Bower. (S.P.C.K., Vepery.) (21) New Testament Commentary, revised by the Rev. Dr. Bower. (S.P.C.K. 1886–8.) (22) Notes on the Catechism, by the Rev. W. Relton (S.P.C.K., 1888). (23) The One Thing Needful, tr. from the German by the Rev. Dr. Rottler. (Vepery Mission Press, 1832.) (24) The Superiority of Christianity to the Religions of India as regards the Promotion of Virtue, Education, and Civilization, and also with respect to Fitness for Universal Adoption. Tamil, with an English tr. By the Rev. Dr. Caldwell, 1860. (25) Companion to the Holy Communion, by Bishop Caldwell. (S.P.C.K. 1882.) (26) Four Pamphlets by Bishop Caldwell. (27) The Banner of the Cross, a Monthly Church Magazine, edited by the Ramnad Missionaries. (Ramnad.) (28) Seal of the Lord, by the Rev. Dr. Kennett. (S.P.C.K. 1884.) (29) Epitome of Church History during the First Three Centuries, by the Rev. C. E. Kennet. (S.P.C.K.) By the Rev. G. U. Pope, D.D.:—(30) A Treatise on the Person of Christ (S.P.C.K., Madras); (31) A Compendium of Religious Teaching, for Schools and Christian Families (Tanjore Mission Depository); (32) The Folly of Demon Worship; (33) A First Catechism of Tamil Grammar for Schools (S. India Christian Book Society, Madras); (34) A Second Catechism of do.; (35) A Third or Complete Grammar of the Tamil

Language in both its dialects, with the Native Authorities; (36) A Handbook of the Tamil Language; (37) A Tamil Prose Reading Book; (34 to 37, American Mission Press, Madras); (38) A Tamil Poetical Anthology, with Grammatical Notes and Vocabulary (Hunt, Madras, 1859); (39) Morris's History of England (School Book Society, Madras). (40) Alphabet Lessons, and (41) Reading Books, English and Tamil, consisting of Selections from the Old Testament. [*See* Scriptures (i).] (S.P.G. Vepery, 1829-30.) (42) Two First Reading Books, tr. by the Rev. Dr. Bower. (? Vediarpuram, 1857.) (43) English and Tamil Reader, comp. by the Rev. A. Johnson, 1858. (44) First Tamil English Reading Book, by J. G. Seymer, M.A., for the S.P.G. (Vepery, 1850.) (45) Manual of the Elements of Chemistry, tr. by the Rev. Dr. Bower. (? Vediarpuram, 1857.) (46) A Dictionary of the Tamil and English Languages, by the Rev. Dr. Rottler. Part I. 1834; Part II. 1836-7, revised by the Revs. A. F. Caemmerer and W. Taylor; Part III. 1839, and Part IV. 1841, revised by the Rev. W. Taylor and T. V. Moodelly. (Vepery, Madras.) (47) Vocabulary. [*See* No. V., p. 806, under Burmese.] (48) A Grammar of the Tamil Language, comp. by R. F. Const; Joseph Beschi, Jesuit Missionary; tr. by C. H. Horst. (S.P.G. Vepery, 1831.) By the Rev. A. Vethecan:—(translations) (49) The Faithful Promise, (50) The Mind of Jesus, (51) The Words of Jesus (Travancore, 1857-9), (52) Simple Prayers for Communicants, (53) A Catechism for the Children of the Church on Confirmation, (54) A First Book of Prayers (Batticaloa, 1883-6); (compilations) (55) A Commentary to the Epistle to the Romans, (56) do. to the Canticles (Christian V. Education Society, 1870-1), (57) A Catechism of Tamil Grammar (1850); (prosaic compositions) (58) "Choose the Best" (Travancore, 1863); (59) "Rev. N. Devadasan" (1867); (poetical compositions published in India by the Rev. A. Vethecan); (59) 120 Scripture Aphorisms (1851), (61) Forty Pieces of Christian Morality (1851), (61) The Miracles &c. of Christ Versified (1852), (62) The Parables of Christ Versified (1871), (63) Proverbs of Solomon in distichs (1872), (64) The Man of Experience (Ecclesiastes in Tamil Poetry, (1873), (65) The Song of Songs (1874), (66) Ceylon under the English (attention is drawn to the characteristics of Christianity) (1874), (67) The Little Sister (in which the follies of heathenism are exposed) (1865), (68) A Compendium of Paradise Lost (1863), (69) "Paradise Regained," in Tamil Poetry. (70) "Chandrodhayam, a Brief History of the Christian Church during the First Four Centuries," by Rev. A. Westcott and Rev. S. Y. Abraham.

TELUGU.—(i) **THE PRAYER BOOK** and part of **THE BIBLE**, tr. by Rev. W. Howell (1842). (ii) **BIBLE HISTORY LESSONS** (Old Testament), by the Rev. J. Clay. (S.P.C.K., Madras, 1862.) (ii*a*) An **ELEMENTARY CATECHISM**, by the Rev. J. Clay. (Pub. privately before 1862.) (iii) Compendium of **PEARSON ON THE CREED**, by the Rev. J. Clay. (S.P.C.K. 1883.) (iv) **MANUAL OF PRAYERS**, comp. with a view to private use, by the Rev. R. D. Shepherd. (S.P.C.K. 1883.)

URDU (or HINDUSTANI).—(i) **SCRIPTURES**: The Lessons from the Apocrypha, tr. by the Rev. G. Ledgard. (Roman characters.) (Byculla, 1886.) (ii) The **PRAYER BOOK**: (1) A translation made by the Rev. W. Smith (not S.P.G.) was published at Bishop's College, Calcutta. In the revision of this the Rev. S. Slater assisted. (iii) The **PSALTER** (Rev. Dr. Kay's version), tr. by the Rev. S. Slater. (Bishop's College, Calcutta, 1861.) (iv) **LORD BACON'S CONFESSION OF FAITH** and other Useful Treatises, tr. by Professor Alt. (Calcutta, 1822.) (v) (*a*) "Munyat-ul-Uman" (A Desire of All Nations), a treatise on the Divinity of Christ, addressed to the Mahommedans, by the Rev. S. Slater. (Bishop's College, Calcutta, 1854.) (*b*) Sarchashma-i-Muhabbat (the Fountain of Love), addressed to Mahommedans, by the Rev. S. Slater. (Bishop's College, Calcutta, 1860 and 1861.) (vi) **SACRED POETRY**, by Catechist T. Ali. (Calcutta, previous to 1868.) (vii) By the Rev. Tara Chand:—(*a*) Khat ba nam Diognetus-Ke, a translation from the original Greek of "The Epistle to Diognetus." (S.P.C.K., Calcutta, 1860, and Agra, 1875.) (*b*) Mawaiz-i-Ugba, a monthly religious periodical, issued with the hope of preaching the Gospel to the middle and higher classes. (Delhi, 1867-9.) (*c*) Risalah Delhi Society, a monthly periodical of the Delhi Literary Society. (Delhi, 1872-5.) (*d*) Miftáh-ul-Imán: a Manual of the Christian Faith, comp. from Bishop Wilson's "Knowledge and Practice of Christianity." (S.P.C.K. Agra, 1875.) (*e*) Taz Kirat-

ul-Mominin: Neander's "Memorials of Christian Life." Part I. (Ludhiana, P.R.B.S., 1878.) Part II. (Ludhiana, P.R.B.S. 1882.) (*f*) Ainu'l Hayát: Bishop Bickersteth of Exeter's "The Spirit of Life." (S.P.C.K. 1883.) (*g*) Tuhfat-umnisa: "The Women of Christendom," by the author of "Chronicles of the Schönberg-Cotta Family." (S.P.C.K. Ludhiana, 1885.) (*h*) The Necessity of Revelation, and (*i*) The Corruption of Human Nature: Lectures. (Umritsur, 1887.) (viii) The S.P.C.K. Commentary on the Prayer Book, tr. by the Rev. G. Ledgard (Persian characters). (Bombay, 1891.) (ix) Usúl-ud-Din: The Principles of the Christian Religion. A Catechism for children based on the Church Catechism, tr. by the Rev. S. B. Burrel, from the Rev. H. Crossman's "Introduction to the Knowledge of the Christian Religion." (S.P.C.K. 1873.) (Part II. in MS.)

(6) *EUROPE.*

DUTCH ("LOW DUTCH").—(i) The **PRAYER BOOK**: (*a*) An ed. of 750 copies of the Liturgy in English and "Low Dutch" was provided by the Society for the Dutch in New York City and Province in 1709–10. Its preparation was entrusted to Mr. Vandereyken, Reader of the Royal Dutch Chapel at St. James's; and the printing appears to have been done in Holland by Crellius. On July 20, 1711, the destruction of Socinianized Prayer Books in English and Dutch at Lambeth Palace was ordered, but through some misunderstanding the order was not carried out until February 1716, when they were burnt to ashes in the kitchen of the Palace. (*b*) Another ed. was prepared in 1713–14 with the assistance of Messrs. Nucella and Coughlan. [*See* Jo., December 2, 1709, April 28, 1710, December 4, 1713, and February 3 and 17, 1716; and Select Committee, May 3, and July 19, 1712, June 15, November 30, and December 14, 1713.] (ii) **SCHOOL BOOKS**: Elementary books in the Dutch language, comp. by the Rev. W. Wright of the Cape of Good Hope, for use of the National Schools under his charge in 1822.

FRENCH.—**BIBLES** and **PRAYER BOOKS** in French were formerly sent in large quantities to America by the Society to supply the French settlers in New York, New Rochelle, Carolina, and Halifax. During the first twenty years of the Society a French ed. of its **ANNUAL REPORT** was frequently issued, and from 1852 to 1890 a French tr. of its **QUARTERLY PAPER** has been regularly published.

GERMAN (sometimes called "High Dutch" in connection with the following).—The **PRAYER BOOK**, tr. under the direction of a Select Committee of the Society, by the Rev. J. J. Caesar, Chaplain to the King of Prussia, and the Bishop of London (1715), the latter undertaking the cost of printing as a benefaction to the Society. This ed. of 1,500 copies was for the Palatines in the Province of New York, whom the Society had taken under its care. Copies were sent also to the Germans in Virginia (1720) and Nova Scotia (1751), and a reprint was made in 1770 for the congregation at Lunenburg, Nova Scotia, and some disbanded soldiers at Montreal were supplied in 1788.

SPANISH.—**NEW TESTAMENT**, tr. on his own account by S. Vandereyken, Clerk and Reader of the Dutch congregation at St. James's, 1708–9. The Society encouraged the venture by contributing £40 for 300 copies.

WELSH.—**QUARTERLY PAPERS** of the Society: A Welsh edition issued since 1852. (*See* next page.)

(3) HOME PUBLICATIONS.

The principal home publications of the Society have been:—

THE CHARTER—its first publication. At the opening meeting, June 27, 1701, the printing of 500 copies was ordered under the superintendence of Serjeant Hook and Mr. Comyns, who arranged it in paragraphs and added marginal notes. The cost was borne by the President, and the copies were distributed among the members in the following month. There have been many reprints, and copies are always in stock. [*See* p. 925.]

THE FORM OF DEPUTATION. [*See* p. 822.] Five hundred copies on parchment, June 1702.

ANNIVERSARY SERMONS, preached at the annual meetings of the Society, and printed as part of the Report each year from 1702 to 1853 (omitting 1708, 1843, and 1849), and occasionally since. [*See* list, pp. 833–4.]

ANNUAL REPORTS, 1704 to 1892, omitting the years 1707–9, for which there was no report beyond the information contained in the Anniversary Sermon. The form of the first Report (1704) was folio, four pages; of 1705 and succeeding years, quarto or octavo as at present. A regular list of Missionaries was added in 1717. The first Report has been reprinted, but copies of the other Reports up to 1860 are very scarce, and not now to be obtained. Sets more or less complete have however been supplied to several centres in America—New York (General Theological Seminary, &c.), Hartford, Halifax, &c.—and it is desirable that this should be more widely known. (Copies now printed annually, 23,000.)

COLLECTION OF THE SOCIETY'S PAPERS—consisting of the Charter, the Request, the Qualifications of Missionaries, Instructions for the Clergy and for Schoolmasters, Prayers for the use of the Charity Schools in America, List of Society's Members, The Missionaries' Library, Standing Orders relating to the Society, Committee, Members, and Officers (first edition in 1706, pp. 60, quarto; several reprints with additions).

JOURNAL OF THE TRAVELS AND MINISTRY OF THE REV. GEORGE KEITH IN NORTH AMERICA (1702–4). (92 pp. quarto, 1706.)

WHITE-KENNET CATALOGUE, 1713. [*See* p. 815.]

HISTORICAL ACCOUNT OF THE SOCIETY TO 1728. By the Rev. Dr. Humphreys, Secretary of the Society. (1729, pp. 356, octavo.)

OCCASIONAL AND QUARTERLY PAPERS and NEWS FROM THE MISSIONS. Up to 1833 the Annual Report was the only channel of communication between the Society and its subscribers. In that year the Society began to print at uncertain intervals the more important despatches which from time to time were sent home. In 1839 the regular issue of "Quarterly Papers" for free distribution was substituted. Down to 1876 the size was octavo, and quarto from thence to 1891, when "The Quarterly Missionary Leaf" was superseded by "News from the Missions," eight pages, also free and containing several illustrations—the previous "Quarterly Papers" had only one. A Welsh edition has been issued from 1852 to 1892, and a French edition from 1852 to 1890. (Quarterly issue 1892, 158,600 copies, including 1,000 Welsh.)

MISSIONS TO THE HEATHEN (45 Numbers, 1844–63).

THE CHURCH IN THE COLONIES (37 Numbers, 1843–60).

ANNALS OF COLONIAL DIOCESES (5 vols., Fredericton, New Zealand, Toronto, Quebec, Adelaide, 1847–52).

THE GOSPEL MISSIONARY. A monthly (illustrated) magazine, begun in 1852, and intended chiefly for children. (Price ½*d*. Demy 16mo., pp. 16, to 1870; fcp. 8vo, pp. 16, 1870–80; crown 4to, pp. 8, 1881–92; monthly issue in 1892, 23,250 copies.)

THE MONTHLY RECORD.—Commenced in 1852 by the Rev. J. W. Colenso, then and for some time "a zealous member of the Society." Intended for the more educated classes. (Demy 18mo, pp. 24, to end of 1855, then its place taken by the "Mission Field.")

THE MISSION FIELD (1856–1892). A monthly magazine, the successor of the "Monthly Record." The chief aim of this periodical is to secure a faithful record of the Society's work, of the acts of the Missionaries as told by themselves,* and for this it is and ever will be valued. Considering the many unattractive forms through which it has passed, the failure of the public to recognise its intrinsic merits was not to be wondered at. The change made in 1888, securing larger type, good illustrations, and other improvements, has been attended with more success than any former ventures. (40 pp. large roy. 8vo. Price 2*d*. Monthly issue in 1892, 14,625 copies.)

THIRD JUBILEE PUBLICATIONS, 1851–2. ("First Week of the Third Jubilee"—Account of Meeting at St. Martin's Hall; Letters of the American Bishops; Sermons by Bishops Doane and Henshaw (U.S.); Commemoration Verses, &c.)

PERSONAL RECOLLECTIONS OF BRITISH BURMA (1878–9). By Bishop Titcomb of Rangoon. (1880, pp. 103, 2*s*. 6*d*.)

* In approving of this plan (adopted in previous publications of the Society) of "circulating the unadorned accounts of the Missionaries themselves" the Bishop of Calcutta said in 1845: "These trustworthy and simple accounts, transport us, as it were, to the Acts of the Apostles and the Epistles of St. Paul."

FROM EAST TO WEST. By Bishop Strachan of Rangoon. (1882, pp. 252, 3*s.* 6*d.*)

JOURNALS OF THE MASHONALAND MISSION, 1888–92. By Bishop Knight-Bruce. (1892, 2*s.* 6*d.*)

MISCELLANEOUS.—Pamphlets and leaflets bearing on the work and claims of the Society, including Sermons, Speeches, Historical Sketches, Reward Books for Children, &c.; also Maps, Diagrams, and Slides for Magic Lanterns, designed to illustrate the Society's work. A catalogue may be had on application.

The following books also deserve notice as being published on behalf of the Society:—

PROPAGANDA. Being an Abstract of the Designs and Proceedings of the Society, with extracts from the Annual Sermons. By the Rev. Josiah Pratt. (Baldwin, Paternoster Row. 1819–20, pp. 202.)

"HISTORICAL NOTICES of the MISSIONS of the CHURCH of ENGLAND in the NORTH AMERICAN COLONIES previous to the Independence of the United States: chiefly from the MS. documents of the Society," by the Rev. Canon Hawkins, Secretary of the Society. One of the most important publications made on behalf of the Society. Much of it originally appeared in the "British Journal," from which it was reprinted, with additions, in a volume. (468 pp. 8vo. 1845. Fellowes, Ludgate Street. Out of print.)

"WORK IN THE COLONIES." (Griffith & Farran. 1865, pp. 374.)

For some years after 1852 information connected with the Society was frequently communicated to "The Ecclesiastical Gazette" and "The Colonial Church Chronicle," two independent publications.

(4) THE LIBRARY.

(*a*) THE MS. COLLECTION.

This mainly consists of Reports and Letters of the Society's Missionaries and foreign correspondents, and the Journals of the Society, dating from 1701. Missionaries of the present who sometimes think their communications slighted, would be consoled could they see the eagerness with which the writings of their predecessors of the 18th century are sought after by historians; and they may rest assured that, although it is not possible for the Society to publish all that they send, every one of their productions is read, noted, and preserved in a form easily accessible to those who come after, so that the archives of the Society will continue to be the richest chronicles of the Colonial and Missionary Churches. The MS. collection may be thus grouped:—

LETTERS AND REPORTS OF THE MISSIONARIES &c.—18*th Century*: **A** MSS., 26 vols. (Contemporary Copies); **B** MSS., 25 vols. (Originals), and several boxes of letters not yet bound. 19*th Century*: **C** MSS., 1801–50 (Originals), not yet bound; **D** MSS., Original Letters, 1851–92, 105 vols.; **E** MSS., Original Reports, 1856–92, 46 vols. Contemporary Copies: **H** MSS. 8 vols., Europe, 1833–91; **I** MSS. 57 vols., Asia, 1833–91; **J** MSS. 27 vols., Africa, 1836–91; **K** MSS. 37 vols., America, 1833–91; **L** MSS. 15 vols., West Indies, Central and South America, 1834–91; **M** MSS. 21 vols., Australasia, 1834–91.

JOURNALS OF PROCEEDINGS OF THE SOCIETY (55 volumes) and its Committees (47 vols. Standing Committee and 75 Miscellaneous), 1701–1892, with four Appendices (A, B, C, D) to the Journals.

COLONIAL LETTERS TO THE BISHOP OF LONDON.—Originals presented to the Society by Bishop Jackson, in 1869, and now bound in four volumes, 1803–28.

ACCOUNT BOOKS, 1701–1892.

(*b*) THE WHITE KENNET COLLECTION.

Dr. White Kennet, Dean (and afterwards Bishop) of Peterborough, offered to the Society in Feb. 1713 a collection of about 300 tracts relating to America, and in April he laid before the Society a Catalogue of Books, chiefly on the subject of America, which he designed to give to the Society "for the perpetual use and service of the Corporation." Two hundred and fifty copies of the catalogue were printed under the title "*Bibliothecæ Americanæ Primordia*: an Attempt towards laying the Foundation of an American Library, in several Books, Papers, and writings, humbly given to the Society for the Propagation of the Gospel in Foreign Parts. For the perpetual use and benefit of their Members, their Missionaries,

their Friends, Correspondents, and others concerned in the good design of planting and promoting Christianity, within Her Majesty's Colonies and Plantations in the West Indies. By a Member of the Society. 4to. 1713." This library was supplemented by gifts of books from Dr. Hans Sloane and other friends, and it was anticipated that such a collection of books would be made as would be useful not only to the Society's members and Missionaries, but to which, upon emergencies, might recur the officers of Government and the State. The necessity for some prominent and permanent record of the Society's possessions is marked in this case. The library was duly cared for at first, added to, and improved. But as time went on and officials changed, its history became forgotten; and (to reverse the order of the proverb) "out of mind" led to the books being thrust "out of sight," and many have passed beyond recovery. The remnant, now carefully guarded, consists of about 300 volumes, chiefly historical, theological, and polemical works. Yet though diminished, the Library is looked upon with wistful eyes by American collectors. [*References* ("(*b*) The White Kennet Collection").—Jo., Feb. 13, April 17, 1713; Nov. 19, 1714; Jan. 14, Feb. 18, 1715; Sept. 16, 1716.]

(*c*) The General Collection of Printed Works.

This comprises copies of the Society's publications [*see* p. 813-5], works on Missions generally, Biographies, Translations, Geographical, Ethnological, and other works, in all about 2,500 volumes. Of these 350 volumes are made up of Journals of Proceedings of Provincial and Diocesan Conventions, Synods, Church Societies, Committees, &c.; Charges, Diocesan Records, &c., forming a rare store of information on Church organisation and progress in the Colonies, &c.

CHAPTER XCVII.

MEDICAL MISSIONS.

Although the Society has seldom employed agents for Medical work exclusively, it was the first (non-Roman) Medical Missionary Society, and among the earliest if not the earliest to maintain Missionaries possessing medical diplomas [1]. In accordance with the terms of the bequest of General Codrington of Barbados superintendence of "the sick and maimed *Negroes* and *Servants*" on the Codrington Estates was begun in 1712 by the Rev. J. Holt, and medical training still forms a part of the college course [2]. For forty years past there has never been a time when there has not been on its list at least one Missionary holding a medical diploma—*e.g.*, Dr. McDougall in Borneo, Dr. Callaway in South Africa, and Dr. Strachan in India, whose labours among the natives in those parts are widely known and valued. The students at St. Augustine's College all receive medical training in the Canterbury Hospital as part of their college course, and since 1875 the Society has supplemented this training by securing for those students who have been accepted for work in India the advantage of residence in London, and daily work and instruction under the medical staff of King's College or St. George's Hospitals [3].

Thus in the ranks of the Society's Missionaries in all parts of the world there are men more or less qualified to heal the sick or alleviate their sufferings. Occasionally the colonists have been ministered to by them, in the absence of a regular doctor, but the medical work of the Missionaries lies chiefly among the natives of India, Borneo, Africa, Madagascar, British Columbia, and British

Guiana. In most of these countries there are in connection with the Society's Missions dispensaries and hospitals where many patients receive treatment.

The dispensaries in South India are for the most part in charge of "medical evangelists"—that is, native Christian laymen who have received a medical education at the Society's expense, and whose duty is, whilst administering to people's bodily ailments, to endeavour to do good to their souls [4]. This branch of work has been greatly extended in consequence of the success of the Medical Mission established by the Rev. Dr. Strachan at Nazareth. Originally attached to the Ramnad district, Dr. Strachan exhibited there so much medical talent that it was thought advisable to set him apart for the special work of commencing a Medical Mission. After studying at the Medical School in Madras and then at Edinburgh, where he gained high honours, Dr. Strachan entered on his labours as a Medical Missionary at Nazareth in 1870. The results surpassed the most sanguine expectations. By 1872 the number of patients treated in one year had risen to 40,000—many people having come from 40 to 80 miles. Almost every caste and every grade of society are represented among the sick.

No one, said Dr. Strachan in 1872, can live amongst the natives of South India without being appalled by the amount of physical suffering they endure for want of proper medical aid. The remedies of the heathen native doctors are often worse than the diseases they attempt to cure [5]. The *daily round* at Nazareth was thus described by him in that year:—

"Every day in the week, except Sundays, about 150 patients assemble at the Dispensary. It is a picturesque and interesting group. Mahommedans, Christians, Brahmins, Vellalers, Chanars, Rheddies, Naiks, Pariahs, Pallens, &c., are all sitting together, suffering from disease common to all, and thus bearing witness (notwithstanding caste distinctions) to a common humanity. Tickets are given as they arrive, and in that order the patients are seen. The day's work commences with two short religious services, one for the men and one for the women. In this it is usual to read and briefly expound one of our Lord's parables or miracles, and then to pray for God's blessing upon the sick in soul and body, and upon the means being used for their recovery. Thus day by day the gentle dew of God's Holy Word has been distilled into hearts softened, and, in some sense, prepared for its reception, by affliction. Day by day the Brahmin and the Pariah have alike heard words whereby they may be saved, have been taught the most exalted code of morality, and exhorted to go forth and put its precepts into practice in their houses and in the world at large. Day by day strains, as from the spirit-world, have fallen upon some about whom the shades of death have begun to gather, telling of the glories of another world, and how those glories may be won. I usually begin to prescribe about half past six o'clock, and keep it up continuously until eleven o'clock. This is a severe and exhausting strain upon the mental powers. I take as much pains with a Pallen as I do with a Brahmin or even a European. There have been 200 in-patients during the year. These all diet themselves, and are, for the most part, people who have either met with an accident or upon whom I have operated, and who therefore require watching and nursing. . . . Some of the ignorant natives in these parts think that a God has descended amongst them. May God give me grace to show the loving, gentle, sympathising character of our blessed Lord and Saviour Jesus Christ!" [5*a*].

Since Dr. Strachan's departure the good work at Nazareth has been successfully maintained under the superintendence of the Rev. A. Margoschis. The daily average attendance in the dispensary exceeds 100 [6].

Great as is the need of medical men for India it is exceeded by the need of medical *women*. For though the greater proportion of *Hindu* females are not precluded by social customs from attending the public dispensaries and hospitals, it is otherwise with the Mahommedan and with the high-class Hindu women, "*the vast majority*" of whom "*would rather die than be seen by an English doctor.*" Incessant pain, unrelieved by medical aid, has proved to be a strong incentive to suicide among the native women in India, and it is known that many poor creatures have deliberately chosen to die rather than be seen by a man,* and that numbers

* At one time Dr. Strachan was frequently asked to visit Mahommedan ladies in sickness. When he did so, "I found" (said he) "my patient placed behind a 'purda' or curtain. She and the women-folk were on the inner side, and I and the men-folk on the outer side of the curtain. On asking to feel her pulse, the hand was thrust through a slit in the curtain. If the tongue had to be inspected, it was slipped through a smaller slit higher up. I might diagnose a fracture of the leg or a tumour in the neck by these means if I could" [6*a*].

have been poisoned off by wearied-out relatives [7]. The dispensary of a medical woman in India "is like an idol's shrine: with such amazed and adoring thankfulness do they receive her help"—was the description given by the late Mrs. Winter, whose labours at Delhi for nearly a quarter of a century have been noticed on pp. 617–19 [8].

Of recent years the S.P.C.K. has made large grants for the establishment of Medical Missions in India and other parts, and by means of the aid derived from this new source the Medical work in the S.P.G. Missions in South India and in Madagascar is being largely developed.

Hospitals for the natives were established in the Society's Missions at Antananarivo and Tamatave, Madagascar, by Miss Gregory in 1876. That at Tamatave was called into existence by an epidemic of small-pox, during which the natives had fallen back upon their barbarous custom of driving the sick into the bush to die like animals. Nothing was done for their relief until the hospital was opened, and never before had the native population of that part of Madagascar witnessed such care bestowed upon the sick [9]. Speaking generally, the result of the Medical work in the Society's Missions has been most satisfactory, proving conclusively that the attachment of a Medical auxiliary to a Mission greatly strengthens the hand of the Missionary and increases his influence for good, bringing him as it does into kindly relationship with numbers of the heathen who but for this would have held aloof [10].

References (Chapter XCVII.)—[1] M.F. 1883, p. 5. [2] Pp. 197, 199, and 783 of this book; M.F. 1863, pp. 133–6. [3] M.F. 1878, p. 193; M.F. 1883, p. 415. [4] R. 1875, pp. 24–5; R. 1876, p. 22; M.F. 1876, pp. 13, 39, 40, 296. [5] R. 1870, p. 94; R. 1872, p. 73; R. 1880, p. 41; R. 1883, p. 55; M.F. 1881, p. 393; M.F. 1883, pp. 13, 14, 59, 60. [5*a*] R. 1872, p. 74. [6] M.F. 1883, pp. 59, 60. [6*a*] Do., pp. 49, 50. [7] M.F. 1883, pp. 49, 50. [8] M.F. 1878, p. 373. [9] R. 1876, p. 71; M.F. 1877, pp. 293–4, 479. [10] *See also* M.F. 1856, pp. 199, 200; 1863, pp. 9, 11, 118; 1868, pp. 218–19; 1874, pp. 7, 8, 266–7; 1875, p. 259; 1877, pp. 277, 279; 1880, pp. 79, 80, 173–6, 384–6; 1883, pp. 42–3, 263; 1884, pp. 134–5; 1885, pp. 144–5; and R. 1844, pp. 100-1; C.D.C. Report, 1876, pp. 19, 20; R. 1880, pp. 41, 59, 60.

CHAPTER XCVIII.

EMIGRANTS AND EMIGRATION.

"If the American Church suffered so much from the neglect and apathy of her mother in the eighteenth century, she has suffered not a little from her lack of forethought during the last half century,—the period which measures the unparalleled emigration from her shores to those of America. Alas! what spiritual wastage here, what untold thousands have come to us ignorant of the fact that they could have the same privileges in the land of their adoption as those which they had left behind! What thousands have defiled along our highways and byways without bringing with them a line of guidance and instruction as to their religious duty in their new home! And as a consequence, multitudes which no man can number have been swallowed up amid the sects and *isms* and unbelief of that new-grown but gigantic life of America. It is not too much to say that the losses in this way have been nearly equal to all the gains of our missionary work."

Such was the statement of the Bishop of Long Island at a meeting of the Society in London in 1878 [1]. Similar results have been experienced in the Colonies. The Society has however done what it could to atone for the deficiencies of others. By the instructions drawn up in 1706 its Missionaries are required on their passage from this country (whether they be chaplains or only passengers), to hold service daily, and throughout the voyage to "instruct, exhort, admonish, and reprove as they have occasion and opportunity" [p. 838]. The great

emigration movement which began in 1847 called for special measures, but until the intervention of the Society the position of the mass of the emigrants was deplorable. Inexperienced and friendless, they fell a ready prey to the sharpers who awaited their arrival at the ports of embarkation. Scarcely any provision was made for their bodily comfort on the voyage—none for their spiritual consolation [2].

The famine which proved so fatal to Ireland during the winter of 1846-7 forced out of the country thousands of its poorest inhabitants. So grossly was their transfer mismanaged that to many it proved a voyage of death, and multitudes landed in Canada only to spread disease throughout its chief towns [3]. There and at home also the Society was foremost in endeavouring to mitigate the evils attending the prevailing system of emigration. [*See* p. 150.] Already it had sought to secure a welcome for the emigrants by supplying the clergy of their old parishes with forms of letters commendatory [4]; and in 1849 it opened its "Emigrants' Spiritual Aid Fund." By means of this fund chaplains were stationed at seaports at home and abroad where emigrants were collected, depôts were opened at Deptford and Plymouth for affording industrial instruction, and chaplains and schoolmasters were provided for the emigrants on the voyage [5]. Assistance was also given in the erection of a Free Hospital, with a chapel, in New York, for the benefit of Church emigrants landing there [6]. The special duties of the chaplains at home were to receive the emigrants, protect them and minister to their wants until their departure.

At some of the seaports this work was undertaken by the regular Clergy as part of their parochial duty, and thus it became possible to leave to them provision for all centres except London and Liverpool [7]. The Society continued to help in the Thames work until 1882 by contributing to the St. Andrew's Waterside Mission, Gravesend, which as well as the S.P.C.K. has rendered great assistance in the cause [8]. It was at Liverpool, where the majority of the emigrants embark, that the aid of the Society proved most useful. When in 1849 the Rev. J. Welsh, the Society's chaplain, entered on work there and found nearly 2,000 people huddled together at one time in dens, then termed lodging-houses, his heart sank within him, and he was tempted to give up the idea of being of any service to them, temporally or spiritually.

Encouraged however by the welcome the poor people gave him in coming amongst them, he persevered; and one ray of hope after another began to dawn upon his efforts. The Government emigration officer and the authorities of the town soon began to take an interest in the work, and were ready at all times to hear and redress the constant grievances which were laid before them. Stringent regulations were after a little time laid down for the internal management of the lodging-houses, and a check was put to the trade of fleecing the emigrant. On board ship at this time a worse state of things prevailed. In the "'tween-decks" and steerage of an emigrant ship might be seen, by the dim light from the hatchways, men and women, old and young, berthed promiscuously. Their food was given out to them uncooked. Those who were strong pushed their way to the galley, and by a small bribe had their saucepans placed on the fire; while the young, the timid, and the aged were often obliged to consume their provisions raw. Such was the state of things in Liverpool in 1849. But this was not the only port where these barbarous scenes were being enacted. Remonstrances came from nearly all the other large ports, until ultimately a Bill was brought into the House of Commons to meet those crying evils. In 1852 the new Passenger Act came into force; and since that time a change for the better in the condition of the emigrant, on shore and in ship, has been the result.

The chaplains of the Society were the first to call the attention of the proper authorities, and, through them, that of the Legislature, to the grievances of the poor emigrant.

To this agency of the Society therefore is due, in a great measure, the happy change in the lot of our poor friends and neighbours, who in all time to come may be obliged to emigrate from the United Kingdom to our distant colonial possessions.

Under the former condition of things, it will at once be perceived how comparatively ineffectual were the spiritual labours of a chaplain to emigrants; but when the abuses were for the most part removed, a field wherein to labour for

God lay open to him, certainly among the richest and most encouraging on the face of the earth. Mr. Welsh's work on shore was of a varied character—sometimes visiting his scattered flock in the lodging-houses all over the north-west end of Liverpool; at other times exercising his pastoral care over the Government emigrants at the Birkenhead Depôt, where his arrival was eagerly awaited, and daily service was joined in by hundreds. Under such circumstances—or again on the deck of a ship, with the deep water beneath and the open vault of heaven overhead—with a congregation of homeless ones, the services of the Church come home to the heart with a fervour never perhaps before experienced.

Not unfrequently, at the close of the second lesson, an infant emigrant—born on the bosom of the Mersey—was presented for Holy Baptism; nor was it unusual after the sermon to have the celebration of the Holy Communion with a hundred communicants [9].

During an outbreak of cholera on board the *Dirigo* in 1854 Mr. Welsh, by his prompt action in erecting an hospital at Birkenhead, was instrumental in saving many lives. After fifteen years' service he had to resign in weakened health [10]. The Society continued to support successive emigrant chaplains at Liverpool (Rev. J. Lawrence, 1867–77, and Rev. J. Bridger, 1877–81, both of whom accompanied emigrants to America) until its aid in this form was no longer required. In 1871 the Society made a fresh effort to arouse the interest of the Clergy at home by collecting and publishing general information for emigrants obtained from its Missionaries in Canada, who signified their willingness to welcome and assist any persons coming from Great Britain with letters from their parochial clergymen [11]. From this time interest continued to grow, the subject received attention from the Lambeth Conference of 1878, and in 1881 the Society had the satisfaction of seeing a comprehensive scheme, which it had initiated, taken up and carried forward by the S.P.C.K., by which Society hand-books for emigrants are now issued and chaplains assisted at the chief ports at home, in the Colonies, and the United States [12]. But the perfecting of the good work begun needs the constant co-operation of the home Clergy, who, whenever they have parishioners or friends emigrating, should not fail to give them a letter of introduction to the Clergy abroad.

The total number of emigrants (including British subjects and foreigners) who left the United Kingdom in the seventy-one years **1815–85**, was 11,016,254, thus distributed:—United States, 7,248,250; British North America, 1,825,557; Australasia, 1,526,852; other places, 415,595. Prior to 1853 the nationalities were not distinguished, but of the 7,549,686 emigrants who left during the thirty-three years **1853–85**, 5,855,740 were of British and Irish origin, their destination being: United States, 3,868,141; British North America, 591,204; Australasia, 1,150,917; other places, 245,478. Average annual number of emigrants from the United Kingdom (British subjects and foreigners):—For the thirty-eight years **1815–52**, 91,225; for the eight years **1853–60**, 197,809; for the ten years **1861–70**, 196,757; for the ten years **1871–80**, 222,839; for the ten years **1881–90**, 355,565. The grand total for the 77 years, **1815–91**, was 13,132,231. The number for **1891** was 334,543: of these, 252,016 went to the United States, 33,752 to British North America, 19,957 to Australasia, 10,686 to the Cape of Good Hope and Natal, 18,132 to other places, and 137,881 were English, 22,190 Scotch, 58,436 Irish, 112,275 foreigners, and 3,761 not specified. The number of natives of the United Kingdom residing in foreign countries (according to the latest published return) was 2,881,167, including 2,772,169 in the United States, 16,536 in Central and South America and the West Indies, 79,408 on the Continent of Europe, and 5,513 in North Africa.

References (Emigrants &c.)—[1] M.F. 1878, p. 414. [2, 3] R. 1848, p. 54–5; Q.P., Aug. 1869, pp. 2, 3. [4] R. 1844, p. 112. [5] R. 1849, pp. 23–4, 221–4; R. 1850, pp. 27–8; R. 1852, p. 122. [6] P. 83 of this book. [7] Q.P., Oct. 1869, p. 2. [8] Applications Committee Report, 1882, p. 18. [9] Q.P., Aug. 1869, pp. 2–4, R. 1849, p. 25; R. 1855, pp. 145–6; R. 1860, p. 181. [10] R. 1854, p. 116; Q.P., Aug. 1869, p. 4. [11] R. 1871, p. 8; M.F. 1871, pp. 213, 291, 330. [12] R. 1881, pp. 110–12.

CHAPTER XCIX.

INTERCESSION FOR MISSIONS.

THE preacher of the Society's Anniversary Sermon in 1709, Sir William Dawes, Bishop of Chester, appears to have been the first to give public expression to the need of something beyond the provision made in the services of the Church of England for uniting the prayers of the faithful for the extension of Christ's kingdom throughout the world:—

"For the more effectual securing the Alms and Prayers of all good Christians towards the carrying on of this great Work, give me leave" (said he) "humbly to propose a few Things to you by Way of Question: . . . As whether it would not be proper to recommend it to our Governours (especially since they have been already pleas'd to countenance and authorize this Work) to set apart a Day once in the Year by publick Fasting and Prayer to implore God's Blessing upon it? And, to make this as easy to all Persons as may be, whether *Good-Friday*, which is already appointed to be publickly kept Holy, with Fasting and Prayer, in Commemoration of the Son of God's dying for the Redemption of all Mankind, *Gentiles* as well as *Jews*—might not be a proper Day, for this Purpose? Especially considering that our Church itself has led us to this Thought, by making one of its Collects, for that Day, a Prayer for the conversion of all *Jews*, *Turks*, *Infidels* and *Hereticks*: And whether one or two Collects more added, of the same kind, would not sufficiently accommodate the Service of that Day to this use? And farther, whether if a publick Collection were to be made, in all churches, especially in the churches of these two great cities (*London* and *Westminster*), on that Day, for the promoting of this Work, it would not be both a very proper and very great Help and Encouragement to it?" [1].

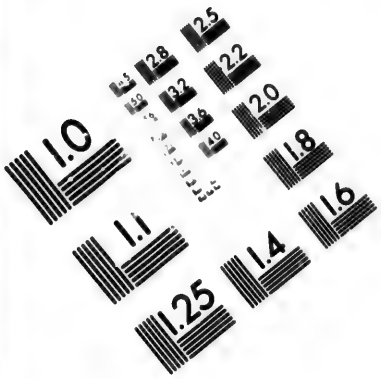
The Bishop's suggestion of a public collection was carried out in 1711, but on another day than Good Friday. [*See* pp. 823–4.] It is probable that special prayer for the conversion of the heathen formed a part of the service on this and successive occasions, and these public collections without doubt enabled the Society to make known the ways of God upon earth and His saving health among nations beyond what it could otherwise have done. United Prayer for Missions did not however obtain full recognition in the Anglican Communion until the Society, on April 19, 1872, resolved to request the Archbishop of Canterbury to approve of the appointment of a day (December 20) for Intercessory Prayer in behalf of Missions [2]. The result has been an Annual Day of Intercession which has been generally observed throughout the Anglican Communion, the times selected being respectively:—

I. 1872, *December* 20; II. 1873, *December* 3; III. 1874, *St. Andrew's Day*; IV. 1875–6–7–8, *St. Andrew's Day or any of the following seven days*; V. 1879 to 1884, *Rogation Tuesday or any of the seven following days*; VI. 1885 to the present time, "*Any day either in the week next before Advent or in the first week of Advent, with preference for the Eve of St. Andrew's Day.*"

For the first three years the Archbishop of Canterbury, with, in 1874, the Archbishop of York, took the initiative in recommending a particular day, I., II., III. In 1875 the Convocation of the Province of Canterbury approved the design and recommended IV.; V. was fixed by the Lambeth Conference of 1878 as the time for a Day of Intercession specially for the unity of Christendom and for Missions; and VI. was agreed on by the Convocations of Canterbury and York in 1884, with the Concurrence of the American and Colonial Churches.

In 1883 a system of Periodical Intercession for Missions was organised in connection with the Society's Parochial Associations, not in supersession of, but as supplementary to the General Day of Intercession [3].

References (Intercession).—[1] Anniversary Sermon, 1709, pp. 19, 20. [2] Jo. April 19, 1872; M.F. 1872, pp. 253–6. [3] Standing Committee Minutes, V. 41 pp. 154–7, 203, 239.



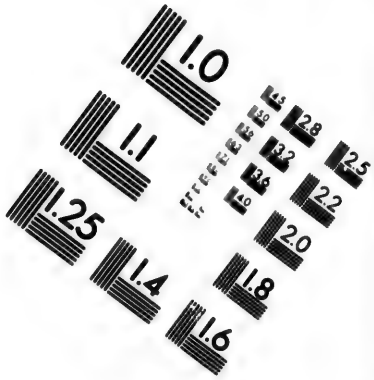
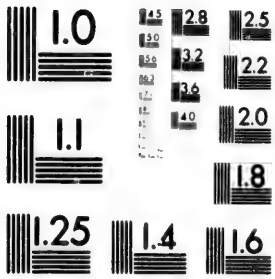
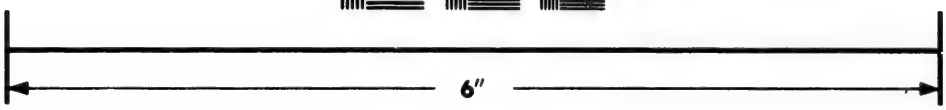
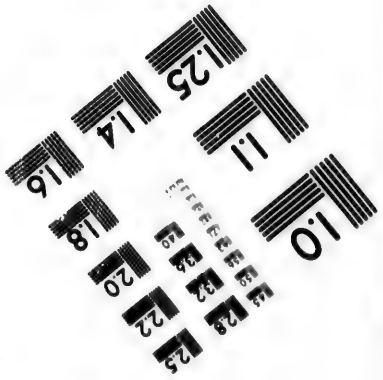


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CHAPTER C.

THE SOCIETY'S FUNDS.

"Whereas there hath been expended for the obtaining and passing a Charter whereby his Majesty hath been graciously pleased to Incorporate a Society for the Propagation of the Gospell in Foreign Parts, the summe of one hundred fifty-nine pounds nine shillings and six pence, and further charges must necessarily ensue in the settlement of the said Corporation, vizt. a Seal, a strong Box &c. We whose names are underwritten have thought fitt to contribute the several summs of money to our respective names adjoyned to be paid into our Treasurers in order to discharge the said expences."

"Then several of the members paid or subscrib'd the following sums pursuant to the Design of the above mention'd subscription, viz.:—

His Grace the L^{d} A.BP. of Canterbury	£21	10	0
The Lord Bishop of Chichester	5	0	0
The Archdeacon of London ...	5	7	6
Sir George Wheeler	5	0	0
Dr. Godolphin	5	7	6
Dr. Evans, Auditor	8	4	6
Dr. Willis	2	8	0
Dr. Linford	£2	0	0
Mr. Serjt. Hook ...	2	8	0
Mr. Trimer	2	8	0
Mr. Melmouth, Treasurer	1	1	6
Mr. Chamberlayne, Sec.	1	1	6
	£56	1	6"[1]

To this, the first list of subscribers, bearing date July 10, 1701, should be added the names of those officers concerned in passing the Charter by whose remission of fees the cost had been reduced: Mr. Povey (£4), Mr. Attorney-General (£10. 15*s.*), and Mr. Gantlett (£2. 10*s.*) [2]. The expense of printing an edition of the Charter had previously been borne by the President [3]; and on October 17, 1701, the Society began to consider of methods of raising "a fund for promoting the Gospel in Forrein parts" and drew up this form of subscription :—

"Whereas his Majesty hath beene graciously pleased by Letters Patent . . . to Incorporate a Society for the Propagation of the Gospel in Foreign Parts. We whose names are hereunder written being zealously disposed to promote so good a work do hereby promise to pay into the hands of the Treasurer or Treasurers of the s^{d} Society for the time being or of such other person or persons as shall be deputed by the said Society the severall sums of money and the several annuall payments by us respectively subscribed for the uses and Purposes in the said Letters Patent expressed, the said annuall summs to be paid by four equall quarterly payments, vizt. att Christmas, Lady Day, Midsummer, and Michaelmas. The first payments to be made by each of us respectively at such of the said times of payment as shall next and immediately happen after the time of our respective subscribing Provided nevertheless that any person or persons hereunto subscribing shall and may at any time hereafter have liberty to withdraw his or their subscription or subscriptions upon notice thereof given at any meeting of the said Society" [4]. The list was headed by: The Archbishop of Canterbury, £50; the Bishop of London, £25; Serjt. Hook, £10; the Archdeacon of Colchester, £53. 15*s.*; the Archdeacon of London, £20; Dr. Gee, £4; Dr. Lynford, £5; Dr. Gascarth, £3; Dr. Evans, £5; Dr. Littell, £3; Mr. Charles Torriano, £4; Rev. John Thomas, Vicar of New Romney, £2.—£184. 15*s.* [4*a*].

Copies of this Subscription Roll were (November 21, 1701) taken by the Bishop of Ely, the Dean of Chichester, the Archdeacon of London, Dr. Gee, Mr. Vernon, and Mr. Trymmer [5], and in the next year (June 26), "deputations" were issued under the seal of the Society for the collection and reception of subscriptions and contributions by the persons named therein.

Five hundred copies were printed on parchment, and foremost in accepting appointments were—

1702. For OXFORD UNIVERSITY: The two Regius and Margaret Professors and Dr. Charlett, the Master of University College; Dr. Edwards, Principal of Jesus College; and Dr. Trafles, Warden of New College. For ST. ASAPH DIOCESE: Prebendary J. Davies and Mr. M. Vaughan. For COUNTY OF DENBIGH: Dr. R. Wynne, Mr. J. Price, and Prebendary J. Moston. For ST. DAVID'S DIOCESE: Sir John Philips, Sir Arthur Owen,

Mr. G. Lort, and Mr. W. Bowen. For CAMBRIDGE UNIVERSITY: The two Regius and Margaret Professors and Dr. Covell, Master of Christ College; Dr. Green, Master of Corpus Christi; and Dr. Bentley, President of Trinity. For ESSEX DISTRICT: Rev. Mr. Burkett, of Dedham, Essex. For BATH AND WELLS DIOCESE: Archdeacon Clement of Bath; Canon T. Lessay of Wells; and Rev. N. Warkwick, Vicar of Taunton. For ELY DIOCESE: Dr. Roderick, Provost of King's College, Cambridge; Sir Roger Jennings of Ely; Mr. J. Bellamy of "Wisbich"; and Mr. J. Cohill of Newton. For EXETER DIOCESE: Dr. Osmond (a physician) and Mr. R. King for Exeter City; Rev. Mr. Burscough for Devon; and Rev. Mr. Kendall for Cornwall. For LINCOLN DIOCESE: Revs. J. Adamson of Burton Coggles, R. Tunstall, E. Garthwait, W. Quarles, H. Smith, and J. Evans of Uffington. For SALISBURY DIOCESE: Archdeacons Kelsey of Sarum, Yate of Wilts, and Proast of Berks.

1703. For MANCHESTER CITY: Dr. Wroe, Warden of Manchester College; Mr. J. Yates and Mr. J. Hooper. For AMERICA: Governor Nicholson of Virginia, for his Government; Governor Dudley of New England, for his Government; Colonel Morris, for East Jersey; Dr. J. Bridges (Secretary to Lord Cornbury, New York Government), for New York.

1704. For DURHAM DIOCESE: Archdeacon Boothe. For HASTINGS DISTRICT: Rev. Mr. Cranston, minister of Hastings; and Rev. Mr. Barnsly, Rector of Selscombe. For SUFFOLK COUNTY: Mr. Raymond of Ipswich and Mr. Sayer of Witnesham.

1705. For PETERBOROUGH DIOCESE: Dr. R. Reynolds, Chancellor of the Diocese; Archdeacon Woolsey of Northampton; Revs. — Doll of Woodford, — Palmer of Exton, — Maynard of Boddington, S. Blackwell of Brampton, and — J. Walker of Great Billing [6, 7].

Messrs. Tunstal and Garthwait (Lincoln Diocese) sent back their deputations in November 1703, "having not been able to do anything therein" [8]; but while a few failed many succeeded. Thus by means of the deputies, the Bishops and other friends, remittances were obtained from various parts of the country, the lead being taken by Lincolnshire, York Diocese, Northamptonshire, Suffolk, Shropshire, Devon—especially Exeter district—Carmarthen, and Pembrokeshire and Carlisle [9]. A noble benefaction for those times was made, through the Rev. Dr. J. Mapletoft in 1702, by "Dame Jane Holman," who gave £1,000 to be laid out in land or otherwise [10]. Appeals were also made to the Lord Mayor and Aldermen of London, and to the several Governors and Companies trading into foreign parts [11], and for many years it was the custom to send a deputation to the Lord Mayor to invite the attendance of himself and the Aldermen at the Anniversary Sermon [12].

The cause received additional strength in 1705 by the co-operation of the Irish Church. Encouraged by the support of the Primate, who himself twice contributed £300 (1707 and 1711), and the other Bishops, the Society in 1714 (on the proposal of the Bishop of Clogher) [13] appointed a Committee to receive benefactions in Ireland [14]. This was the first S.P.G. Auxiliary Committee ever formed; it consisted of the Archbishops and Bishops in Ireland, Dr. Coghill, Samuel Doppin, Esq., and Charles Campbell, Esq. [15]. The Society's Report for 1714 recorded that "*sums of money*, to a greater amount than could be well expected, had already been received from the 'sister-kingdom' . . . even at a time when she was promoting within herself a design similar, or subordinate by instilling Christian knowledge into the hearts, and introducing true devotion into the practice with her ignorant or bigotted natives" [15*a*]. [*See also* p. 840.] Meantime however several of the English members fell into arrears with their subscriptions. In 1707–8 £575 remained unpaid, the sending of more Missionaries was suspended, and it became necessary to consider other ways of increasing the income [16].

Acting on a proposal made by the Bishop of Chester in the Anniversary Sermon of 1709 [*see* p. 821], application was made in 1711 for a Queen's Letter for a Public Collection* on Good Friday [17]. Already Her Majesty had given this assurance (in replying to an address of the Society in 1702): "I shall be always ready to do my part towards promoting and incouraging so good a work" [18]. On this occasion the Society's application was presented by the Archbishop of York, who reported that the Queen at first directed reference to the Attorney or

* A proposal for an annual public collection was submitted to the Society in 1706 as an original scheme by a Samuel Weale, with the modest stipulation that $\frac{1}{4}$th of the clear product should be confirmed to him and his assigns for 31 years. The proviso was the only thing original about the project, as a public collection had often been suggested before [17*a*].

Solicitor General for opinion, but the Archbishop thinking this too slow and chargeable a method, and that the Society would lose the benefit of their request, moved the Queen to take immediate and direct action [19]. As however it was customary to make charitable collections on Good Friday for other uses, the Royal Letter for the Society was issued for Trinity Sunday [20]. A second letter proceeded from Queen Anne shortly before her death [21]. By each succeeding monarch similar services have been rendered [22]. From George I. soon after his accession came a right Royal greeting: "You are very much to be commended for engaging in so pious and usefull an undertaking which shall always meet with my favour and encouragement" [23]. By George II. the collection was extended to the whole of England and Wales [24], and that of 1779 contained a contribution of £500 from George III. [25]. During Queen Victoria's reign the Society has received many proofs of Royal favour. Her Majesty became Patron in 1838 [26], and the advocacy of the late Prince Consort at a public meeting in 1851 [27] must ever rank among the most important events in the Society's history at home.

The form and manner of a Royal Letter may be of interest to many persons, and that of 1779 is selected as being the last for that century and as containing a summary of the Society's work in the now "United States":—

"*To the Most Reverend Father in God, Our Right Trusty and Right Entirely Beloved Councillor,* Frederick *Lord Archbishop of* Canterbury, *Primate of all* England, *and Metropolitan.*

"*GEORGE R.*

"MOST Reverend Father in God, Our Right Trusty and Right Entirely Beloved Councillor, We greet you well. Whereas *The Incorporated Society for the Propagation of the Gospel in Foreign Parts*, have, by their petition, humbly represented unto Us, that King WILLIAM the Third of glorious memory, was graciously pleased to erect the said Corporation, by letters patent, bearing date the 16th day of *June*, 1701, for the receiving, managing, and disposing of the charity of such of his loving subjects as should be induced to contribute towards the maintenance of an Orthodox Clergy, and the making such other provisions, as might be necessary for the Propagation of the Gospel in Foreign Parts.

"That, the very great expences necessarily attending that good work have constantly much exceeded the income of the Society, which ariseth almost entirely from the voluntary contributions of the Members of that Society, and of others our good subjects; and therefore the Society has been obliged, at several times, to make humble applications to our Royal Predecessors, to Her Majesty Queen *Anne* in the Years 1711 and 1714; to His Majesty King *George* the First in the Year 1718; and in 1741 and 1751, to His late Majesty King *George* the Second our Royal Grandfather, for permission to make public collections of Charity; which applications were most graciously received, and permissions granted for the purposes aforesaid, by which means the Society was enabled to carry on the good designs for which they were incorporated.

"That, it is now twenty-eight years since their last application was made to our Royal Grandfather; during which long period the fund of the Society hath been continually becoming more inadequate to their expenses, and is at present quite exhausted. That, the Society nevertheless are anxiously desirous to support and maintain their Missionaries, Catechists and Schoolmasters, within several of our provinces in *North America*, and elsewhere, by whose means many of our subjects in those parts have had the comfort of God's Word being preached to them, and the administration of his holy sacraments continued amongst them, and many thousands of *Indians* and *Negroes* have been instructed and baptized in the true faith of Christ.

"That, notwithstanding the present separation of a considerable part of *North America* from their allegiance to our Crown, the same expence hath been continued; the Clergy, who refused to renounce their allegiance, though for a time deprived of their churches, being still intitled to a support from the Society, 'till upon the re-establishment of peace they shall be restored to their religious duties.

"The Society therefore, confiding in our great zeal for our holy religion, and our known affection to all our subjects, most humbly prays, that We would be most graciously pleased to grant them our Royal Letters, directed to the Lords the Archbishops of our kingdom, for a General Collection of Charity within their several provinces, for the good uses of the Society for the Propagation of the Gospel in Foreign Parts.

"We, taking the same into our Royal consideration, and being always ready to give the best encouragement and countenance to undertakings which tend so much to the promoting true piety, and our holy religion, are graciously pleased to condescend to their request; and do hereby direct you, that these our letters be communicated to the several Suffragan Bishops within your province, expressly requiring them to take care,

that publication be made hereof, on such Sunday, and in such places, within their respective Dioceses, as the said Bishops shall appoint; and that, upon this occasion, the Ministers in each parish do effectually excite their parishioners to a liberal contribution, whose benevolence towards carrying on the said charitable work shall be collected the week following at their respective dwellings by the Church-wardens and Overseers of the poor in each parish; and the Ministers of the several parishes are to cause the sums so collected to be paid immediately to the Treasurer, or Treasurers, for the time being, of the said Society, to be accounted for by him, or them, to the Society, and applied to the carrying on, and promoting, the above-mentioned good designs. And so we bid you very heartily farewell.

"*Given at our Court at* St. James's, *the tenth day of* May, 1779, *in the nineteenth year of our reign.*

"By His Majesty's Command,

"WEYMOUTH." [28]

The next collection (in 1819) was in aid of the erection of Bishop's College, Calcutta [29], that of 1835 for the building of schools and chapels for the emancipated negroes in the West Indies and Mauritius [30]; 1853 proved to be the last—the total of the fifteen being thus derived:—

COLLECTIONS UNDER ROYAL LETTERS.

Year	Reign	Amount	
1711	Queen Anne	£3,060	Within the Cities of London and Westminster, and Bills of Mortality.
1714	" "	3,887	Cities of London and Westminster, Borough of Southwark, Cities of Exeter and Bristol, within the seaport towns of Newcastle-on-Tyne, Plymouth, Bideford, Barnstaple, Whitehaven, and Liverpool.
1718	George I.	3,727	Cities of London and Westminster, and within a circuit of 10 miles; and also in the principal towns trading to the plantations in America, as above stated.
1741	George II.	15,278	Within the two Provinces of Canterbury and York.
1751	"	19,786	
1779	George III.	19,372	
1819	Prince Regent	45,747	
1831	William IV.	35,592	
1835	"	34,940	
1838	Queen Victoria	39,518	
1841	" "	35,527	
1844	" "	35,131	
1848	" "	33,478	
1850	" "	29,518	
1853	" "	28,370	
		£382,931	[31]

The triennial issue of a Royal Letter for over twenty years seemed to have secured its establishment as a permanent institution on behalf of the Society's work: that the Society relied not entirely on precedent was shown by the claims submitted to the Secretary of State in 1856; but "the promotion of the moral and religious welfare of Her Majesty's subjects in all parts of the world," failed to be recognised as a valid plea for the renewal of "the Royal favour" [32].

The Parliamentary grants entrusted to the Society had a shorter existence than the Royal Letters. In 1749 Government began to make grants of land for the use of the Church and Schools in Nova Scotia, and for the advantage of individual Clergy who first engaged in that service. After the separation of the United States from the parent country and a large body of Loyalists had settled in Nova Scotia and the Canadas a further provision was made by Parliament for the maintenance of Clergy in those colonies, and as parishes were constituted additional glebe and school lands were granted. From 1814 to 1834 the Parliamentary grants for North America were placed at the Society's disposal as the administrators of that provision which had heretofore been distributed by the

Colonial agents, and the salaries of the clergy were constituted in nearly equal ratios of the allowance voted by Parliament and voluntary subscriptions. In 1832 Government decided that these grants should cease, and the Society was obliged to give notice that the salaries of its Missionaries in North America must be reduced in proportion.

The Clergy remonstrated, and implored the Government and the Society to rescue them from ruin. The justice of their claim was admitted by Government, and an arrangement was made with the Society for the relief of the Clergy, Government undertaking (1) to apply to Parliament for an annual grant of £4,000 to be employed in paying the salaries of the Missionaries then employed in Nova Scotia and the pensions to which they and their widows might become entitled under the terms agreed upon in 1813; (2) to apply sums arising from Colonial sources, and amounting in the whole to £7,060, to the like purposes in Upper Canada; while the Society consented to appropriate annually from its funds a sum not exceeding £10,285 for the payment of the salaries of the existing Missionaries then in Lower Canada, a part of New Brunswick, Newfoundland, Prince Edward Island, Cape Breton and Bermuda, and of the pensions of those Missionaries and their widows. The immediate effect of this arrangement was to secure certain Missionaries in Lower Canada and Nova Scotia about three-fourths of their original salaries and to make a somewhat better provision for the rest of the clergy in North America.

In some instances the deficiency was met by the congregations, but in Lower Canada there was no adequate response. The Clergy generally submitted to the hardships imposed on them, with gratitude for the relief obtained, and only a few abandoned their posts [33]. The Parliamentary grants administered by the Society are tabulated on page 831, the amount expended in North America (1814-34) being £241,850. From 1835-45 the £62,384 derived from this source formed part of the sum of £171,777 spent by the Society on negro education in the West Indies and the Mauritius. [*See* p. 195.]

The prospect of the withdrawal of State aid had the effect of arousing the Church to a fuller sense of its responsibility. Hitherto there had been too much dependence on Royal Letters and Parliamentary grants. The former, it is true, were successful in doing what voluntary effort has not yet accomplished—that is, bringing every parish in England and Wales to contribute to Foreign Missions. But this was never oftener than once in three years, and sometimes after intervals of from ten to forty years. During these intervals nothing was done for the cause in the majority of the parishes. Thus it was that the income of the Society's General Fund from annual subscriptions, donations, and collections (not including the Royal Letter collections), averaged in the first century only £2,340 a year. For the period 1801-30 the annual average was under £2,200.

The crisis of 1833-4 led to the adoption of an improved system of raising funds, by the extension of Parochial Associations and District Committees throughout the country, the holding of public meetings, and the circulation of Missionary literature. Up to this time these agencies had been feebly represented in the Society's organisation; but by their means the income from subscriptions, donations, and collections was increased nearly six-fold within the ten years (1833, £8,747; 1843, £48,473) [34].

The University of Oxford granted £500 to the Society in 1838 [35]. Many encouragements followed. The year 1843 was remarkable for the issue of letters from the Archbishops and Bishops of England, Wales, and Ireland, approving the Society's proceedings and appealing for an increase of its funds [36]; and 1844 for the revival of the ancient practice of formally deputing persons* to obtain increased subscriptions [37].

In 1845 the Bishops of the Scottish Church came to an unanimous resolution to join with the Society in carrying out its designs [38]. The Colonial Churches now began to show the fruit of the Society's teaching—that they should become not only self-supporting, but Missionary in their turn—and many dioceses, grateful for past aid, have sought through the Society's agency to take their part in the evangelisation of the world. These foreign contributions are in addition

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* Sir Howard Douglas, T. D. Acland, Esq., T. Turner, Esq., Mr. Alderman Copeland, F. H. Dickinson, Esq., and Joshua Watson, Esq.

to the large sums raised and spent in the Colonies, which do not pass into the Society's accounts [38*a*].

The celebration of the third Jubilee of the Society,* extending from June 16, 1851, to June 15, 1852, was "carried on in every quarter of the globe with unanimity and success far beyond previous expectations." The support of many additional parishes at home was enlisted on behalf of the Society, and by the end of 1852 a special fund of nearly £50,000 had been raised for (*a*) the extension of the Episcopate abroad; (*b*) the Education of Missionary Candidates; (*c*) Emigrants' Spiritual Aid Fund; (*d*) the General Purposes of the Society [38*b*]. [*See also* pp. 81–2.]

Another proof of confidence and sympathy was shown on the non-renewal of the Queen's Letter in 1856, by which the Society had to meet a loss of £10,000 per annum, or about one fifth of its General Fund income. On this occasion the President in conference with the home Bishops announced their readiness to address a Pastoral Letter every third year to the Clergy of their several dioceses in aid of the Society. It was however felt by the Society at the time that such a measure would be far from securing the unanimous concurrence of the Clergy, and that it would be better to rest satisfied with the assurance that the Episcopal influence will be exerted in its behalf whenever opportunities are offered [39].

The voluntary contributions on which the Society has mainly depended since 1856 are chiefly obtained by:

(1) *Parochial Associations* (first begun in 1819); (2) *District Committees* (first begun in 1819) [39*a*]; (3) *Organising Secretaries*, for dioceses, archdeaconries, rural deaneries, &c., assisted by preachers and speakers mainly supplied from the Society's office;

using as agencies:

(a) *Prayer*; (b) *Meetings* (illustrated by maps, diagrams, and magic lanterns); (c) *Sermons* and *printed appeals*; (d) *Boxes*; (e) *Collecting Cards*; (f) *Sales of Work*.

The feeling of the Society in regard to Bazaars as distinguished from Sales of Work was thus expressed by the Standing Committee in 1888:—

"That while recognising the advantage to the Society of meetings organised by its friends for the sale of work and other articles, which, in addition to the funds obtained, enable those of small means to help by personal labour, the Standing Committee are of opinion that the objects of excitement which are sometimes added to such sales ought to be discouraged, since they are alien from the spirit of self-denial by which the Gospel is best propagated" [40].

The occasion of this resolution was the refusal of the Society to accept money which had been raised by means of a fancy fair at Gloucester in 1887 [41].

Of all the organisations for raising Missionary funds the most effective has been found to be the Parochial Association. Bishop Samuel Wilberforce, the greatest Episcopal deputation the Society has ever had [*see* p. 718], stated in 1835 that he had "witnessed in various parishes, in distant parts of the country, the utmost readiness on the part of the inhabitants in the lower ranks of life, to contribute their small donations, when the objects of this Society and its claims upon them have been pointed out;" and that if the clergy "would endeavour to establish a more general formation of Parochial Committees for the collection of small donations as well as larger subscriptions . . . would greatly increase the funds of the Society and extend its sphere of usefulness" [42].

The report of the Committee of the Society in 1844 was that, "as the mainspring of the Society's augmented supplies hitherto was in parochial associations, it needed only to extend the system of *Parochial Associations*, in order to secure a sufficient annual income" [43]. In 1846 it was reported that "many clergymen have found the greatest advantage to accrue to their own parishes from these associations." People have come to take an interest in the religious improvement of themselves and others from having first been interested in the Missions of the Church. One vicar, who was now raising £40 "where before nothing was collected," assured his Bishop (Ripon) that "he would gladly give all the money that had been raised, for the sake of the benefit done to his own flock." "From an estranged and careless people" he had now "an affectionate, attentive, and full

* The first two Jubilees of the Society do not appear to have been observed in any way.

congregation, with communicants increased many fold"; dissent had disappeared from the parish and the meeting-house been closed. All this change he dated "from the formation of his association in behalf of the Society" [43*a*].

The four Archbishops of England and Ireland, appealing for the Society in 1864, were "convinced that in no other way can the work be done than by *every parish*, as a part of its separate parochial existence, raising its own contributions for the work"; and they therefore besought the clergy "to preach *one sermon annually*, and make a collection for *Church of England Missions*" [44].

Some progress has been made. The number of home churches contributing to the Society in 1849 was 3,783; in 1869, 7,175; and in 1892 about 9,000 [45]. But while so many parishes remain unrepresented, it cannot be said that the desired extension has been attained.

The "insufficient support accorded to Missionary objects" moved the Society in 1869 to petition the Convocations of Canterbury and York Provinces "to take such steps as may seem expedient to them for the better support and advancement of Missionary work" [45*a*]. This drew forth a proposal of the Upper House of the Convocation of Canterbury to form a Board of Missions, whose objects, among others, should be to "receive" and "allot" Missionary funds. But as such a step would have involved "a very injurious, perhaps a fatal, interference with at least one [the S.P.G.] of the great Missionary Societies of the Church of England," it was agreed, on the motion of the Lower House, in July 1870: That the Board to be organised "should not undertake the direct management of Missions, nor the collecting or receiving of funds;* but that it should be a body inviting communications from all parts of the world respecting the advancement of Missions, and questions arising thereupon, on which advice or information may from time to time be required."

Provision was also made for securing the appointment, on the Board, of representatives of the Clergy and Laity and of the Missionary Societies [45*b*].

It was not however until July 4, 1884, that a Board of Missions was actually constituted, and then (in view of the difficulty which had arisen in uniting the two Provinces) it was formed for the Province of Canterbury alone [45*c*].

Five years later a similar Board was formed for the Province of York.

From a movement inaugurated in 1889 the Society is now looking to the development of Diocesan Organisation as the best means of promoting parochial associations on behalf of Missions [45*d*]. [*See also* pp. 7, 82, 313, 821.]

CLASSIFICATION OF FUNDS.

I. The General Fund.

This fund, the mainstay of the Society's work, has existed from 1701 to the present time, and has always been administered by the Society. [*See* p. 830–2.]

II. Special and Appropriated Funds. [*See* p. 830–2.]

Class A.—"Special Funds" received under trust deed or otherwise, and administered by the Society for the objects specified by the donors. These have been in existence ever since 1713, but for the period 1857–82 most of them were classed as "appropriated funds."

Class B.—"Special Funds," not administered by the Society.

In 1838 the Society having found that persons were occasionally desirous of making benefactions for some specific object comprehended in its general designs, resolved, "That, in future, Contributions designed for any particular colony, or specified purpose, be received; and that they be placed at the disposal of the Bishop for whose Diocese such Contributions are intended" [46].

This resolution was superseded in 1857 by a notice that

Contributions would be received "for any particular Diocese, Colony, or Mission, or for any special purpose consistent with the Society's general designs"; and would

* A Diocesan Board of Missions was instituted at the Salisbury Synod in 1873 for the purpose of endeavouring "to foster and promote in the Diocese an interest in the Foreign Missions of the Church." This Board also was not to collect money.

(1) either be remitted direct to the Bishop of the Diocese for which they were intended, or (2) be applied by the Society to the objects pointed out—*as the donors might direct*. In the absence of any specific direction, the administration of the funds for the purpose indicated rested with the Society [47].

The foregoing arrangement was modified in 1860, when it was declared that contributions would be received "for any particular Colony or Diocese, for any Mission of the Society, or for any special purpose, which shall be approved by the Standing Committee," and, according to the directions of the donors, would be (1) either carried to the fund administered by the Bishop, or (2) applied at the discretion of the Society for the benefit of the diocese named [48].

The moneys left to the *Society's* administration by these arrangements (2) of 1857 and 1860 were distinguished in the accounts as "Appropriated Funds" up to 1882 [49].

As to the other class (1) of special fund, it is "doubtful whether the Society's action in receiving such funds without accepting responsibility for their administration was not . . . contrary to the letter and spirit of its charter." In practice many inconveniences resulted from the experiment. "It was found that a very general misapprehension existed as to the administration of such funds, and that the Society was generally supposed to give the weight of its authority and sanction to an administration for which it was not responsible, and of which it knew nothing" [50].

The Reports for 1853 and 1860 contained warnings that the Society's "numerous Missions in all parts of the world, which are supported from its General Fund, would be seriously embarrassed, if donors and subscribers were to withdraw their regular contributions from that Fund, and devote them to Special Funds *instead*"; and the hope was expressed "that contributions to any Special Fund will always *be in addition to, and not in substitution for*, contributions to the General Fund."

The warnings were repeated but had little effect, and, as had been anticipated, the existence of the Society's work began to be imperilled. Moreover the Society's responsibilities had been increased by the collapse of older Special Funds which had ceased to be favourites as newer claimants appeared in the field [51]. [*See* cases of Borneo and Honolulu, pp. 684, 463, and R. 1879, p. 83.]

In view of the enormous increase in the number of Special Funds passing through the hands of the Society's Treasurers, but over which the Society had no control, it was resolved in May 1881 that while gladly recognising the zeal manifested in the raising of Special Funds, for the future it must be "an indispensable rule that no such funds shall be opened at the office without the approval and consent of the Standing Committee" [52].

This decision did not give satisfaction to some of the Society's supporters. Accordingly in 1882 a large and representative Special Committee was appointed to consider the whole subject. This Committee came to the conclusion "that it was necessary for the Society to recur to the original system, which was undoubtedly the one exclusively contemplated by the Charter" [53]. This policy having been accepted (and reaffirmed in 1882 and 1885) [53*a*], from January 1883 moneys have been received for only those "Special Funds, opened with the sanction of the Standing Committee, to be applied for the purposes designated by the donors, the Society reserving the right of closing such accounts at any time" [54].

The number of these funds at present is 152. Since this arrangement came into force the designation "Appropriated Fund" has been dropped [55]. [*See also* pp. 194–5, 461, 548, 596, 684, 735–6, 743, 745, 751, 771, 799, 825–6.]

III. Invested or Trust Funds.

As the Society is a Corporation with perpetual succession, it has special advantages for holding capital sums invested in Government and other securities as trust funds for the endowment of Colonial Dioceses or Missions, or for any other purpose consistent with its general designs. The Society is always prepared to entertain the question of accepting trusts of this character, and of undertaking the responsibility of dealing as trustees with the capital and income of the funds. In all such instances it is desirable that a power should be reserved by which, in the event of the special object of the trust failing, the Society should be enabled to substitute some other object of a kindred character [56].

Year	General Fund: Income: Annual Subscriptions	Donations	Collections	Legacies	Dividends, &c.	Royal Letters	Parliamentary Grants	Total	General Fund: Expenditure	Special Funds: Income	Special Funds: Expenditure	Grand Totals: Income	Grand Totals: Expenditure
	£	£	£	£	£	£	£	£	£	£	£	£	£
1701	204	1,333	..	..	..	..	..	1,537	452	..	..	1,537	452
1702	594	428	..	..	..	..	..	992	588	..	..	992	588
1703	588	659	..	..	..	..	..	1,247	864	..	..	1,247	864
1704	605	902	..	..	..	..	..	1,507	1,343	..	..	1,507	1,343
1705	609	641	..	..	..	..	..	1,250	2,519	..	..	1,250	2,519
1706	640	875	..	..	..	..	..	1,515	1,110	..	..	1,515	1,110
1707	333	187	..	..	..	..	..	520	1,186	..	..	520	1,186
1708	661	723	..	..	..	..	..	1,384	909	..	..	1,384	909
1709	479	436	..	..	..	..	..	915	1,270	..	..	915	1,270
1710	716	547	..	..	..	..	..	1,263	1,735	..	..	1,263	1,735
1711	620	841	..	..	..	2,969	..	4,430	1,846	..	..	4,430	1,846
1712	426	263	..	..	..	91	..	780	2,070	..	..	780	2,070
1713	713	1,610	..	..	..	..	..	2,323	3,059	3,127	1,896	5,450	4,949
1714	597	606	..	..	..	3,423	..	4,626	2,792	1,185	399	5,810	3,191
1715	577	734	..	..	..	464	..	1,775	2,557	3,720	1,913	5,495	4,470
1716	681	918	..	..	..	..	..	1,579	2,633	3,272	2,460	4,851	5,093
1717	402	2,165	..	..	..	..	..	2,567	9,010	2,020	4,321	4,587	6,331
1718	949	963	..	..	..	1,368	..	3,270	1,911	1,444	1,734	4,714	3,645
1719	654	728	..	..	..	2,330	..	3,712	2,045	2,294	3,647	6,006	5,692
1720	567	3,587	..	..	..	29	..	4,173	1,823	1,044	3,077	5,217	4,900
1721	497	950	..	..	..	..	..	1,427	2,354	1,247	3,787	2,674	6,141
1722	478	2,377	..	..	..	..	..	2,855	2,040	610	2,024	3,465	4,064
1723	484	2,007	..	..	..	..	..	2,491	2,237	2,876	1,830	5,367	4,167
1724	433	2,221	..	..	..	..	..	2,654	2,277	2,897	1,184	5,051	3,461
1725	516	1,969	..	..	..	..	..	2,485	2,471	1,789	2,010	4,274	4,481
1726	467	1,085	..	..	..	..	..	1,552	1,885	1,668	1,267	3,220	3,152
1727	405	2,033	..	..	..	..	..	2,438	2,999	1,430	1,082	3,868	4,081
1728	517	6,355	..	..	..	..	..	6,872	2,640	1,699	629	8,571	3,269
1729	456	2,159	..	..	..	..	..	2,615	2,936	1,642	1,945	4,257	4,881
1730	431	2,292	..	..	..	..	..	2,723	3,157	2,255	1,020	4,978	4,177
1731	428	3,530	..	..	..	..	..	3,958	3,294	1,422	1,362	5,380	4,656
1732	459	1,584	..	..	..	..	..	2,043	2,915	1,235	949	3,278	3,864
1733	488	898	..	..	..	..	..	1,386	3,424	1,622	1,178	3,009	4,602
1734	484	2,359	..	..	..	..	..	2,843	4,127	763	793	3,606	4,920
1735	440	1,659	..	..	..	..	..	2,099	3,475	914	794	3,013	4,269
1736	469	2,498	..	..	..	..	..	2,967	4,285	1,190	695	4,157	4,980
1737	522	1,606	..	..	..	..	..	2,128	3,472	1,597	1,242	3,725	4,714
1738	523	2,853	..	..	..	..	..	3,376	3,472	1,597	507	4,973	3,979
1739	601	3,137	..	..	..	..	..	3,738	3,802	1,122	282	4,860	4,084
1740	623	1,619	..	..	..	..	..	2,242	3,471	904	816	3,146	4,287
1741	618	2,371	..	..	..	..	..	2,984	3,719	1,998	1,234	4,977	4,953
1742	712	1,367	..	..	..	11,444	..	13,523	3,362	3,263	1,796	16,786	5,358
1743	697	2,540	..	..	..	3,398	..	6,635	3,969	3,291	1,872	9,926	5,841
1744	644	1,902	..	..	..	286	..	2,832	3,336	2,127	2,195	4,959	5,531
1745	736	2,218	..	..	..	138	..	3,092	3,888	2,622	1,868	5,714	5,756
1746	664	1,807	..	..	..	12	..	2,483	3,490	976	2,309	3,459	5,799
1747	654	2,070	..	..	..	..	..	2,724	4,044	1,606	2,790	4,330	6,834
1748	611	1,962	..	..	..	..	..	2,573	4,178	1,520	2,265	4,093	6,443
1749	679	1,121	..	..	..	..	..	1,800	4,018	878	1,445	2,678	5,463
1750	718	1,327	..	..	..	..	..	2,045	3,683	1,157	1,238	3,202	4,921
1751	714	1,599	..	..	240	..	..	2,553	3,699	1,166	1,179	3,719	4,878
1752	681	1,986	..	..	274	16,894	..	19,835	4,494	796	1,568	20,631	6,062
1753	676	5,553	..	..	806	2,591	..	9,626	4,990	2,218	1,422	11,844	6,412
1754	765	1,550	..	..	1,950	153	..	4,418	4,069	1,763	1,262	6,181	5,331
1755	653	2,511	..	..	982	134	..	4,280	4,615	1,652	1,465	5,932	6,080
1756	736	4,104	..	..	940	8	..	5,788	3,990	..	..	5,788	3,990
1757	715	1,745	..	..	853	6	..	3,319	4,139	1,642	1,619	4,961	5,758
1758	743	2,820	..	..	1,876	..	..	4,939	4,037	2,087	2,004	7,026	6,041
1759	723	1,677	..	..	953	..	..	3,353	4,120	2,810	1,126	6,163	5,246
1760	693	1,475	..	..	820	..	..	2,988	4,399	2,646	769	5,634	5,168
1761	645	1,680	..	..	806	..	..	3,131	4,754	3,156	458	6,287	5,212
1762	486	1,018	..	..	744	..	..	2,243	4,916	1,245	467	3,488	5,383
1763	827	4,737	..	..	712	..	..	6,206	4,707	4,337	637	10,593	5,344
1764	682	2,584	..	..	709	..	..	3,975	4,953	2,638	1,116	6,613	6,069
1765	998	1,508	..	..	663	..	..	2,869	4,780	2,435	2,737	5,304	7,517
1766	569	6,470	..	..	648	..	..	7,687	4,481	2,529	1,762	10,216	6,243
1767	639	2,383	..	..	700	..	..	3,722	4,154	2,178	2,137	5,895	6,291
1768	878	2,524	..	..	1,126	..	..	4,528	4,272	2,503	1,040	6,731	5,312
1769	623	1,961	..	..	647	..	..	3,230	4,735	1,866	497	5,096	5,232
1770	536	1,845	..	..	554	..	..	2,435	5,517	2,467	1,751	4,902	7,268
1771	586	2,023	..	..	554	..	..	4,063	5,520	1,711	3,340	5,774	8,860
1772	550	4,287	..	..	564	..	..	5,401	4,978	1,236	3,178	6,637	8,153
1773	542	1,825	..	..	424	..	..	2,791	5,121	613	2,215	3,404	7,336
1774	580	2,539	..	..	344	..	..	3,463	4 824	1,594	1,831	4,857	6,655
1775	508	1,506	..	..	280	..	..	2,294	4,353	344	530	2,638	4,883

Year	General Fund									Special Funds		Grand Totals	
	Income												
	Annual Subscriptions	Donations	Collections	Legacies	Dividends, &c.	Royal Letters	Parliamentary Grants	Total	Expenditure	Income	Expenditure	Income	Expenditure
	£	£	£	£	£	£	£	£	£	£	£	£	£
1776	341	2,133	..	..	839	..	..	4,513	3,482	528	2,554	5,041	6,036
1777	488	877	..	..	245	..	..	1,610	3,500	450	965	2,060	4,465
1778	597	727	..	..	200	..	..	1,524	3,298	1,045	682	2,569	3,980
1779	485	3,050	..	..	170	12,435	..	16,140	3,152	232	1,165	16,372	4,317
1780	480	739	..	..	719	6,556	..	8,514	3,693	998	1,380	9,512	5,073
1781	560	737	..	..	953	331	..	2,581	4,175	..	2,071	2,581	6,246
1782	543	1,034	..	..	1,009	38	..	2,644	4,607	..	466	2,644	5,073
1783	481	2,369	..	..	792	12	..	3,554	3,655	..	80	3,554	3,735
1784	500	1,540	..	..	1,005	..	..	3,045	3,828	500	108	3,545	3,936
1785	566	445	..	..	969	..	..	1,980	2,734	500	1,085	2,480	3,819
1786	593	4,883	..	..	1,094	..	..	6,570	2,570	500	31	7,070	2,601
1787	498	1,093	..	..	1,157	..	..	2,748	1,942	927	30	3,675	1,972
1788	487	1,403	..	..	1,309	..	..	3,199	2,304	1,274	39	4,473	2,343
1789	526	742	..	..	1,297	..	..	2,565	2,708			2,565	2,708
1790	536	612	..	..	1,416	..	..	2,564	2,544			2,564	2,544
1791	547	719	..	..	1,392	..	..	2,658	2,352			2,658	2,352
1792	595	994	..	..	1,363	..	..	2,952	2,665			2,952	2,665
1793	447	720	..	..	1,360	..	..	2,527	2,655			2,527	2,655
1794	523	805	..	..	1,413	..	..	2,441	3,120	1,987	80	4,428	3,200
1795	465	678	..	..	2,194	..	..	3,337	2,996	1,334	106	4,671	3,102
1796	445	1,830	..	..	3,048	..	..	5,323	2,610	385	219	5,708	2,829
1797	411	289	..	..	3,164	..	..	3,864	3,398	643	413	4,507	3,811
1798	477	81	..	..	3,275	..	..	3,833	3,699			3,833	3,699
1799	457	96	..	349	3,248	..	..	4,150	3,197			4,150	3,197
1800	425	75	..	874	3,291	..	..	4,665	3,597	3,425	1,444	8,090	5,041
1801	427	77	..	98	3,378	..	..	3,980	3,631	2,477	1,867	6,457	5,498
1802	414	115	..	278	3,389	..	..	4,196	3,419	662	1,994	4,858	5,413
1803	451	166	..	192	3,531	..	..	4,340	3,478	3,393	2,621	7,733	6,099
1804	421	57	..	50	3,806	..	..	4,334	3,847	1,554	1,886	5,888	5,733
1805	401	84	..	179	3,817	..	..	4,481	3,539	1,811	513	6,292	4,052
1806	465	20	..	14	3,882	..	..	4,381	3,099	2,345	1,139	6,726	4,238
1807	388	130	..	142	3,849	..	..	4,509	3,817	1,655	2,603	6,164	6,420
1808	480	50	..	212	3,804	..	..	4,516	4,159			4,516	4,159
1809	383	27	..	..	3,881	..	..	4,291	3,889	1,726	1,214	6,017	5,103
1810	408	36	..	8	4,028	..	..	4,480	3,965	2,756	2,973	7,236	6,938
1811	425	61	..	80	3,994	..	..	4,530	3,567	3,270	3,004	7,800	6,571
1812	387	58	..	4	4,017	..	..	4,466	3,507	3,190	2,104	7,656	5,611
1813	402	28	..	184	4,061	..	..	4,675	3,705	2,750	2,809	7,425	6,514
1814	432	12	..	..	4,087	..	1,800	6,331	6,011	1,785	2,293	8,116	8,304
1815	401	26	..	50	4,245	..	5,730	10,452	9,800	2,988	2,189	13,440	11,989
1816	384	24	..	640	4,159	..	7,860	13,067	13,016	6,782	2,479	19,849	15,495
1817	411	18	..	4	4,175	..	8,126	12,734	10,680	4,942	2,475	17,676	13,155
1818	483	135	..	10	4,276	..	8,912	13,817	13,548	5,825	2,897	19,642	16,445
1819	550	1,618	..	97	4,845	43,522	7,762	58,394	16,293	6,046	4,081	64,440	20,374
1820	1,327	14	..	117	6,226	1,161	11,512	20,357	24,025	3,868	4,382	24,225	28,407
1821	1,025	646	..	90	6,195	908	9,587	18,251	22,848	4,902	4,153	23,153	27,001
1822	1,623	448	..	27	6,027	156	9,412	17,693	25,360	4,766	4,032	22,459	29,392
1823	1,974	150	..	..	6,625	..	9,212	17,961	28,376	3,352	4,132	21,313	32,508
1824	2,758	861	..	127	5,411	..	30,281	29,438	28,470	5,307	4,709	34,745	33,179
1825	3,429	1,211	..	..	5,479	..	22,664	32,783	30,207	5,410	5,059	38,193	35,266
1826	4,222	1,850	..	..	5,366	..	15,532	26,970	31,064	4,553	4,413	31,523	35,477
1827	4,661	2,039	..	1,168	5,535	..	15,532	28,935	33,209	5,902	4,053	34,837	37,262
1828	5,975	2,506	912	37,142	5,054	..	15,532	67,124	36,831	4,370	3,839	61,494	40,670
1829	5,974	3,260	562	1,276	5,821	..	15,532	32,625	40,917	5,522	4,325	38,147	45,242
1830	6,253	819	684	423	6,334	..	15,532	29,745	41,549	3,157	9,720	32,902	51,269
1831	5,893	1,396	636	523	5,050	..	15,532	29,030	40,988	4,303	6,563	33,333	47,551
1832	5,930	1,180	540	800	8,804	34,000	13,750	64,774	40,303	3,663	7,951	68,437	48,254
1833	6,532	1,042	1,173	2,611	5,738	1,592	8,250	26,938	33,710	3,677	6,667	30,615	40,377
1834	8,956	1,570	1,423	501	5,211	..	4,000	21,961	29,293	3,513	3,503	25,474	32,796
1835	7,845	18.835	784	157	5,147	..	..	32,768	40,578	3,579	5,248	36,347	45,826
1836	7,646	7,148	655	215	6,970	34,850	7,500	64,984	40,660	13,139	4,128	78,123	44,788
1837	7,830	2,772	873	690	6,913	90	7,160	26,328	50.414	3,247	4,097	29,575	54,511
1838	10,915	2,708	2,459	475	5,745	..	13,000	35,302	55,959	5,963	4,618	41,265	60,577
1839	13,758	4,559	4,504	2,600	4,703	39,377	..	69,501	54,728	4,635	5,025	74,136	59,753
1840	19,690	12,828	6,222	5,445	5,702	141	7,000	57,018	66,704	9,115	7,504	66,133	74,208
1841	26,239	11,136	4,315	5,099	4,236	..	14,000	65,025	81,433	9,898	7,263	74,923	88,696
1842	23,049	3,872	4,011	1,518	3,963	35,318	5,500	77,228	81,594	9,104	15,438	86,332	97,032
1843	28,200	13,739	6,534	422	3,278	208	..	52,381	84,137	16,519	11,014	68,900	95,151
1844	30,473	12,242	5,992	5,244	2,429	4	6,861	63,245	78,333	11,465	13,469	74,710	92,202
1845	31,769	7,615	4,156	4,499	2,103	34,398	1,363	85,904	67,631	13,288	13,314	99,192	80,945
1846	32,350	10,044	6,339	4,746	2,548	738	..	56,755	62,998	12,206	15,045	68,961	78,043
1847	32,092	4,636	5,116	995	2,728	5	..	45,572	64,319	40,253	32,036	85,825	96,355
1848	32,822	7,257	3,463	4,253	1,989	32,010	..	81,804	62,739	14,203	17,461	96,007	80,200
1849	35,801	17,567	5,883	4,630	2,318	1,280	..	67,489	74,836	12,149	32,015	86,638	106,851
1850	36,848	9,465	6,265	7,514	2,090	198	..	62,366	68,287	27,068	19,847	89,433	88,234

INCOME AND EXPENDITURE OF THE SOCIETY 1701-1892—*continued.*

	General Fund						Special Funds		Appropriated Funds *See* pp. 828-9		Grand Totals	
	Income					Expenditure	Income *See* foot-note†	Expenditure	Income	Expenditure	Income	Expenditure
Year	Subscriptions, Donations & Collections	Legacies	Dividends, &c.	Royal Letters	Total							
	£	£	£	£	£	£	£	£	£	£	£	£
1851	38,331	4,654	2,519	29,343	45,504	60,718	55,582	17,823	..	..	101,086	78,541
1852	43,632	4,489	3,713	109	51,834	59,085	31,501	27,712	..	..	83,335	86,797
1853	46,885	9,434	3,055	66	59,374	63,674	27,520	40,838	..	..	86,894	104,512
1854	43,675	3,161	3,754	27,710	50,590	60,396	23,429	33,747	..	..	74,019	94,143
1855	51,505	10,853	3,735	660	66,093	65,672	16,117	22,636	..	..	82,210	88,308
1856	54,547	11,117	3,008	..	68,672	66,138	34,895	22,243	..	..	104,467	88,381
1857	59,554	9,406	4,125	..	73,085	70,125	13,239	20,613	6,164	*	92,488	90,738*
1858	63,864	5,066	4,876	..	73,806	69,526	12,521	18,018	16,265	*	102,592	87,544*
1859	61,455	4,240	4,909	..	70,604	71,024	25,986	12,568	19,839	*	116,429	83,592*
1860	65,072	5,189	5,648	..	75,909	77,058	13,023	24,610	2,304	*	91,236	101,668*
1861	63,814	5,091	7,610	..	76,516	79,709	5,403	6,000	7,393	10,809	89,312	96,508
1862	59,894	12,972	4,157	..	77,023	73,750	6,577	5,730	9,725	16,933	93,325	96,413
1863	62,600	6,240	4,517	..	73,357	76,733	5,575	4,949	8,900	23,778	87,832	105,460
1864	68,217	13,651	4,809	..	86,677	80,221	7,666	6,540	8,653	17,561	102,996	104,422
1865	67,903	6,392	4,552	..	78,847	85,083	7,285	7,575	8,195	23,588	94,357	116,246
1866	67,691	6,231	4,483	..	78,405	93,142	6,461	6,294	6,318	12,083	91,184	111,518
1867	71,002	9,983	4,070	..	85,055	88,256	20,219	5,988	9,272	12,216	114,546	106,430
1868	67,227	6,175	3,382	..	76,784	86,225	14,239	9,125	12,109	10,237	103,132	105,587
1869	63,636	15,837	3,406	..	82,879	77,982	15,970	10,339	7,585	10,948	106,434	99,269
1870	60,672	8,006	3,442	..	72,120	74,243	12,954	17,467	7,389	6,673	92,463	98,382
1871	64,793	8,347	3,102	..	76,242	78,606	11,761	9,134	9,601	5,230	97,604	92,970
1872	73,394	8,061	3,047	..	84,502	77,465	12,093	12,891	16,529	6,091	113,124	96,447
1873	75,067	8,172	3,492	..	86,732	76,332	13,241	9,587	10,286	6,767	110,259	92,686
1874	73,560	15,302	4,000	..	92,874	79,297	30,928	21,510	11,036	10,989	134,838	111,796
1875	77,005	7,909	4,069	..	88,983	80,427	26,191	22,038	10,120	10,877	125,294	113,342
1876	73,217	13,211	4,323	..	90,751	86,875	35,871	25,693	10,284	7,119	136,906	119,687
1877	74,225	11,500	4,733	..	90,458	95,090	29,329	35,188	28,651	26,762	148,438	157,040
1878	73,070	14,424	4,929	..	92,423	88,268	32,007	26,526	20,807	16,684	145,237	131,479
1879	71,099	10,935	4,754	..	86,788	92,301	34,943	33,568	9,943	18,860	131,674	144,729
1880	71,027	9,639	4,611	..	85,277	90,467	42,569	35,836	10,443	11,865	138,289	138,168
1881	75,120	5,421	4,168	..	84,709	94,077	39,643	36,500	10,626	18,731	134,978	149,308
1882	78,832	8,031	3,983	..	90,846	86,109	33,571	41,402	18,195	12,728	142,612	140,239
1883	79,894	6,998	4,084	..	90,976	86,136	18,596	53,102	..	7,679	109,572	146,917
1884	77,443	9,250	3,963	..	90,656	96,066	19,383	49,035	..	..	110,039	144,101
1885	78,006	19,640	4,179	..	101,825	92,851	16,146	67,640	..	..	117,971	160,491
1886	74,764	7,652	3,553	..	86,969	94,716	18,743	20,857	..	..	105,712	115,573
1887	77,726	10,313	3,954	..	92,003	92,934	17,762	24,652	..	..	109,765	117,586
1888	105,610	8,553	3,222	..	117,385	116,365	20,982	27,302	..	..	138,367	143,667
1889	86,922	9,468	5,008	..	101,398	92,403	23,641	38,919	..	..	125,039	131,322
1890	91,825	29,270	4,981	..	116,076	122,733	48,307	51,473	..	..	164,383	174,206
1891	82,933	9,254	5,342	..	97,529	104,454	18,991	28,170	..	..	116,520	132,624
1892	80,069	14,739	5,230	..	100,031	103,987	27,118	25,576	..	..	127,149	129,563

References (Chapter C.).—[1] Jo., July 10, 1701; App. Jo. A, p. 1. [2] Jo., July 10, 1701. [3] P. 813 of this book. [4] Jo., Sept. 19 and Oct. 17, 1701: *see also* App. Jo. A, pp. 44–5. [4*a*] Jo., Oct. 17, 1701. [5] Jo., Nov. 21, 1701. [6, 7] Jo., June 26, July 3, Aug. 21, Sept. 18, Oct. 16, Nov. 20, 1702; Jan. 15, Aug. 20, 1703; Jan. 28, 1704; June 15, 1705. [8] Jo., Nov. 19, 1703. [9] Jo., Aug. 21, 1702; Mar. 19, Nov. 19, 1703. [10] Jo., Jan. 18, Feb. 1, 1706. [11] Jo., Dec. 8, 1702; Nov. 19, 1703. [12] Jo., Dec. 17, 1703; Feb. 4, 1704; Feb. 15, 1706. [13] Jo. Mar. 2, 30, 1705; Mar. 21 Apr. 18, May 16, July 18, Sept. 19, 1707; Dec. 2, 1709; Apr. 20, 1711. [14, 15] Jo., Nov. 19, Dec. 17, 1714; Jan. 21, May 20, 1715; R. 1714, pp. 41–2. [15*a*] R. 1714, pp. 41–2. [16] Jo., Mar. 21, July 18, Oct. 17, 1707; Feb. 20, Mar. 5, May 21, 1708. [17] Jo., Feb. 8, 10, Dec. 19, 1710; Jan. 5, 1711. [17*a*] Jo., Nov. 15, 1706; App. Jo. A, No. 83. [18] Jo., Apr. 17, 1702; R. 1704, p. 1. [19] Jo., Mar. 16, 1711. [20] Jo., Apr. 20, May 18, 1711. [21] Jo., Mar. 30, Apr. 6, 23, 1714. [22] *See* p. 825 of this book. [23] Jo., Sept. 17, Oct. 15, 1714. [24] R. 1741, p. 61. [25] R. 1779, p. 57. [26] Jo., V. 44, p. 240: *see also* Jo., V. 45, pp. 13, 14, 176–7. [27] R. 1852, p. 44: *see also* Jo., V. 45, pp. 13, 14. [28] R. 1779, pp. 57–60. [29] R. 1818, pp. 76–84; R. 1819, pp. 84–94. [30] R. 1834–5, pp. 50–1.

† The special funds shown in this column for the years 1857 to 1882 really formed no part of the Society's income, but were simply received by the Treasurers and forwarded to their destinations, according to the direction of the donors.

* The expenditure of the appropriated funds is not shown in the published accounts for the period 1857–60.

[31] R. 1851, p. 115. [32] R. 1857, pp. 26–27. [33] R. 1827, pp. 224–5, 231; R. 1831, pp. 190–3; R. 1832, pp. 6, 7; R. 1833, p. 64; R. 1834–5, pp. 19, 27–8; R. 1836, p. 23; R. 1837, p. 18; R. 1838, p. 155; R. 1854, p. 27. [34] R. 1836, pp. 24–5; R. 1838, p. 21; R. 1840, p. 60; R. 1846, pp. 45, 100. [35] R. 1838, p. 194; Jo., V. 44, p. 244. [36] R. 1848, pp. 75–102. [37] R. 1845, p. 32. [38] Jo., V. 45, pp. 185–6; R. 1845, p. 180. [38a] R. 1846, p. 45; R. 1848, p. 42; R. 1854, p. 27; R. 1856, p. 25, and Foreign Lists in Society's Reports. [38b] R. 1851, pp. 82–110; R. 1852, pp. 48–77; "First Week of the Third Jubilee" (S.P.G.); pp. 81–2 of this book. [39] R. 1857, p. 28. [39a] R. 1819, pp. 98–100; R. 1827, p. 230; R. 1846, p. 100; R. 1850, p. 118. [40] Standing Committee Book, V. 44, p. 198. [41] Do., pp. 96, 100, 142–4. [42] R. 1824–5, pp. 9, 10; R. 1835, pp. 25–6: *see also* R. 1848, p. 39; R. 1850, p. 118. [43] R. 1844, p. 108. [43a] R. 1846, pp. 140–1: *see also* R. 1844, p. 43; R. 1847, pp. 138–41; R. 1848, p. 39; R. 1850, pp. 117–18; R. 1851, pp. 110, 113, 116; R. 1854, p. 31; R. 1857, p. 29; R. 1858, p. 26; R. 1859, p. 26; M.F. 1888, pp. 60–1. [44] R. 1864, p. 9. [45] R. 1891, p. 175. [45a] Jo., Feb. 19, April 16, 1869; M.F. 1869, pp. 90, 152–4. [45b] Jo., June 17, July 15, 1870; M.F. 1870, pp. 222, 242–3, 245, 255: *see also* Jo., Dec. 15, 1871; M.F. 1878, p. 181. [45c] Proceedings of Canterbury Convocation, July 4, 1884. [45d] Standing Committee Book, V. 45, pp. 34, 47, 76, 176, 207, 210, 252, 254, 307. [46] R. 1838, p. vi. [47] R. 1857, p. ii. [48] Jo., V. 48, pp. 61–3; R. 1860, p. 27; M.F. 1860, p. 167. [49] Accounts, 1857–82, and p. 832 of this book. [50] M.F. 1885, pp. 62–3, and Jo., V. 54, p. 281. [51] R. 1853, p. 36; R. 1854, p. 30; R. 1855, p. 22; R. 1860, pp. 3, 26; R. 1866, p. 201; Jo., V. 48, p. 63; R. 1879, pp. 32–3; Applications Committee Report, 1871, p. 3. [52] Standing Committee Book, V. 40, p. 170. [53] Jo., V. 54, pp. 20, 26, 31, 115–16, 122; Standing Committee Book, V. 40, p. 400; do., V. 41, pp. 2, 3; R. 1882, p. 10. [53a] Jo., V. 54, pp. 128–30, 271, 279–82. [54] Standing Committee Book, V. 41, pp. 2, 2a, 3. [55] *See* Accounts in Annual Reports. [56] Standing Committee Book, V. 41, pp. 2 and 2a (pp. 7 and 9).

CHAPTER CI.

ANNIVERSARY SERMONS.

A STANDING ORDER was made by the Society on July 8, 1701, "That there be a Sermon preacht before the Society on the third Friday in every February, and that the Preacher and Place be appointed by the President" [1]. In 1830 the fixing of the time was also left to the President [2].

From 1702 to 1853 (excepting 1703, 1843, and 1849, not printed) the Sermons formed part of the Annual Reports. Since then they have been only occasionally printed. The PLACES selected have been:—

From 1702 to 1839, ST. MARY-LE-BOW, excepting in 1706 and 1806, when ST. LAWRENCE JEWRY was substituted.

From 1840 to 1892, ST. PAUL'S CATHEDRAL.

The MONTH—From 1702 to 1731, February; 1832–49, May; 1850–92, June.

For the first twenty-five years or more the HOUR chosen was generally 8 A.M.—on a few occasions 9 A.M. Of recent years the hour has been 11 A.M., and the occasion has been marked by a celebration of the Holy Communion.

LIST OF PREACHERS.

1702 Dr. R. Willis, Dean of Lincoln.
1703* Dr. Lloyd, Bishop of Worcester.
1704 Dr. G. Burnet, Bishop of Sarum.
1705 Dr. J. Hough, Bp. of Lichfld. & Coventry.
1706 Dr. J. Williams, Bishop of Chichester.
1707 Dr. W. Beveridge, Bishop of St. Asaph.
1708 Dr. W. Stanley, Dean of St. Asaph.
1709 Sir William Dawes, Bishop of Chester.
1710 Dr. C. Trimnel, Bishop of Norwich.
1711 Dr. W. Fleetwood, Bishop of St. Asaph.
1712 Dr. White Kennet, Dean of Peterboro'.
1713 Dr. J. Moore, Bishop of Ely.
1714 Dr. G. Stanhope, Dean of Canterbury.
1715 Dr. St. George Ash, Bishop of Clogher
1716 Dr. T. Sherlock, Dean of Chichester.
1717 Rev. T. Hayley, M.A., Can. Res. of Chich.
1718 Dr. P. Bisse, Bishop of Hereford.
1719 Dr. E. Chandler, Bp. of Lichfield & Cov.
1720 Dr. S. Bradford, Bishop of Carlisle.
1721 Dr. E. Waddington, aft. Bp. of Chich.
1722 Dr. H. Boulter, Bishop of Bristol.
1723 Dr. J. Waugh, Dean of Gloucester.
1724 Dr. T. Green, Bishop of Ely.
1725 Dr. J. Wynne, Bishop of St. Asaph.
1726 Dr. J. Wilcocks, Bishop of Gloucester.
1727 Dr. J. Leng, Bishop of Norwich.
1728 Dr. R. Reynolds, Bishop of Lincoln.
1729 Dr. H. Egerton, Bishop of Hereford.
1730 Dr. Z. Pearce, aftwrds. Bp. of Rochester.
1731 Dr. J. Denne, Archdeacon of Rochester.
1732 Dr. G. Berkeley, Dean of Londonderry.
1733 Dr. R. Smalbroke, Bp. of Lichfld. & Cov.
1734 Dr. I. Maddox, Dean of Wells.
1735 Dr. F. Hare, Bishop of Chichester.
1736 Dr. J. Lynch, Dean of Canterbury.
1737 Dr. N. Clagget, Bishop of St. David's.
1738 Dr. T. Herring, Bishop of Bangor.
1739 Dr. J. Butler, Bishop of Bristol.
1740 Dr. M. Benson, Bishop of Gloucester.
1741 Dr. T. Secker, Bishop of Oxford.
1742 Dr. H. Stebbing, Chancellor of Sarum.
1743 Dr. M. Mawson, Bishop of Chichester.
1744 Dr. J. Gilbert, Bishop of Llandaff.
1745 Dr. P. Bearcroft, Sec. of the Society.
1746 Dr. M. Hutton, Bishop of Bangor.
1747 Dr. J. Thomas, Bishop of Lincoln.
1748 Dr. S. Lisle, Bishop of St. Asaph.
1749 Dr. W. George, Dean of Lincoln.

* Sermon not printed.

1750 Dr. R. Trevor, Bishop of St. David's.
1751 Dr. J. Thomas, Bp. of Peterborough.
1752 Dr. R. Osbaldistone, Bishop of Carlisle.
1753 Dr. E. Crosset, Bishop of Landaff.
1754 Dr. R. Drummond, Bp. of St. Asaph.
1755 Dr. T. Hayter, Bishop of Norwich.
1756 Dr. F. Cornwallis, Bp. of Lichfld. & Cov.
1757 Dr. E. Keene, Bishop of Chester.
1758 Dr. J. Johnson, Bishop of Gloucester.
1759 Dr. A. Ellis, Bishop of St. David's.
1760 Sir W. Ashburnham, Bp. of Chichester.
1761 Dr. R. Newcome, Bishop of Llandaff.
1762 Dr. J. Hume, Bishop of Oxford.
1763 Dr. J. Egerton, Bishop of Bangor.
1764 Dr. R. Terrick, Bishop of Peterborough.
1765 Dr. P. Yonge, Bishop of Norwich.
1766 Dr. W. Warburton, Bp. of Gloucester.
1767 Dr. J. Ewer, Bishop of Llandaff.
1768 Dr. J. Green, Bishop of Lincoln.
1769 Dr. T. Newton, Bishop of Bristol.
1770 Dr. F. Keppell, Bishop of Exeter.
1771 Dr. R. Lowth, Bishop of Oxford.
1772 Dr. C. Moss, Bishop of St. David's.
1773 Dr. J. Shipley, Bishop of St. Asaph.
1774 Dr. E. Law, Bishop of Carlisle.
1775 Dr. S. Barrington, Bishop of Llandaff.
1776 Dr. J. Hinchcliffe, Bp. of Peterborough.
1777 Dr. W. Markham, Archbishop of York.
1778 Dr. B. North, Bishop of Worcester.
1779 Dr. J. York, Bishop of St. David's.
1780 Dr. J. Thomas, Bishop of Rochester.
1781 Dr. R. Hurd, Bp. of Lichfield and Cov.
1782 Dr. John Moore, Bishop of Bangor.
1783 Dr. Beilby Porteus, Bishop of Chester.
1784 Dr. John Butler, Bishop of Oxford.
1785 Dr. John Ross, Bishop of Exeter.
1786 Dr. T. Thurlow, Bishop of Lincoln.
1787 Dr. J. Warren, Bishop of Bangor.
1788 Dr. J. Cornwallis, Bp. of Lich. and Cov.
1789 Dr. S. Halifax, Bishop of Gloucester.
1790 Dr. Lewis Bagot, Bishop of Norwich.
1791 Dr. E. Smallwell, Bishop of Oxford.
1792 Dr. G. Pretyman, Bishop of Lincoln.
1793 Dr. J. Douglas, Bishop of Salisbury.
1794 Dr. W. Cleaver, Bishop of Chester.
1795 Dr. S. Horsley, Bishop of Rochester.
1796 Dr. R. Beadon, Bishop of Gloucester.
1797 Dr. C. M. Sutton, Bishop of Norwich.
1798 Dr. E. Vernon, Bishop of Carlisle.
1799 Dr. S. Madan, Bishop of Peterborough.
1800 Dr. H. R. Courtenay, Bishop of Exeter.
1801 Dr. F. Cornewall, Bishop of Bristol.
1802 Dr. J. Buckner, Bishop of Chichester.
1803 Dr. John Randolph, Bishop of Oxford.
1804 Dr. H. W. Majendie, Bishop of Chester.
1805 Dr. G. I. Huntingford, Bp. of Gloucest.
1806 Dr. T. Dampier, Bishop of Rochester.
1807 Dr. George Pelham, Bishop of Bristol.
1808 Dr. T. Burgess, Bishop of St. David's.
1809 Dr. John Fisher, Bishop of Salisbury.
1810 Dr. H. Bathurst, Bishop of Norwich.
1811 Dr. John Luxmore, Bishop of Hereford.
1812 Dr. S. Goodenough, Bishop of Carlisle.
1813 Dr. W. L. Mansell, Bishop of Bristol.
1814 Dr. B. E. Sparke, Bishop of Ely.
1815 Dr. William Jackson, Bp. of Oxford.
1816 Dr. G. H. Law, Bishop of Chester.
1817 Dr. William Howley, Bp. of London.
1818 Dr. J. Parsons, Bp. of Peterborough.
1819 Dr. H. Ryder, Bishop of Gloucester.
1820 Dr. Edward Legge, Bishop of Oxford.
1821 Dr. H. Marsh, Bishop of Peterborough.
1822 Dr. W. Van Mildert, Bp. of Llandaff.
1823 Dr. John Kaye, Bishop of Bristol.
1824 Dr. William Carew, Bishop of Exeter.
1825 Dr. C. Bethell, Bishop of Gloucester.
1826 Dr. R. J. Carr, Bishop of Chichester.
1827 Dr. C. J. Blomfield, Bishop of Chester
1828 Dr. J. B. Jenkinson, Bp. of St. David's
1829 Dr. C. R. Sumner, Bp. of Winchester
1830 Dr. Robert Gray, Bishop of Bristol.
1831 Dr. Hugh Percy, Bishop of Carlisle.
1832 Dr. George Murray, Bp. of Rochester.
1833 Dr. Edward Copleston, Bp. of Llandaff.
1834 Dr. John B. Sumner, Bp. of Chester.
1835 Dr. Richard Bagot, Bishop of Oxford.
1836 Dr. J. H. Monk, Bishop of Gloucester
1837 Dr. Edward Maltby, Bishop of Durham
1838 Dr. Henry Phillpotts, Bp. of Exeter.
1839 Dr. Joseph Allen, Bishop of Ely.
1840 Dr. William Otter, Bp. of Chichester.
1841 Dr. C. T. Longley, Bishop of Ripon.
1842 Dr. Edward Denison, Bp. of Salisbury.
1843*Dr. Edward Stanley, Bp. of Norwich.
1844 Dr. Thos. Musgrave, Bp. of Hereford.
1845 Dr. G. Davys, Bishop of Peterborough.
1846 Dr. Connop Thirlwall, Bp. of St. David's.
1847 Dr. Henry Pepys, Bishop of Worcester.
1848 Dr. A. T. Gilbert, Bishop of Chichester.
1849*Dr. John Lonsdale, Bp. of Lichfield.
1850 Dr. Samuel Wilberforce, Bp. of Oxford.
1851 Dr. Thomas V. Short, Bp. of St. Asaph.
1852 Dr. S. A. McCoskry, Bp. of Michign. U.S.
1853 Dr. J. P. Lee, Bishop of Manchester.
1854*Dr. R. Whately, Archbishop of Dublin.
1855*Dr. R. D. Hampden, Bp. of Hereford.
1856*Dr. John Graham, Bishop of Chester.
1857*Dr. W. K. Hamilton, Bp. of Salisbury.
1858*Dr. William Higgin, Bishop of Derry.
1859*LordAuckland, D.D., Bp. of Bath & Wells.
1860*Dr. Montague Villiers, Bp. of Carlisle.
1861*Dr. Robert Bickersteth, Bp. of Ripon.
1862*Dr. James C. Campbell, Bp. of Bangor.
1863*Dr. M. G. Beresford, Archbp. of Armagh.
1864*Dr. John Jackson, Bishop of Lincoln.
1865*Dr Joseph C. Wigram, Bp. of Rochester.
1866*Dr. Henry Philpott, Bp. of Worcester.
1867 Dr. C. J. Ellicott, Bp. of Glouc. & Brist.
1868*Dr. E. Harold Browne, Bishop of Ely.
1869*Dr. G. A. Selwyn, Bishop of Lichfield.
1870*Dr. Harvey Goodwin, Bp. of Carlisle.
1871*Dr. James Fraser, Bp. of Manchester.
1872*Dr. Frederick Temple, Bp. of Exeter.
1873 Dr. William Alexander, Bp. of Derry.
1874*Dr. J. R. Woodford, Bishop of Ely.
1875*Dr. J. Atlay, Bishop of Hereford.
1876*Dr. J. F. Mackarness, Bp. of Oxford.
1877*Lord A. Hervey, Bp. of Bath and Wells.
1878*Dr. Robert Bickersteth, Bp. of Ripon.
1879*Dr. Wm. Basil Jones, Bp. of St. David's.
1880*Dr. T. L. Claughton, Bp. of St. Albans.
1881 Dr. R. Durnford, Bishop of Chichester.
1882 Dr. H. Goodwin, Bishop of Carlisle.
1883*Dr. E. R. Wilberforce, Bp. of Newcastle.
1884 Dr. G. T. Bedell, Bishop of Ohio.
1885*Dr. Boyd Carpenter, Bishop of Ripon.
1886 Dr. King, Bishop of Lincoln.
1887 Dr. W. S. Perry, Bishop of Iowa, U.S.
1888 Dr. W. C. Doane, Bp. of Albany, U.S.
1889*Dr. F. J. Jayne, Bishop of Chester.
1890*Dr. W. C. Magee, Bp. of Peterborough.
1891*Dr. W. Alexander, Bishop of Derry.
1892 Rev. Edgar Jacob, Canon of Winchester.

[3]

* Sermons not printed.

An analysis of the above list shows that 135 of the sermons were preached by *English* Bishops, 29 by *Welsh* (the first in 1707 and the last in 1879), 6 by *Irish* (the first in 1715 and the last in 1891), and 4 by *American* (U.S.) Bishops (the first in 1852 and the last in 1888), and the remaining 17 by clergymen in *Priest's* Orders only (the first being in 1702 and the last, after an interval of one hundred and forty-three years, in 1892). The Bishops of Gloucester and Oxford head the list with 11 sermons for each See; Chester contributed 10; Chichester, Carlisle, and St. David's, 9 each; Bristol, Lichfield, and Norwich, 8 each; Lincoln, Peterborough, St. Asaph, and Llandaff, 7 each; Ely, Exeter, Hereford, and Bangor, 6 each; Rochester and Salisbury, 5 each; Ripon and Worcester, 4 each; Bath, Manchester, and Derry, 2 each; and York, London, Winchester, Durham, St. Albans, Newcastle, Dublin, Armagh, and Clogher, 1 each. Thus far no President has preached the Anniversary Sermon.

References (Annual Sermons.)—[1] Jo. V. 1, p. 5. [2] Jo. V. 40, p. 39; R. 1881, p. 199. [3] *See* the printed Sermons.

CHAPTER CII.

THE SOCIETY'S OFFICES AND SECRETARIES.

AFTER the first four meetings of the Society, held at Lambeth Palace or at "the Cockpit" [*see* p. 6, 7], the Board settled down in Archbishop Tenison's Library at St. Martin's, Trafalgar Square, and from August 15, 1701, to February 1833 it was there that the members generally met "to transact the business." [*See* the Charter, p. 925.]

The Committees, for many years at least, assembled elsewhere, generally in the Chapter House of St. Paul's Cathedral. In 1707, on the information that divers clergymen and others attending the general meetings were forced to wait at the door among the footmen, the Society engaged a private room from the keeper of the Library, and for this and the use of the other rooms, 20*s.* per annum were allowed for the servants [1]. In 1716 the total annual cost of the rooms to the Society appears to have been £3, including firing [2]. At this time some of the Society's books and papers were kept at Lambeth Palace, where they had been examined and arranged by Dr. King and the Earl of Clarendon in 1713, with a view to removal to a convenient situation [3]. Doubts having arisen as to the Archbishop's willingness to continue the arrangement at St. Martin's, negotiations were entered into in 1715 for offices in Lincoln's Inn Square [4], but the Archbishop on being consulted replied:—

"Brethren, you are very welcome to me yourselves. For the message you come about, seeing the prevailing party has made so great a progress in the affairs of the Library [then forming under Dr. White Kennet, *see* p. 815] without asking my opinion hitherto, I cannot understand why they do it now, nor do I desire, being very ill, to give any opinion now further than this, that the Society was always very welcome to my Library, so they may be still if they think fitt" [4*a*].

On the death of Archbishop Tenison the subject was revived, and in 1717 Elihu Yale, Esq., offered 100 guineas for the purchase and building of a house for the Society, to contain a Chapel, a Charity School, and a Library, and £10 per annum towards repairing the house and maintaining the school, also books for the Library, and further help in raising a sufficient fund. Mr. Yale paid the 100 guineas in 1718, and offered a loan of £500. Other subscriptions were received, and it was proposed to apply to the King for the grant of a site in the Savoy or elsewhere [5]. Not until 1726 however was a change made, and then a house was taken in Warwick Court, Warwick Square [6]. The office

arrangements could not have been satisfactory, for in 1738 the Treasurers were removing from Lime Street, and the Society's books &c. and a picture of General Codrington then found their way to Warwick Court [and the picture since to a place unknown] [7]. On the expiration of the lease in 1741, the Secretary lent the Preacher's lodgings in Charterhouse for the Committee, and a house adjoining the same was rented for the books and papers [8].

From this date the official addresses of the Chief Secretaries (which have probably varied with their other appointments) have been as follows: **1741–60**, *Charterhouse;* **1761–4**, *Bartlett's Buildings, Holborn;* **1765–71**, *Abingdon Street, Westminster;* **1772–7**, *St. Ann's, Westminster;* **1778–86**, *Hatton Garden;* **1787–1817**, 53 *Gower Street, Bedford Square;* **1818–31**, *St. Martin's Library*, 42 *Castle Street, Leicester Square*; from about **1832** to **1892** the offices as given below [9].

The Report for 1827 states that "before the year 1822 the Society had no public office" [10]. This was not correct, but from that date a regular office may be said to have been maintained, viz.:—**1822–4**, 12 *Carlton Chambers, Regent Street;* **1824–35**, 77 *Great Queen Street, Lincoln's Inn Fields* (built by the Society); **1835–9**, 4 *Trafalgar Square;* **1840–66**, 79 *Pall Mall;* Midsummer **1866** to March **1871*** 5 *Park Place, St. James's Street;* March **1871** to the present time, 19 *Delahay Street, Westminster* (formerly 20 Duke Street) [11]. The last (the first freehold office of the Society), was formally opened on April 20, 1871: it includes a suitable Chapel, in which a daily service is maintained at 10 A.M.; and, under licence from the Bishop of London, the Holy Communion has been repeatedly celebrated there on the departure of Missionaries to their fields of labour [12].

SECRETARIES.

The Society's Charter provides that there shall be one Secretary. This office has been filled by the following persons, viz.:— John Chamberlain, Esq., first elected 1701; W. Taylor, Esq., 1712; Rev. Dr. D. Humphreys, 1716; Rev. Dr. P. Bearcroft, 1739; Rev. Dr. D. Burton, 1761; Rev. Dr. Hind, 1773; Rev. Dr. W. Morice, 1778; Rev. A. Hamilton, M.A., 1819; Rev. A. M. Campbell, M.A., 1833; Rev. Ernest Hawkins, M.A., 1843; Rev. W. T. Bullock, M.A., 1865; Rev. H. W. Tucker, M.A., 1879.

References (Chapter CII.)—[1] Jo., Aug. 15, 1707. [2] Jo., March 6, 1716. [3] Jo., Nov. 21, 1712, Feb. 13, May 1 and Oct. 2, 1713, Feb. 3, 1716; R. 1712, p. 72. [4] Jo., March 4, May 20, June 17, July 1, Sept. 30, Oct. 7, 1715. [4*a*] Jo., Oct. 21, 1715. [5] Jo., Feb. 3, 17, 1716; Dec. 20, 1717; Feb. 21, April 18, May 16, 1718; R. 1717, p. 37; R. 1718, p. 33. [6] Jo. 1726, pp. 114, 123, 293. [7] Jo., V. 7, p. 281. [8] Jo., V. 8, p. 223. [9] *See* Notices in Annual Reports, 1741–1892. [10] R. 1827, p. 230. [11] Notices in Annual Reports, 1822–92. [11*a*] Jo., June 18, Dec. 17, 1869; Jo., Jan. 21 and Feb. 1870; M.F. 1869, pp. 184, 217; M.F. 1870, pp 30–31, 63, 94. [12] Jo., March 18, April 22, July 15, 1870; M.F. 1870, pp. 126-27; R. 1870, p. 7; R. 1871, pp. 7–9.

CHAPTER CIII.

THE MISSIONARIES OF THE SOCIETY.

"The most conspicuous mark of the prudent care of the Society has been exhibited in the choice of their Missionaries. If they have not all proved equally unexceptionable, every possible precaution has been used, to admit none of evil report. The indispensable Qualifications, annexed to the Annual Abstract of our Proceedings, might serve to evince this, had not the Missionaries themselves, during the last seven or eight years, by their conduct and their sufferings, borne abundant testimony to the attention and discernment of the Society. The characters of those Worthies will entitle them to a lasting

---

* The use of Moreton's Tower, Lambeth Palace, during his incumbency of the See of Canterbury, had been offered to the Society by Archbishop Longley in 1869, but declined [11*a*].

Memorial in some future impartial history of the late events in that country [America]. Their firm perseverance in their duty, amidst temptations, menaces, and in some cases cruelties, would have distinguished them as meritorious men in better times. In the present age, when persecution has tried the constancy of very few Sufferers for Conscience here, so many, in one cause, argue a larger portion of disinterested virtue, still existing somewhere among mankind, than a severe observer of the world might have been disposed to admit." [*Sermon of Bishop Butler of Oxford, before the Society*, 1784 [1].]

THE first step of the Society to obtain Missionaries was taken in January and February 1702 through the Episcopal Members and the Archdeacons, who were asked to make known the want and invite applications for transmission to the Society. A "Request concerning fit persons to be sent abroad" was printed and circulated, desiring

"that all Persons, who shall Recommend any to that Purpose, will testifie their Knowledge as to the following Particulars, viz.—I. *The Age of the Person.* II. *His condition of Life, whether Single or Married.* III. *His temper.* IV. *His Prudence.* V. *His Learning.* VI. *His Sober and Pious Conversation.* VII. *His Zeal for the Christian Religion, and Diligence in his Holy Calling.* VIII. *His affection to the present Government, and* IX. *His Conformity to the Doctrine and Discipline of the Church of England.*"

It was added that the

"Society do request and earnestly beseech all Persons concerned, That they recommend no Man out of Favour or Affection, or any other Worldly Consideration; but with a sincere Regard to the Honour of Almighty God and our Blessed Saviour, as they tender the Interest of the Christian Religion, and the Good of Men's Souls" [2].

The Testimonials to the "indispensable qualifications" of a candidate were to be signed by his Diocesan, or where that was not practicable, by at least three other members of the Communion of the Church of England known to the Society. In the examination of candidates special regard was had as to their reading, preaching, and pronunciation, which were submitted to a practical test [2*a*]. The salary ordinarily allowed to a Missionary in the early days was £50 a year, with a Mission Library of the value of £10 and £5 for books for free distribution among his parishioners [3]. The remainder of his support was met from local sources. Missionaries to the heathen—the negroes and Indians—were necessarily allowed a larger stipend from the Society [4]. In 1706 the following Instructions for the Clergy and the Schoolmasters were printed. In the words of Anderson (Hist. Col. Church, III. p. 153), "They embrace every particular which could possibly be required for the guidance of the Missionaries, and describe each with a faithful simplicity, and affectionate and prudent care, which it seems impossible to surpass."

"INSTRUCTIONS for the Clergy employed by the Society for the Propagation of the Gospel in Foreign Parts.

"*Upon their Admission by the Society.*

"I. THAT, from the Time of their Admission, they lodge not in any Publick House; but at some Bookseller's, or in other private and reputable Families, till they shall be otherwise accommodated by the Society.

"II. That till they can have a convenient Passage, they employ their Time usefully; in Reading Prayers, and Preaching, as they have Opportunity; in hearing others Read and Preach; or in such Studies as may tend to fit them for their Employment.

"III. That they constantly attend the Standing Committee of this Society, at the Secretary's, and observe their Directions.

"IV. That before their Departure they wait upon his Grace the Lord Archbishop of *Canterbury*, their Metropolitan, and upon the Lord Bishop of *London*, their Diocesan, to receive their Paternal Benediction and Instructions.

"*Upon their going on Board the Ship designed for their Passage.*

"I. THAT they demean themselves not only inoffensively and prudently, but so as to become remarkable Examples of Piety and Virtue to the Ship's Company.

"II. That whether they be Chaplains* in the Ships, or only Passengers, they

* [On the complaint of the Rev. Mr. Urmston of Moscow of the ill-usage of himself and others by sea Captains [*see* also p. 12], the Society in 1704 made a representation to its President on the subject, and drew up a letter of recommendation to the Masters of those Ships conveying its Missionaries [5*a*].

endeavour to prevail with the Captain or Commander, to have Morning and Evening Prayer said daily; as also Preaching and Catechizing every Lord's Day.

"III. That throughout their Passage they Instruct, Exhort, Admonish, and Reprove, as they have occasion and opportunity, with such Seriousness and Prudence, as may gain them Reputation and Authority.

"*Upon their Arrival in the Country whither they shall be sent.*

"First, *With Respect to themselves.*

"I. THAT they always keep in their View the great Design of their Undertaking, *viz.* To promote the Glory of Almighty God, and the Salvation of Men, by Propagating the Gospel of our Lord and Saviour.

"II. That they often consider the Qualifications requisite for those who would effectually promote this Design, *viz.* A sound Knowledge and hearty Belief of the Christian Religion; an Apostolical Zeal, tempered with Prudence, Humility, Meekness and Patience; a fervent Charity towards the Souls of Men; and finally, that Temperance, Fortitude, and Constancy, which become good Soldiers of Jesus Christ.

"III. That in order to the obtaining and preserving the said Qualifications, they do very frequently in their Retirements offer up fervent Prayers to Almighty God for his Direction and Assistance; converse much with the Holy Scriptures; seriously reflect upon their Ordination Vows; and consider the Account which they are to render to the great Shepherd and Bishop of our Souls at the last Day.

"IV. That they acquaint themselves thoroughly with the Doctrine of the Church of *England*, as contained in the Articles and Homilies; its Worship and Discipline, and Rules for Behaviour of the Clergy, as contained in the Liturgy and Canons; and that they approve themselves accordingly, as genuine Missionaries from this Church.

"V. That they endeavour to make themselves Masters in those Controversies which are necessary to be understood, in order to the Preserving their Flock from the Attempts of such Gainsayers as are mixed among them.

"VI. That in their outward Behaviour they be circumspect and unblameable, giving no Offence either in Word or Deed; that their ordinary Discourse be grave and edifying; their Apparel decent, and proper for Clergymen; and that in their whole Conversation they be Instances and Patterns of the Christian Life.

"VII. That they do not board in, or frequent Publick-houses, or lodge in Families of evil Fame; that they wholly abstain from Gaming, and all such Pastimes; and converse not familiarly with lewd or prophane Persons, otherwise than in order to reprove, admonish, and reclaim them.

"VIII. That in whatsoever Family they shall lodge, they persuade them to join with them in daily Prayer Morning and Evening.

"IX. That they be not nice about Meats and Drinks, nor immoderately careful about their Entertainment in the Places where they shall sojourn; but contented with what Health requires, and the Place easily affords.

"X. That as they be frugal, in Opposition to Luxury, so they avoid all Appearance of Covetousness, and recommend themselves, according to their Abilities, by the prudent Exercise of Liberality and Charity.

"XI. That they take special Care to give no Offence to the Civil Government, by intermeddling in Affairs not relating to their own Calling and Function.

"XII. That, avoiding all Names of Distinction, they endeavour to preserve a Christian Agreement and Union one with another, as a Body of Brethren of one and the same Church, united under the Superior Episcopal Order, and all engaged in the same great Design of Propagating the Gospel; and to this End, keeping up a Brotherly Correspondence, by meeting together at certain Times, as shall be most convenient, for mutual Advice and Assistance.

"Secondly, *With respect to their Parochial Cure.*

"I. THAT they conscientiously observe the Rules of our Liturgy, in the Performance of all the Offices of their Ministry.

"II. That, besides the stated Service appointed for Sundays and Holidays, they do, as far as they shall find it practicable, publickly read the daily Morning and Evening Service, and decline no fair Opportunity of Preaching to such as may be occasionally met together from remote and distant Parts.

"III. That they perform every Part of Divine Service with that Seriousness and Decency, that may recommend their Ministrations to their Flock, and excite a Spirit of Devotion in them.

"IV. That the chief Subjects of their Sermons be the great Fundamental Principles

of Christianity, and the Duties of a sober, righteous, and godly Life, as resulting from those Principles.

"V. That they particularly preach against those Vices which they shall observe to be most predominant in the Places of their Residence.

"VI. That they carefully instruct the People concerning the Nature and Use of the Sacraments of Baptism and the Lord's Supper, as the peculiar Institutions of Christ, Pledges of Communion with Him, and Means of deriving Grace from Him.

"VII. That they duly consider the Qualifications of those adult Persons to whom they administer Baptism; and of those likewise whom they admit to the Lord's Supper; according to the Directions of the Rubricks in our Liturgy.

"VIII. That they take special Care to lay a good Foundation for all their other Ministrations, by Catechizing those under their Care, whether Children, or other ignorant Persons, explaining the Catechism to them in the most easy and familiar Manner.

"IX. That in their instructing *Heathens** and *Infidels*, they begin with the Principles of Natural Religion, appealing to their Reason and Conscience; and thence proceed to shew them the Necessity of Revelation, and the Certainty of that contained in the Holy Scriptures, by the plainest and most obvious Arguments.

"X. That they frequently visit their respective Parishioners; those of our own Communion, to keep them steady in the Profession and Practice of Religion, as taught in the Church of *England*; those that oppose us, or dissent from us, to convince and reclaim them with a Spirit of Meekness and Gentleness.

"XI. That those, whose Parishes shall be of large Extent, shall, as they have Opportunity and Convenience, officiate in the several Parts thereof, so that all the Inhabitants may by Turns partake of their Ministrations; and that such as shall be appointed to officiate in several Places shall reside sometimes at one, sometimes at another of those Places, as the Necessities of the People shall require.

"XII. That they shall, to the best of their Judgments, distribute those small Tracts given by the Society for that Purpose, amongst such of their Parishioners as shall want them most, and appear likely to make the best Use of them; and that such useful Books, of which they have not a sufficient Number to give, they be ready to lend to those who will be most careful in reading and restoring them.

"XIII. That they encourage the setting up of Schools for the teaching of Children; and particularly by the Widows of such Clergymen as shall die in those Countries, if they be found capable of that Employment.

"XIV. That each of them keep a Register of his Parishioners' Names, Profession of Religion, Baptism, &c. according to the Scheme annexed, No. I. for his own Satisfaction, and the Benefit of the People.

"Thirdly, *With respect to the Society.*

"I. THAT each of them keep a constant and regular Correspondence with the Society, by their Secretary.

"II. That they send every six Months an Account of the State of their respective Parishes, according to the Scheme annexed, No. II.

"III. That they communicate what shall be done at the Meetings of the Clergy, when settled, and whatsoever else may concern the Society."

N° I.

Notitia Parochialis; to be made by each Minister soon after his Acquaintance with his People, and kept by him for his own Ease and Comfort, as well as the Benefit of his Parishioners.

I. *Names of Parishioners*	II. *Profession of Religion*	III. *Which of them baptized*	IV. *When baptized*	V. *Which of them Communicants*	VI. *When they first communicated*	VII. *What Obstructions they meet with in their Ministration*

[* *See also* General Instructions in R. 1715, pp. 12–17.]

N°

Notitia Parochialis; or an Account to be sent Home every six Months to the Society by each Minister, concerning the spiritual State of their respective Parishes.

I. *Number of Inhabitants.*	
II. *No. of the Baptized.*	
III. *No. of Adult Persons baptized this Half-year.*	
IV. *No. of actual Communicants of the* Church of England.	
V. *No. of those who profess themselves of the* Church of England.	
VI. No. *of Dissenters of all Sorts, particularly Papists.*	
VII. *No. of Heathens and Infidels.*	
*VIII. *No. of Converts from a prophane, disorderly and unchristian Course, to a Life of Christian Purity, Meekness, and Charity.*	

[* Added in later edition.] [5]

[*See also* General Instructions to the North American Missionaries in 1755 to promote loyalty, brotherly love, the evangelization of the Indians, and the propagation of the Gospel generally [5*b*].]

It was hoped that the Colonial Church would derive continuous benefit from two fellowships founded at Jesus College, Oxford, by will of Sir Leolyne Jenkyns, November 9, 1685, the holders of which were bound to take Holy Orders and afterwards either go to sea as Navy Chaplain if summoned by the Lord High Admiral of England, or if not required for that service then to the Colonies if called upon by the Bishop of London [6]. The election of one Fellow, the Rev. Henry Nicols, B.A., was formally notified to the Society by the College authorities in 1703, and he went out as a Missionary to Chester, Pennsylvania [7]. Since then successive Fellows were allowed to evade their responsibilities until about 1850–2, when the Bishop of London succeeded in restoring the Fellowships to their original purpose, and the Revs. William David, M.A., and John David Jenkins took service in Canada and South Africa respectively [8]. But while the English Universities failed to furnish a due supply of Clergy for foreign service, Scotland, Ireland, and Wales were forward in contributing to the ranks of labourers—"to Ireland we owe several very choice Missionaries," the Report for 1714 stated [9]—and in 1707 and 1711 Bishop Wilson of Sodor and Man submitted to the Society a scheme for a Missionary Training College in the Isle of Man. Want of means prevented the adoption of the scheme, and the Society had to confine its attention to carrying out General Codrington's design for a similar College in Barbados [9*a*]. It was long however before any Colonial Missionary College came into existence [10], and still longer before any provision existed for the ordination of students out of England. Many candidates came over from America and returned safely, some of them to be the ablest of Missionaries; but many more hesitated to face the long, dangerous, expensive, and perhaps fruitless voyage, which in fact proved fatal to one-fifth of those who ventured on it [11]. People must have been truly "athirst for God" who could—as the inhabitants of Hebron in Connecticut did for twenty

years—persevere and at great expense* in sending to England four candidates successively, before they succeeded in obtaining a resident Missionary. The first of these candidates, Mr. Dean (1745), perished at sea while returning. The next, Mr. Colton, died of small-pox within a week after his return (1752). The third, Mr. Usher, was on the return voyage taken prisoner by the French (1757), and died in the Castle of Bayonne of small-pox. The last, Mr. Peters, was taken ill with the same disease in England, but recovered and returned, to the joy of his flock [12]. No wonder then that in 1767, of the 21 churches and congregations in New Jersey, eleven were entirely destitute of a minister, and for the other ten there were only five clergymen available [13]; that in Pennsylvania the case was similar [14], and that the Governor of North Carolina reported to the Society in 1764 that there were then but six clergymen in that province for 29 parishes, each containing a whole county [15].

The Missionaries took great pains to secure suitable candidates for the ministry, and in 1769, on the representation of the Clergy of New York and New Jersey, it was agreed that those to be recommended from those parts should have received a collegiate education and obtained from the President of the College a certificate of moral and intellectual fitness [16]. This raising of the standard must have further reduced the supply had it not been for the foundation of King's (now Columbia) College, New York, in 1754 [p. 775]. Up to that time there was no Church Seminary in the northern colonies of America, and those who sought education in the colleges under the control of Dissenters had in some instances "to submit to a fine as often as they attended the worship of the Church of England, communicants only excepted, and those only on Sacrament days" [17]. The need of an indigenous ministry for the Colonial Churches has by the Society always been regarded as second only in importance to that of resident Bishops. Gladly therefore the Society lent its aid to the establishment of colleges in Barbados [p. 782] and New York [pp. 775–6], and as opportunity offered, to similar institutions throughout the world [pp. 776–97]. The introduction of Episcopacy enabled this good work to bring forth fruit to perfection, and before the middle of the present century the Society was able to report that the supply of Missionaries for America and the West Indies was no longer principally from the mother country, the establishment of colleges of classical and theological education in all the Provinces of British North America having to a great degree superseded the necessity of sending out clergymen from England:—

"Codrington (Barbados), Windsor, Fredericton, Cobourg, Lennoxville, are now yearly supplying candidates for the ministry, not less qualified by learning and devotion than those educated at home, and better trained for the work of an Evangelist in their own country by being hardened to its climate, and inured to the privations and hardships which belong to new settlements" [18].

Similar results have since been witnessed in Australia and New Zealand, while in Asia and Africa a good supply of Native Missionaries is now assured from the excellent training institutions there [pp. 784–96].

But though the Colonial Churches in America and the West Indies, in Australia and New Zealand now furnish a large proportion of their own Clergy, and, having become Missionary, themselves are sending evangelists to heathen lands, the combined forces from home and abroad are far from sufficient to gather in the harvest. For in the present age "the field is the world" in a sense never before manifest. The immediate needs of India alone call for hundreds more European Missionaries.

The failure of a scheme for drawing the English "Clergy Orphan School" into the Missionary cause in connection with Bishop's College, Calcutta, has been noticed [p. 475].

With the object of adding to the supply for India the Society in 1852 established Oriental Exhibitions at St. Augustine's College, Canterbury, which have borne good fruit [19]; and on two occasions it offered Missionary Exhibitions† at the Universities of Oxford and Cambridge (besides subsidising "Mission Houses" ‡ there), but all these, for lack of candidates, were soon discontinued [20].

* The expense of the voyage averaged over £100 in those days.

† In 1859 four Exhibitions of £150 each for two years, and in 1874 two of £80 each [20*a*].

‡ St. Stephen's, Oxford, and one in Jesus Lane, Cambridge, between 1878–80 [20*b*].

Under a trust created by Bishop Hobhouse in 1882 and accepted by the Society in 1889 two Missionary studentships have been established at Selwyn College, Cambridge, in connection with the Society and with its assistance [21].

The Day of Intercession instituted in 1872 at the suggestion of the Society [p. 821] has done much to s- ken interest in and to kindle zeal for Foreign Missions; if the Society has participated so fully as other organisations in the increased supply of labourers sent forth from the English Universities, it can but rejoice that God has given His Church grace "with one accord" to make her common supplications unto Him and that he has been pleased to "fulfil" "the desires and petitions of His servants as may be most expedient for them."

In order that the sending forth of Missionaries should henceforth be in form, as it had always been in reality, the act of the chief Bishops of our Church, it was determined in 1846 that no home candidate for Missionary employment should be accepted by the Society without the express approval of a Board of Examiners, to be nominated by the Archbishops of Canterbury and York and the Bishop of London, the three prelates alone empowered under the Act of Parliament to ordain for the Colonies [22]. With respect to candidates educated or resident abroad and there offering themselves for Missionary service, the Society confides in the recommendation of the several Bishops to whom the spiritual rule in their respective Diocese has been committed, and who have all alike authority to "call and send ministers into the Lord's vineyard" and are responsible to God for "faithfully and wisely making choice of fit persons to serve in the sacred ministry of the Church." The wisdom and propriety of this practice were confirmed by the President, to whom in 1854 was submitted the question whether he

"could advise the Society to constitute . . . similar Boards [as in England] for the examination of Missionary candidates in the several British Colonies, or to leave to the Colonial Bishops the responsibility of recommending well-qualified Missionaries; reserving to the Society, as at present, the right to decide whether any particular candidate shall be placed upon its Missionary list."

In his reply Archbishop Sumner said:—

"The two cases ar- quite distinct. Missionary Clergymen, or candidates for orders, are sent from here to the Colonial Bishops on the recommendation of the Society, which is therefore bound to ascertain the qualifications of those whom it so recommends; and has, at the same time, the means of ascertaining those qualifications through Examiners regularly appointed for the purpose. But a large proportion of the Colonial Clergy consists of persons resident in the Colonies themselves. The requisite supply of men for their increasing population could not otherwise be obtained. And in regard to these, the Society must trust to the local authorities. It has no means of appointing examiners in the several Colonies, and could not possibly impose such a Board upon the Colonial Bishop. The responsibility, therefore, must necessarily rest with the Bishop, by whom the candidates are to be ordained and stationed, of satisfying himself of their fitness for the post they are to occupy, and the duties they are to discharge. At the same time, the Society retains to itself the right, which it hopes never to have occasion to exercise, of excluding from its lists any of its Missionaries who may be found to be unworthy of its support" [23].

While continuing its invariable practice as to colonial candidates the Society, in order to secure all proper care and consideration as well as to guard itself against making grants which are really not needed, determined in 1854 to require of every Bishop recommending any Missionary for appointment a statement of various particulars [24]. [*See* p. 843.]

The regulations relating to the selection and appointment of Missionaries are now as follows:—

"No Missionary can be placed on the Society's list without an express resolution of the Society sanctioning his appointment and specifying the terms on which he is engaged. A Board of Examiners, consisting of five Clergymen, is appointed annually by the Archbishops of Canterbury and York and the Bishop of London for the time being, to inquire into the fitness and sufficiency of all candidates who may present themselves *in this country* for Missionary appointments; and no candidate, so appearing, can be accepted by the Society without a recommendation in writing from the

said Board. *It is in the power of any Colonial or Missionary Bishop, if he think fit, to act himself, or to appoint a Clergyman of the Church of England to act for him, as an additional Examiner of all candidates already in Holy Orders who may present themselves to the Society for a Missionary appointment in his diocese, provided that such additional Examiner shall be bound to conform to the rules laid down by the Board for their own guidance.*

"In the case of a Missionary *not sent from this country* the Society requires a recommendation (unless under exceptional circumstances) from the Bishop of the Diocese in which the Missionary has resided for a year immediately preceding. But a Missionary may be provisionally appointed and paid from an unexpended grant by a Colonial Bishop and Committee pending a reference made immediately to the Society.

"When a Missionary, not having been sent by the Society from this country, is proposed to be placed on the Society's list, the following particulars are to be sent to the Society:—(1) Name of the Missionary. (2) Age. (3) Where educated. (4) Where, and in what work engaged during the last three years. (5) Married or single; Number of children. (6) References to Clergymen and others in this country to whom he may be known. (7) Proof of his competency to teach in any vernacular language required in his Mission. (8) Name of the Mission for which he is proposed. (9) Any other particulars which may assist the Society to form a correct judgment on the case.

"Every Missionary is appointed to a definite post assigned or sanctioned by the Society, and his salary for his services therein is secured to him for a year, and begins on his arrival at his Mission, and is renewable annually on application to the Society; but his engagement is terminable on three months' notice at the end of any year; or at any earlier time, with or without notice, for reasons approved by the Bishop or other ecclesiastical authority. Provided that no person who holds the Bishop's licence shall be removed from the list of the Society's Missionaries without the consent of the Bishop previously expressed, except on medical grounds certified by the Society's Honorary Consulting Physician.

"Every Missionary selected in this country is to proceed without delay to the country in which he is to be employed; and be subject, when there, to the Bishop or other ecclesiastical authority.

"*Ordination.*—No person is to be presented in behalf of the Society to a Bishop as a Candidate for Holy Orders, with a view to his employment among the heathen, without the special sanction of the Society.

"Before giving such sanction the Society requires to be supplied with the following information:—(1) Date and place of Candidate's birth. (2) His race. (3) His family (if any). (4) His education and previous history. (5) Certificate of his proficiency in any vernacular required in his Mission. (6) Position he is wanted to fill. (7) Amount of his proposed salary, and sources from whence it is derived. (8) A certificate from one or more of the Society's European Missionaries that the moral character of the Candidate is irreproachable, and that he or they believe the Candidate to be in all respects well fitted for Holy Orders" [25].

The course which the Society follows in making its Missionary appointments being in strict conformity with the principles of the Church of England, none are excluded from its service whom the Church would admit, and none admitted whom the Church would exclude [26].

Similarly in the management of its Missions, while regulations have been adopted to secure due administration of its grants, care has been taken not only to adapt them to the requirements of each country, but in all cases to disclaim for the Society any authority over its Missionaries in spiritual matters or any interference with the rights of the Bishops. The Bishop and local Committee are the ordinary channel of communication between the Society and the Missionaries. Quarterly reports with annual statistics are required of each Missionary, and those appointed specially for work among the heathen are required to pass two examinations in the vernacular language of the Mission within a limited period, and to abstain as much as possible from the performance of English duty [27]. (The necessity for this last rule is shown on p. 659.) During their visits to England the Missionaries are afforded opportunities of interviews with the Society [28]. The salaries allowed to the Missionaries from the Society's funds average about £50 in the case of Missions to the Colonists. In these cases as a general rule the Society's allowance does not exceed £100 per annum, nor twice the amount of the

* This passage ("It" to "guidance") was the outcome (and the only one) of a conference between the Society and the Colonial and Missionary Bishops in 1877–9 as to what improvements could be made in the manner of selecting applicants Missionary work [25*a*].

local contribution, nor one-half of the whole professional income of the Missionary. In heathen countries the European Missionaries generally are entirely supported by the Society [29], the salaries graduating from £120 to £360 per annum after about 25 years' service. These Missionaries are also provided by the Society with a house and with allowances for travelling and for the education of their children in England or in India [30].

In 1874 a Committee was appointed to superintend the education, and care during the holidays, of the children of Indian Missionaries sent to England [31], and by means of a Special Fund begun in 1877 a free education at excellent Schools has been secured for several boys, and many houses have been opened to receive children during the vacations [32, 33].

The salaries of the native pastors in India range from £18 to £140 per annum, it being a rule of the Society that in each instance a portion shall always be contributed by the congregation [34].

With respect to pensions, no general rule is laid down regarding the allowance to Missionaries who return home too ill to undertake any work; but the Society recognises the duty of affording assistance to those of its European Missionaries employed in tropical or unhealthy climates who, after long and faithful services in the Society's Missions, shall have become incapacitated by age or infirmity for a continuance of their labours, and who shall be destitute of other support. The Society considers and decides upon each case according to its own merits.

A pension of £50 per annum is allowed to the widows of the European Missionaries in India remaining unmarried, and an allowance of £10 per annum for each orphan under sixteen years of age [35].

In 1874 £1,000 was reserved as a guarantee fund for helping in the life assurance of European Missionaries in tropical climates, specially those to whose widows there is no promise of pension [36], but the scheme has not been carried out.

In 1877 a Missionary brotherhood was formed at Cambridge, which by the Society's aid has since continued to work in India as "the Cambridge Mission to Delhi in connection with the Society for the Propagation of the Gospel" [p. 626].

The relation of the Cambridge Mission to the Society is defined in certain rules, but the Society has nothing to do with the constitution or with the internal working of the brotherhood. Each member of the brotherhood has an interview with the Society's Board of Examiners before leaving England, and receives from the Society £50 for passage and outfit, Rs.1,200 per annum for salary, half-pay and half-passage while on furlough, also a residence in India [36*a*].

From 1887 to 1891 the Society assisted a Missionary brotherhood (St. Andrews University Mission) at Tokyo, Japan [p. 720]; and in 1890–1 was formed "the Dublin University Mission to Chota Nagpur, working under the S.P.G." [pp. 499–500].

The Lay Agents employed by the Society consist of Schoolmasters, Schoolmistresses, Readers, and Catechists, two of these offices being often united in one person. [*See* pp. 769–74.] In 1706 were drawn up the following

"Instructions for Schoolmasters employed by the Society, &c.

"I. THAT they well consider the End for which they are employed by the Society, *viz.* The instructing and disposing Children to believe and live as Christians.

"II. In order to this End, that they teach them to read truly and distinctly, that they may be capable of reading the Holy Scriptures, and other pious and useful Books, for informing their Understandings, and regulating their Manners.

"III. That they instruct them thoroughly in the Church-Catechism; teach them first to read it distinctly and exactly, then to learn it perfectly by Heart; endeavouring to make them understand the Sense and Meaning of it, by the help of such Expositions as the Society shall send over.

"IV. That they teach them to write a plain and legible Hand, in order to the fitting them for useful Employments; with as much Arithmetick as shall be necessary to the same Purpose.

"V. That they be industrious, and give constant Attendance at proper School-Hours.

"VI. That they daily use, Morning and Evening, the Prayers composed for their Use in this Collection, with their Scholars in the School, and teach them the Prayers and Graces composed for their Use at Home.

"VII. That they oblige their Scholars to be constant at Church on the Lord's Day, Morning and Afternoon, and at all other Times of Publick Worship; that they cause them to carry their Bibles and Prayer Books with them, instructing them how to use them there, and how to demean themselves in the several Parts of Worship; that they

be there present with them, taking Care of their reverent and decent Behaviour, and examine them afterwards, as to what they have heard and learned.

"VIII. That when any of their Scholars are fit for it, they recommend them to the Minister of the Parish, to be publickly Catechized in the Church.

"IX. That they take especial Care of their Manners, both in their Schools and out of them; warning them seriously of those Vices to which Children are most liable; teaching them to abhor Lying and Falshood, and to avoid all sorts of Evil-speaking; to love Truth and Honesty; to be modest, gentle, well-behaved, just and affable, and courteous to all their Companions; respectful to their Superiors, particularly towards all that minister in holy Things, and especially to the Minister of their Parish; and all this from a Sense and Fear of Almighty God; endeavouring to bring them in their tender Years to that Sense of Religion, which may render it the constant Principle of their Lives and Actions.

"X. That they use all kind and gentle Methods in the Government of their Scholars, that they may be loved as well as feared by them; and that when Correction is necessary, they make the Children to understand, that it is given them out of kindness, for their Good, bringing them to a Sense of their Fault, as well as of their Punishment.

"XI. That they frequently consult with the Minister of the Parish, in which they dwell, about the Methods of managing their Schools, and be ready to be advised by him.

"XII. That they do in their whole Conversation shew themselves Examples of Piety and Virtue to their Scholars, and to all with whom they shall converse.

"XIII. That they be ready, as they have Opportunity, to teach and instruct the *Indians* and *Negroes* and their Children.

"XIV. That they send to the Secretary of the Society, once in every six Months, an Account of the State of their respective Schools, the Number of their Scholars, with the Methods and Success of their Teaching [37].

[The following form appears in the "Standing Orders" of a later edition:—

Notitia Scholastica; *or an Account to be sent every Six Months to the* Society *by each* Schoolmaster, *concerning the State of their respective Schools.*	
1. Attendance daily given.	
2. Number of Children taught in the School.	
3. Number of Children baptized in the Church of *England.*	
4. Number of *Indian* and Negroe Children.	
5. Number of Children born of Dissenting Parents.	
6. Other Schools in or near the Place.	
7. Of what Denomination.	
8. Other Employments of the Schoolmaster.	

"*The Account to be attested by the Missionary* (*if any upon the Spot*) *and by some of the Principal Inhabitants.*"]

The Testimonials required for Schoolmasters were similar to those for Missionaries, and equal care was shown in selecting men [38]. In 1712 an order was made that the Schoolmasters to be sent henceforth should be in deacon's orders [39], but as a matter of fact most of the scholastic agents employed by the Society have been obtained in the Colonies, and the rule soon fell into disuse. The Catechists employed by the Society were originally, as now, intended for the Missions to the heathen, as is evident by the "Directions for Catechists for instructing Indians, Negroes, &c." [39a]. The first of those agents was engaged in 1704 for work among these races. [*See* p. 769.] In the Mission to the

Six-Nation Indians at Albany, native Mohawk Schoolmasters and Readers worked [p. 63, 73], and but for political troubles the Society might have succeeded in its endeavours to raise a large body of Indian teachers.

After the loss of the older colonies the establishment of schools throughout British North America called for a large body of teachers. How these were supplied is shown in Chapter XCV. [p. 769]. Many of the schoolmasters, especially in Newfoundland, were denominated Readers or Catechists, who read service to the people on Sundays. In some isolated places where daily schools were impossible, by a small grant from the Society some respectable person would be induced to conduct a Sunday School, and to read the Church Service to preserve among the people a regard for religion [39*b*]. For want of resources for the maintenance of a body of Clergy, the Society in 1830 sanctioned a proposal of the Bishop of Quebec to form a body of Catechists with superior qualifications licensed to act, as far as might be prudent, in place of clergymen. The effect produced by their employment in Upper and Lower Canada was beneficial, so far as their powers went, but the increased concern upon religious subjects produced by the Catechists created a corresponding sense of privation of those acts of the Ministry for which they were not competent [40]. During the next thirty years the employment of lay agents by the Society gradually ceased except in Missions to the heathen. For these, especially in India and Africa, there has been an ever-growing demand, difficult to supply at all times, but formerly more from dearth of suitable agents than, as now, from lack of means for their support.

In 1866 a "Ladies Association" was organised "for promoting the education of females in India and other heathen countries in connection with the Missions of the Society for the Propagation of the Gospel." The Association provides a complement to the labours of the Clergy, and secures for the women who are condemned to pass their lives in zenanas and harems, offices of mercy and love which only ladies can perform [41]. From small beginnings it has grown until it has now 160 teachers in the Society's Missions, with many pupils in the zenanas cordially welcoming the visits of their teachers, and 5,000 children under instruction [42]. (The Honorary Secretary of the Association is Miss L. Bullock.)

It remains to record the Society's thanks to the *British and Foreign Bible Society*, which since 1884 has generously granted to the Society and to the Ladies' Association £144 each for the maintenance of twenty-four or more native Bible-women in India, whose work is to visit their ignorant sisters, and to read to them from the Holy Scriptures [43].

References (Chapter CIII.)—[1] R. 1783 (Sermon 1784), pp. 16–17. [2] Jo., March 15, 1706; "Collection of Papers" appended to R. 1706, pp. 18–21. [2*a*] Standing Orders in ditto, pp. 12, 13. [3, 4] Ditto, pp. 11, 12, and the payments in the Annual Reports. [5] Same as [2], pp. 22–32; *see also* R. 1715, pp. 12–17, and R. 1755, pp. 43–8. [5*a*] Jo., April 21, 1704. [5*b*] R. 1755, pp. 43–8. [6] R. 1706, pp. 7, 8. [7] App. Jo. B, No. 26. [8] R. 1850, pp. 26–7; R. 1852, p. 98. [9] R. 1714, pp. 41–2. [9*a*] Jo., May 30, 1707; March 16, 22, and April 20, 1711. [10, 11] Pp. 746, 775, of this book. [12] R. 1758, p. 56. [13, 14, 15] R. 1767 (Sermon 1768), p. 15. [16] R. 1769, p. 25. [17] R. 1755, p. 39; R. 1755, p. 41; R. 1758, pp. 59, 60; R. 1759, p. 45. [18] R. 1844, pp. 44–5; *see also* R. 1851, p. 44. [19] R. 1852, p. 121; Jo., V. 46, pp. 273, 329–30. (£2, 00 was voted for this purpose). [20 and 20*a*] Jo., V. 47, p. 402; V. 52, pp. 187–8; R. 1860, p. 29; Applications Committee Report," 1880, pp. 6, 7. [20*b*] "Applications Committee Report," 1878, p. 9; ditto, 1880, pp. 6, 7. [21] H MSS., V. 5, pp. 509–10, 514–15, 517; ditto, V., 8, pp. 352–6, 359, 366, 377, 385; Ap. S. C. R. 1889, pp. 9, 13. [22] R. 1846 p. 25 [23, 24] R. 1854, pp. 25–6, 119–20, and Jo., V. 47, pp. 44, 52–5. [25] Regulations 1892, pp. 4, 5, 10, 11. [25*a*] Jo., Nov. 16 and Dec. 21, 1877; Feb. 15, March 15, Nov. 15, 1878; March and May 16, 1879; M.F. 1878, pp. 56, 151, 198–9, 595–6; M.F. 1879, pp. 182–4, 287–8. [26] R. 1854, p. 26. [27–30] Society's Printed Regulations, 1892. [31] Jo., April 17 and June 17, 1874; M.F. 1874, pp. 159, 254–5. [32] Jo., July 20, 1877; Jo., July 18, 1879. [33] Jo., April 17, 1874; M.F. 1874, pp. 159, 254–5; Jo., Dec. 17, 1875; M.F. 1876, p. 128. [34] Society's Regulations, 1892, pp. 13, 51–3, and pp. 498, 546, 645, of this book. [35] Jo., July 21, 1865, and Regulations, 1892. [36] Applications Committee Report, 1874, pp. 3–5; Society's Regulations, 1892, pp. 27–9. [37] Collection of Papers appended to R. 1706, pp. 33–5; Jo., Feb. 15, 1712; R. 1712, p. 75. [38, 39] Standing Orders, pp. 68–72 of 1719 edition; Jo., Feb. 15, 1712; R. 1712, pp. 74–6. [39*a*] Standing Orders, pp. 29–34 of 1719 edition, and *see* later editions. [39*b*] R. 1830, pp. 35–6, 138–42. [40] R. 1830, pp. 35–6, 138–42. [41] Standing Committee Book, V. 31, pp. 6, 15, 52; Jo., V. 49, p. 228; Society's Printed Regulations, 1892; R. 1884, p. 49; R. 1885, p. 53; R. 1888, p. 73; R. 1890, p. 70. [42] Leaflet of Ladies' Association, No. 80. [43] R. 1884, p. 49; R. 1888, p. 73.

SUMMARY OF THE MISSIONARY ROLL, 1701–1892 (*see* pp. 849–924).

N.B.—*The Society has contributed to the support of* 107 *Bishops, but the names of those aided by endowment only are not included in the roll unless they were formerly Missionaries of the Society.*

(1) Country	(2) Number of ordained Missionaries: European and Colonial	(2) Number of ordained Missionaries: Native (dark races)	(3) * Deaths in active service	(4) Dismissals *by the Society* for misconduct	(5) Accessions (to the ranks of the Clergy): (a) From Church of Rome	(5) Accessions (to the ranks of the Clergy): (b) * From Dissent	(6) Recessions (from the ranks of the Clergy): (a) To Church of Rome	(6) Recessions (from the ranks of the Clergy): (b) To Dissent
I. North America:—The older Colonies, now the United States, 1702–1785	309	—	100	13	2	51	—	—
Newfoundland and Canada, 1703–1892	1,445	—	119	1	4	13	—	—
II. West Indies, Central and South America, 1712–1892	393	7	51	1	—	3	—	—
III. Africa 1752–1892	404	65	35	1	1	10	—	1†
IV. Australasia .. 1793–1892	458	5	10	—	—	2	2‡	—
V. Asia 1820–1892	381	199	72	1	3	17	—	—
VI. Europe 1702–4, 1854–1892	114	—	5	—	—	—	—	—
TOTAL	3,504	276	§3,693	*392	17	10	*96	2	1

* The actual numbers under these two heads were probably much greater than here stated, which give only those cases of which a record can now be found. [*See* p. 152.]
† Had been a Lutheran before joining the Society. ‡ [*See* p. 396.]
§ After allowing for 87 repetitions and transfers.

Most of the information which follows, like that which precedes it, has hitherto been buried in the records of the Society; but, with the exception of an occasional biography, in no connected form. As it was not until 1717 that a regular list of agents began to be published, it had come to be regarded as impossible to give even the number of those previously employed; but former attempts would not have failed had the journals, the letters, and the accounts been analysed and compared. Every effort has been made to secure an accurate

and complete list: besides the names of the earlier Missionaries, those of many others not before printed have been discovered, while some already printed have been omitted as not having actually come on the list; and in addition to the careful scanning of hundreds of volumes of printed matter, the MSS. have been liberally consulted, and the spelling of the names of the Missionaries of the 18th century, so much varied in print, verified from the original signatures. Notwithstanding, it has been impossible in many cases to obtain full particulars as to birth, education, ordination, location, and death, and additions and corrections will be welcomed. Much difficulty has been experienced in identifying the native Clergy in South India owing to diversity of rendering by the Diocesan authorities—*e.g.*, the same man would at one time be returned as "Abraham V." and at another as "Vedakan A.," and this without a word of explanation. The period of service is reckoned from the date of arrival at the station after ordination. Many of the Missionaries had previously been engaged as lay agents in the Missions.

By arranging the Missionaries under the different countries in which they served (*see below*), the lists gain in historical value, and the alphabetical index of the whole (included in General Index, pp. 933 &c.), supplies all the further reference necessary.

ABBREVIATIONS, &c., USED IN THE MISSIONARY ROLL.

apptd. = appointed.
b. = born.
Bp. = Bishop.
Cam. = Cambridge.
Coll. = College.
ed. = educated.
o. = ordained (D. = deacon, P. = priest).
Res. = resigned.
S. = Chief Station.
tr. = transferred.
S.A.C. = St. Augustine's College, Canterbury.
K.C.L. = King's College, London.
K.C.W. = King's College, Windsor, Nova Scotia.
Missy. = Missionary.
Ox. = Oxford.
S.M. = Schoolmaster.
T.C.D. = Trinity College, Dublin.
ϕ = connection dissolved by the Society for misconduct.
* = Native Missionary.
¶ = Honorary Missionary.

The titles of the Dioceses (Lon. = London; Her. = Hereford, &c.) and the other abbreviations and signs need no explanation.

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MISSIONARY ROLL, S.P.G. 1702-1892 [*see* p. 848].

I. NORTH AMERICA (1702–1892).

1,754 Missionaries and 1,086 Central Stations, now included in 25 Dioceses as set forth below, &c. :

THE OLDER COLONIES (now the *United States*).

[*See* Chapter II., pp. 9–12.]

KEITH, George, M.A. Aberdeen University; the first S.P.G. Missionary; *b.* 1638 at Aberdeen; (ex-Presbyterian and Quaker;) *o.* Bp. Lon. 1700. Travelling and organising in N. America, 1702–4. *Res.*; died Rector of Edburton, Sussex, March 1716. [*See* pp. 7, 9–11, 20, 30–1, 33–4, 41–2, 52–3, 57–8.]



The Rev. GEORGE KEITH.

TALBOT, John, M.A.; *b.* at Wymondham, Norfolk, 1645; Sizar Christ Coll., Camb., B.A. 1663, Fellow of Peterhouse 1664, M.A. 1671; (Rector Fretherne, Glos. 1695; Chaplain of ship in which Keith left England [p. 10]). Missionary companion of Keith in N. America, 1702–4 [p. 10]; settled in New Jersey 1705. [*See* p. 855; *also* pp. 10, 11, 20, 30–1, 33–4, 41–2, 52–3, 57, 67.]

SOUTH CAROLINA (1702–83)—54 Missionaries and 15 Central Stations.

[*See* Chapter III., pp. 12–20.]

(Diocese of SOUTH CAROLINA, founded 1795.)

BARON, Robert, M.A. *S.* St. Bartholomew's, 1753–64. Died April 1764.

BOSCHI, Charles ("formerly a Franciscan Fryer"). *S.* St. Bartholomew's, 1745–9. *Res.* on appointment as Chaplain to the garrison established about that time in Ruatan, Bay of Honduras [p. 234]. His offer of services to convert the Indians there accepted by the Society, but in 1749 he died.

BULL, William Tredwell, M.A. *S.* St. Paul's, 1712–23; Bp. Lon.'s Commissary in S.C. 1716–23. *Res.*

CLARK (or **CLERK**), **Moses.** *S.* St. John's, 1720. Died 1720.

COTES, William; *o.* D. Bp. Ely 1746, P. Bp. Her. 1747. *S.* St. George's, 1747–52. Died Sunday July 19, 1752, after having performed service that day.

CUMING, Robert, M.A. Glasgow or Edinburgh; *o.* D. Bp. Ely, P. Bp. Pet. 1748. *S.* St. John's, 1749–50. Died 1750.

DUN, William (from Clogher Dio.); *b.* about 1677; *o.* D. Bp. Down and Connor. *S.* St. Paul's, 1706–7. *Res.*

DURAND, Levi, M.A.; *o.* Arbp. Dub., D. 1738, P. 1739. *S.* Christ Church, 1740–50; St. John's, 1750–65. Died 1765.

DWIGHT, Daniel, M.A. Yale Coll., Conn.; *o.* D. Bp. Car., P. Bp. Lon. 1729. *S.* St. John's, 1729–48. Died March 28, 1748.

FORDYCE, John, M.A.; *o.* D. Bp. Lon. P. Bp. St. Dav. 1730. *S.* Prince Frederic's Parish, 1736–51. Died 1751.

FULLERTON, John, M.A.; *o.* Bp. Lon. D. and P. 1734. *S.* Christ Church, 1734–5. Died Sept. 4, 1735.

FULTON, John, M.A.; *o.* Bp. Lon. D. and P. 1730. *S.* Christ Church, 1730–4.

GARDEN, Alexander, M.A. (nephew of Comsy. Garden); *o.* Bp. Glos. D. and P. 1743. *S.* St. Thomas', 1744–65.

GIGUILLET, James. *S.* Sante, 1710. *Res.*

GOWIE, Robert, M.A.; *o.* Bp. Lon. D. and P. 1733. *S.* St. Bartholomew's, 1733. Died Nov. 7, 1733.

GUY, William, M.A.; *o.* Bp. Lon. D. 1712 (?), P. 1713. *S.* (1) Charleston, 1712–13; (2) St. Helen's [or St. Helena], 1714–5; (1) Ch. 1716–17 [*see* p. 853]; (3) St. Andrew's, 1719–51. Died 1751 [p. 17].

HARRISON, James, M.A. Queen's Coll., Ox.; Curate Battersea 2 years; *o.* Bp. Her. D. 1749, P. Bp. Ban. 1750. *S.* Goose Creek, 1752–65.

HASELL (or **HASSEL**), **Thomas,** M.A.; *o.* Bp. Lon. D. 1705, P. 1709. *S.* Charleston, 1705–8; St. Thomas', 1709–43. Died Oct. 9, 1743 or 1744.

HUNT, Brian, M.A. *S.* St. John's, 1723–6.

JOHNSTON, Gideon (ex-Vicar of Castlemore, Ireland). *S.* Charleston, 1708–16 (Commissary to Bp. Lon.) Drowned April 23, 1716, off Charleston, by upsetting of boat while taking leave of Governor Craven [pp. 16–17].

JONES, Gilbert, M.A. *S.* Christ Church, 1713–21. *Res.*

JONES, Lewis, M.A. *S.* St. Helen's, 1725–44. Died Dec. 24, 1744; bequeathed £100 to S.P.G. [p. 18].

LAMBERT, John, M.A. *S.* Charleston, 1727–9. Died Aug. 14, 1729.

LANGHORNE, William (ex-Curate, Pickering); *o.* Arbp. York, D. 1747, P. 1749. *S.* St. Bartholomew's, 1749–52; St. George's, 1752–9. *Res.* ill.

LE JAU, Francis, D.D. Trinity Coll. Dublin; *b.* Angiers, France, about 1665; (ex-Canon of St. Paul's London, and Missionary to St. Christopher's, W. Indies, 1700–1 [p. 211]). *S.* Goose Creek &c., Cooper River, 1706–17. Died Sept. 10, 1717 [pp. 15–16].

LESLIE, Andrew, M.A.; *o.* Bp. Derry D. 1727, P. 1728. *S.* St. Paul's, 1729–39. *Res.* ill. Died 1740.

LUCIUS, Samuel Frederic. *S.* Cuffee (or Coffee) Town, 1770–82 or 3. Refugee in Charlestown and Congarees during Revolution [p. 19].

LUDLAM, Richard, M.A. *S.* Goose Creek, 1723–8. Died Oct. 1728; bequeathed £2,000 to S.P.G. [p. 18].

MARTYN, Charles, M.A. Ball. Coll., Ox., and curate in Devon; *o.* D. Arbp. Can. 1746, P. Bp. Ex. 1748. *S.* St. Andrew's, 1753–61. *Res.* S.P.G. salary 1761 [p. 18], and parish 1770.

MAULE, Robert, M.A. (Irish, recommended by Arbp. Dub.); *b.* about 1680. *S.* St. John's, 1707–17. Died of dysentery 1717; bequeathed £750 to S.P.G. [p. 18].

MERRY, Francis, M.A. *S.* St. Helen's, 1720; Goose Creek, 1721–2. *Res.*

MILLECHAMP, Timothy, M.A.; *o.* Bp. Sal. D. 1726, P. 1729. *S.* Goose Creek, 1732–46. Sick-leave 1746–8. *Res.* for Colesbourne, Glos.

MORRITT, Thomas; *o.* D. Bp. Lon. 1717, P. Bp. Win. 1718. *S.* Charleston (S.M. &c.), 1722–7; Winyaw &c., 1728–34; Christ Church, 1735–6. *Res.* [p. 18].

ORR, William, M.A.; *o.* Bp. Lon. D. and P. 1736. (Charleston, not S.P.G., 1737–41.) *S.* St. Paul's, 1741–4; St. Helen's, 1745–50. *Res.*; died (St. Paul's) 1755.

OSBORNE (or **OSBORN**), **Nathaniel.** *S.* St. Bartholomew's, 1713–5. Escaped to Charleston during Indian irruption, but died July 13, 1715, "of a flux or feaver."

PEASELEY, William, M.A. (*tr.* N.F.L. [p. 858]). *S.* St. Helen's, 1751–6. *Res.* ill.

POWNALL, Benjamin, M.A. *S.* Christ Church, 1722. *Res.*

QUINCY, Samuel, M.A.; *tr.* Georgia [p. 851] to St. John's, S.C., then S.P.G. at St. George's, 1746–7. *Res.*

ROE, Stephen, M.A.; *o.* D. Arbp. Tuam 1730, P. Arbp. Dub. 1732. *S.* St. George's, 1737–42; (*tr.* N.E. [p. 854]).

ST. JOHN, Richard, B.A. (*tr.* Bah. [p. 885]). *S.* St. Helen's, 1747–50. *Res.*

SMALL, Robert, M.A.; *o.* Bp. Lon. D. 1737, P. 1738. *S.* Christ Church, 1738–9. Died Sept. 28, 1739.

SMITH, Michael, M.A. Trinity Coll., Dub.; *o.* D. Bp. S. & Man 1740, P. Bp. Lon. 1747. *S.* Prince Frederick's Parish, 1753–7. Left.

STANDISH, David, M.A. *S.* St. Paul's, 1724–8. Died 1728.

STONE, Robert, M.A. Hert. Coll., Ox. *S.* Goose Creek, 1748–51. Died about Oct. 20, 1751, "of a bloody flux."

TAYLOR, Ebenezer. *S.* St. Andrew's, 1711–17; (*tr.* N.C. [*see below*]) [pp. 15–6].

THOMAS, John. Aptd. to Goose Creek 1729, but drowned at Sheerness while embarking.

THOMAS, Samuel (of Ballydon, Sudbury), the first S.P.G. Miss. to S.C. *S.* Cooper River, Goose Creek, &c. 1702–6. Died Oct. 1706 of fever [pp. 12–15, 18].

THOMPSON, Thomas; *o.* Bp. Lich. D. and P. 1730. *S.* St. Bartholomew's, 1734–43; St. George's, 1744–6. *Res.*

TUSTIAN, Peter, M.A. *S.* St. George's, 1719–21. *Res.*

VARNOD, Francis ("a foreigner"); *o.* D. Bp. Nor. 1722, P. Bp. Lon. 1723. *S.* St. George's, 1723–36. Died.

WHITEHEAD, John. *S.* Charleston, 1714–16. Died Nov. 8, 1716, "of an inward heat."

WINTELEY, John, M.A. *S.* Christ Church, 1727–9.ϕ

WOOD, Alexander, M.A. *S.* St. Andrew's, 1707–10. Died.

WYE, William (an Irishman). Appointment Aug. 1717 to Goose Creek cancelled Dec. 1717 because obtained by forged testimonials.ϕ

NORTH CAROLINA (1708–83)—33 Missionaries and 22 Central Stations.

[*See* Chapter IV., pp. 20–5.]

(Dioceses of NORTH CAROLINA, founded 1823; EAST CAROLINA, f. 1884).

ADAMS, James (ex-Curate of Castlemore &c., Ireland, 1702–7). One of the first two S.P.G. Missionaries to N.C. *S.* Pascotank and Carotuck Precincts, 1708–10. Died Oct. 30, 1710 [pp. 20–1].

BARNETT, John. *S.* Brunswick Co., 1767–8; Northampton Co., 1769–72.

BLACKNAL, John, D.D. Itinerant, 1725–6.

BLINN, —. Stations not stated, 1769–71.

BLOUNT, Nathaniel; *o.* Bp. Lon. Stations not stated, 1773–4.

BOYD, John. Itinerant, 1732–8. Died May 19, 1738 [p. 23].

BRIGGS, Robert. *S.* Dupplin Co., 1769–70.

BURGES, —. *S.* Edgecumbe Co., 1769–71.

CHRISTIAN, Nicholas. *S.* Brunswick, Wacamaw, &c., 1773–4.

COSGREVE, James, a Carolina S.M., whose return passage on his ordination in 1765 was aided by the Society.

CRAMP, —. ? Station, 1767–8; Brunswick Co., 1769–70.

CUPPLES, Charles. *S.* St. John's, Bute Co., 1767–8.

DRAGE, Theodorus Swaine. *S.* St. Luke's, Rowan Co., 1769–71 [p. 24].

EARL, Daniel. *S.* St. Paul's, Edenton, &c., 1759–83 [p. 25].

GARZIA, John (from Virginia). Itinerant: Bathtown, &c., 1739–44. Died Nov. 29, 1744, from fall from horse while visiting the sick [p. 23].

GORDON, William, M.A. (one of the first two S.P.G. Missionaries to N.C.) *S.* Chowan and Paquiman Precincts, 1708. *Res.* [p. 21].

HALL, Clement (ex-Magistrate of N.C. [pp. 22, 24]); *o.* 1743. Itinerant: Chowan Co., St. Paul's, Edenton, &c., 1744–59, during which he baptized 10,000 persons. Died Jan. 1759 [pp. 22, 24].

JONES, Edward [*see* p. 24]. *S.* St. Stephen's, Johnston Co., 1769–70.

MACARTNEY, James. (? *S.*) 1768–9; Granville Co., 1770.

MACDOWELL, John. *S.* Brunswick, 1760–3. Died 1763.

[MARSDEN, RICHARD. Appointment 1738 cancelled for misconduct before he was established a Missionary under Society's seal.]

MICKLEJOHN, George. *S.* Rowan Co., 1766.

MOIR, James (of N.C.) Itinerant: N.W. side of River Newse, Wilmington, &c., 1740–65. *Res.*

MORTON, Andrew, Northampton Co., 1766 [*See* p. 854].

NEWNAM, Thomas. Itinerant: Edenton, &c., 1722–3. Died 1723 [p. 22].

PETTIGREW, Charles. *S.* Edenton, 1775–6 [p. 25].

RAINSFORD, Giles; *o.* D. Bp. Down, P. Bp. Lon. *S.* Chowan, &c., 1712–14. *Res.* [p. 22].

REED, James, Craven Town and Co., 1757–77. Died May 1777 [p. 25].

STEWART, Alexander. St. Thomas, Bath Co., 1753–66; Beaufort Co., 1767–70 [p. 22].

STUART, James. ? Station, 1767–8.

TAYLOR, Charles Edward. *S.* Northampton Co., St. George's, &c., 1770–3.

TAYLOR, Ebenezer (*tr.* S.C. [*see above*]). ? Station, 1716–19.

URMSTON, John (ex-Curate of Eastham, Essex, 1706–9). *S.* North Shore with Pascotank, Chowan, &c., 1709–20. *Res.* (Afterwards fell into disrepute, employed in Maryland, "burned to death in 1739" in N.C. [pp. 22–3].

WILLS, John. ? Station, 1768–9; New Hanover Co., 1770–7.

GEORGIA (1733–83)—13 Missionaries and 4 Central Stations.
[*See* Chapter V., pp. 26–9.]

(Diocese of GEORGIA, founded 1841.)

ALEXANDER, —. *S.* St. John's, 1766.

BOSOMWORTH, Thomas. *S.* Frederica &c., 1743–4. *Res.* [p. 28].

BROWN, James (ex-Curate of Horsham, Sussex). Aptd. 1799 to St. George's, but could not get there. *S.* Savannah, 1780–1. *Res.* [p. 29].

COPP, Jonathan, M.A. Yale Coll.; *b.* New London; *o.* Bp. Lon. D. and P. 1750. *S.* Augusta, 1750–6. *Res.*

DUNCANSON, William, Trinity Coll. Dub. Rejected by people at Savannah and Augusta for misconduct, 1761.

ELLINGTON, Edward, M.A. (of S.C.) *S.* Augusta, 1767–70. *Res.*

[FINDLAY, ALEXANDER. Aptd. St. George's, 1770–1, but doubtful of local provision, accepted St. Stephen's, N.C., instead.]

FRINK, Samuel; *ed.* Harvard Coll., N.E. *S.* Augusta, ? 1765–6; Savannah, 1767–71. Died 1771 [p. 28].

HOLMES, John. St. George's, 1773–7.✠

NORRIS, William. *S.* Frederica, 1739–40.

QUINCY, Samuel, M.A. (of Southwold); *b.* Boston; *o.* D. and P. Bp. Carl. 1730. First S.P.G. Missionary to Georgia. *S.* Savannah &c., 1733–6 [*See* pp. 850 and 26–7.]

SEYMOUR, James. *S.* Augusta, 1771–9. Persecuted and imprisoned 1779 &c. Refugee at Savannah 1780–2, and in Florida 1783. Died on way to Bahamas 1784 [pp. 29, 220].

WESLEY, John Benjamin, M.A.; *b.* June 17 (old style), 1703, at Epworth Rectory, Linc.; *ed.* Charterhouse School (1714–20); entered Christ Church, Oxford, 1720; elected Fellow of Lincoln Coll., Oxf. (M.A. 1727); *o.* D. by Bp. (Potter) of Oxford 1725; P. 1728. *S.* Savannah &c., 1736–7. *Res.* and to England Dec. 1737, and became the founder of Methodism [pp. 26–8]; died March 2, 1791, in London.

ZOUBERBUHLER, Bartholomew; *b.* St. Gall; *ed.* Charleston, S.C.; *o.* Bp. Lon. about 1745. *S.* Savannah, 1746–66.

VIRGINIA—2 Missionaries and 2 Central Stations. [*See* Chapter VI., p. 30.]

(Dioceses of VIRGINIA, founded 1790; WEST VIRGINIA, f. 1878.)

TYLIARD (†**TILLYARD**), **Arthur.** 1702 (station not stated). The other Clergyman assisted by the Society was the Minister of King William's Parish, St. James' River, in 1725; name not recorded.

MARYLAND—5 Missionaries and 5 Central Stations.
[*See* Chapter VII., pp. 31–3.]

(Dioceses of MARYLAND, founded 1792; EASTON, f. 1869.)

ADAMS, Alexander; *o.* Bp. Lon. 1703, to Maryland 1704. In 1711 he wrote to the Bishop: "I can't subsist without some assistance, for Tobacco, our money [*see* p. 30], is worth nothing, and not one Shirt to be had for Tobacco this year in all our country; and poor ten shillings is all the money I have received by my ministry and perquisites since October last." Since 1707 he had served the whole county of Somerset. Aided by the Society 1711–12, 1716. *S.* Stepney &c.

[CORDINER, WILLIAM; *b.* about 1680; (ex-Curate of Billyaghran). Aptd. to Shrewsbury 1707, but captured by the French.] [pp. 31–2.]

MACQUEEN, George. ("Forced to fly from his native country by the Presbyterian persecution in Scotland.") Aided by Society 1703.

READING, Philip. Served a parish in Maryland in connection with his Penn. Mission, 1775 &c. [*See* p. 852.]

TIBBS, William. *S.* St. Paul's, Baltimore, 1705.

TINGLEY, Samuel. Itinerant in connection with Penn. Mission, 1782 &c. [*See* p. 852.]

PENNSYLVANIA AND DELAWARE (1702–83)—47 Missionaries and 24 Central Stations. [*See* Chapter VIII., pp. 33–40.]

(Dioceses of PENNSYLVANIA, founded 1787; DELAWARE, f. 1841; PITTSBURG, f. 1866; CENTRAL PENNSYLVANIA, f. 1871.)

ANDREWS, John; *b.* Maryland; *ed.* Philadelphia Coll. *S.* Lewes and Cedar Creek, 1766–8; York and Cumberland Cos., 1769–73. *Res.*; died Maryland 1813.

BACKHOUSE, Richard. *S.* Chester, 1728–49. Died Nov. 19, 1749.

BARTON, Thomas (ex-assistant in a Philadelphia Academy). Itinerant: York and Cumberland Cos. in 1754–8; Lancaster, Pequea, Carnarvon, &c., 1759–78. Obliged by Revolutionists to close his churches in 1776, but ministered privately. Escaped to N.Y. 1778, after being a prisoner two years. Died about 1780 from dropsy brought on by imprisonment [pp. 36–40].

BATWELL, Daniel; *ed.* Cambridge Univ. (for many years a distinguished preacher in London). *S.* York and Cumberland Cos., 1773–8. Refugee in N.Y. 1778, and England 1783.

BECKET, William. *S.* Lewes, 1721–43. Died Aug. 20, 1743 [p. 34].

BLACK, William; *b.* Dumfries about 1679. *S.* Sussex, 1708–9. *Res.*

BLUETT, Thomas (of Maryland). *S.* Kent Co., Dover, &c., 1745–9. Died Jan. 25, 1749.

BROOKE, Samuel (of St. George's Co., Maryland). *S.* Newcastle, 1754–5.

CAMPBELL, Alexander. *S.* Apoquiniminck, 1736–9; *tr.* N.Y. [p. 855].

CLEVELAND, Aaron. *S.* Lewes, 1755; Newcastle, 1756–7. Died 1757 at Philadelphia of dropsy.

CLUBB, John (a Welshman, ex-S.M. at Philadelphia). *S.* Oxford, 1709–11; Apoquiniminck, 1712–13; Radnor and Oxford, 1714–15. Died Christmas 1715 [pp. 34–5].

CRAIG, George (of Penn., ex-Curate in England to Dr. Bristowe). Itinerant: Pequea, Lancaster, Carnarvon, Huntingdon, Carlisle, &c., 1748–57; Chester, 1758–83 [p. 36, and *see* p. 854].

CRAWFORD, Thomas (a Scotchman). Dover, 1704–9. Recalled [p. 34].

CURRIE, William (ex-Dissenting Min. Penn.) *S.* Radnor, 1736–83.

EVANS, Evan, D.D. Brasenose Coll., Ox. (sent to Philadelphia by Bp. Lon. 1700). *S.* Oxford and Radnor, 1716–18. *Res.*; died Maryland 1721 [p. 33].

FRAZER, George. *S.* Dover &c., 1733–5.

GILES, Samuel. Came to England for Ordination and aptd. to Dover, but drowned on return voyage April 5, 1766 [p. 35].

HACKETT, Walter. *S.* Apoquiniminck, 1729–33.

HENDERSON, Jacob; *b.* Glenavy, Ireland; *ed* Glasgow Coll.; *o.* Bp. Lon. 1710. *S.* Dover, 1710–11; Newcastle, 1712–13. *Res.*; died Maryland Aug. 27, 1751; bequeathed £1,000 to S.P.G.

HOWIE, Alexander. *S.* Whitemarsh, 1731–41; Oxford, 1733–41. *Res.*

HUGHES, Griffith. *S.* Radnor and Perquihoma, 1732–6. *Res.*

HUMPHREY, John, B.A. Trinity Coll., Dub.; *b.* about 1684; (S.M. N.Y. 1706–10;) *o.* Bp. Lon. about 1710. *S.* Oxford, 1711–13; Chester, 1714–26. Died July 8, 1739.

INGLIS, Charles; *b.* Ireland, 1734 (S.M. America about 1756); *o.* Bp. Lon. about 1759. *S.* Kent Co., Dover, &c., 1759–65. *Res.* for Trinity Church, N.Y., of which he was Rector 1777–83. Refugee in England 1783. *Tr.* to Nova Scotia as first Colonial Bishop, 1787. [*See* p. 862; *also* pp. 36, 74–8].

JENKINS, Thomas (a Welshman, dio. St. Dav.); *b.* about 1682. *S.* Apoquiminy, 1707–9. "Died of a calenture caused by the Musketos," July 30, 1709.

JENNEY, Robert, LL.D.; *b.* about 1686. *S.* Philadelphia, 1714–15; *tr.* N.Y. [pp. 38, 855].

LINDSAY, William, M.A. Glasgow Univ. To America 1733; returned for ordination. Itinerant: Bristol &c., 1735–45. ϕ [p. 854].

LOCKE, Richard. Itinerant: Lancaster &c., 1745–7; Radnor, 1753; Lewes, 1754.

LYON, John. *S.* Lewes &c., 1769–74. *Res.*

MAGAW, Samuel, D.D.; *ed.* Philadelphia Coll. *S.* Dover &c., 1767–77.

MORRIS, Theophilus (*tr.* N.E. [p. 853]). *S.* Lewes, 1743–5. Died 1745.

MURRAY, Alexander. *S.* Reading and Mulatton, 1762–78. Refugee in England 1778.

NEILL, Hugh (ex-Presbyterian teacher in N.J. and Penn.); *o.* Bp. Lon. *S.* Dover &c., 1750–6; Oxford &c., 1757–65. *Res.* [pp. 35, 39].

NICOLS (or **NICOLLS**), **Henry,** B.A., Fellow Jesus Coll., Ox. First resident S.P.G. Miss. in Penn. [pp. 34, 840]. *S.* Chester (or Upland), 1703–8. *Res.*

PUGH, John. *S.* Apoquiniminck, 1734–45. Died Aug. 30, 1745.

READING, Philip; *ed.* Winchester and Univ. Coll., Ox. *S.* Apoquiniminck &c., 1746–77. Died about 1777 [pp. 39, 851].

ROSS, Æneas (son of George). *S.* Bristol &c., 1740–1; Philadelphia, 1741–2; Oxford and Whitemarsh, 1742–56; Newcastle, 1757–82. Died about 1782.

ROSS, George; *b.* about 1680. *S.* Newcastle, 1705–8; Chester, 1708–12 (prisoner in France, 1711); Newcastle, 1713–54. Died about 1754 [pp. 35, 38].

RUDMAN, Andrew (a Swede); *b.* 1668. *S.* Oxford and Frankfort, 1705–8. Died Sept. 17, 1708.

SINCLAIR (or **SINCLARE**), **Robert;** *b.* about 1685; (tutor to Lord Crichton). *S.* Newcastle, 1710–12. *Res.*

SMITH, William; *b.* near Aberdeen Sept. 7, 1727; D.D. Aberdeen and (Hon. 1759), Ox. Univ.; *o.* D. Bp. Linc., P. Bp. Carl. 1753; (Provost of Philadelphia Coll. 1754). *S.* Oxford, 1770–5. Elected first Bp. of Maryland, 1783, but not *cons.* Died 1803 [p. 38].

STURGEON, William; *ed.* Yale Coll., Conn. *S.* Philadelphia, 1747–62. Died Nov. 5, 1772 [p. 39].

THOMSON, William, D.D.; *b.* Penn. about 1735; *o.* 1759. Itinerant: York and Cumberland Cos. 1760–9; *tr.* N.J. [p. 855].

THORN, Sydenham. *S.* St. Paul's and Mispillion, 1774–81.

TINGLEY, Samuel; *b.* N.Y. about 1745; *o.* 1773. *S.* Lewes &c., 1774–83. Persecuted [p. 40]. Died Maryland 1800. [*See* p. 851].

USSHER, Arthur. *S.* Kent Co., Dover, &c., 1737–43; Lewes, 1744–8; Radnor, 1749–53. *Res.*

WEYMAN, Robert. *S.* Oxford and Radnor, 1719–28; *tr.* N.J. [p. 855].

WILSON, Hugh; *ed.* in America under Rev. H. Neill and T. Barton; *o.* and aptd. to Mispillion &c., 1765, but drowned April 5, 1766, on return voyage to America [p. 35].

NEW ENGLAND (1702–85), including *Massachusetts, Connecticut, Rhode Island, New Hampshire, Maine, Vermont, and Naragansett*—83 Missionaries and 78 Central Stations. [*See* Chapter IX., pp. 41–51.]

(Dioceses of CONNECTICUT, founded 1784; MASSACHUSETTS, f. 1787; VERMONT, f. 1832; RHODE ISLAND, f. 1843; NEW HAMPSHIRE, f. 1844; MAINE, f. 1847).

ANDREWS, Samuel (a "Reader" from New England). *S.* Wallingford, Cheshire, Meridian and North Haven, &c., 1761–83 [p. 746]; *tr.* N. Brun. [p. 864].

APTHORP, East, M.A. and Fellow of Jesus Coll., Cam.; *b.* Boston, Mass., 1733. *S.* Cambridge &c., 1759–64. *Res.*; died Cambridge, Eng., April 16, 1816 [p. 799].

ARNOLD, Jonathan, M.A. Yale Coll., Conn., 1723; Hon. M.A. Ox.; (ex-Congregational Minister;) *o.* about 1736; Itinerant: Milford, Westhaven, Derby, Waterbury, &c., 1736–9; *tr.* N.Y. [p. 855].

BADGER, Moses; *ed.* Harvard Coll., Mass. Itinerant: New Hampshire, 1767–74. *Res.*

BAILEY, Jacob, M.A. Harvard Coll., Mass.; *b.* Rowley, Mass., 1731; (ex-Congregational Minister, 1758;) *o.* D. Bp. Roch. and P. Bp. Pet. 1760. The "frontier" Missionary: Massachusetts Bay, Pownalboro (or Frankfort), Georgetown, Brunswick, Harpwell, Richmond, Gardiner's Town, &c., 1759–79. Persecuted and driven away by Revolutionists; *tr.* N. Scotia, 1779 [p. 860 and *see* pp. 46–8, 50].

BARCLAY, William. *S.* Braintree, 1704–5.

BASS, Edward, B.A. Harvard Coll., N.E.; *b.* Dorchester, 1726; (ex-Congregationalist;) *o.* Bp. Lon. 1752. *S.* Newbury &c., 1753–79. Dismissed for alleged disloyalty to British Government. *Cons.* first Bp. of Massachusetts, May 7, 1797. Died Sept. 10, 1803 [p. 44].

BEACH, John, M.A. Yale Coll., Conn.; *b.* about 1700; (ex-Congregationalist Minister). *S.* Newtown, Reading, &c., 1732–82. Died April 19, 1782 [pp. 45–7, 49, 76].

BEARDSLEY, John, M.A. (Hon.) King's Coll., N.Y.; *b.* about 1730. *S.* Groton &c., 1761–5; *tr.* N.Y. [p 855].

BOURS, Peter, M.A. Harvard Coll., Mass. *S.* Marblehead, 1752–62. Died Feb. 24, 1762.

BRIDGE, Christopher. *S.* Naragansett, 1707–8 [p. 41]; *tr.* N.Y. [p. 855].

BROADSTREET (or **BREADSTREET**), **Dudley** (ex-Independent of N.E.). Qualified for Newbury Mission; but died of epidemic in 1714, before leaving England after ordination.

BROCKWELL, Charles. *S.* Scituate, 1737–8; Salem, 1739–45. *Res.* for King's Chapel, Boston.

BROWNE, Arthur, M.A. Trinity Coll., Dub. (the "Rector" in Longfellow's "Tales of a Wayside Inn" [*see* "The Poet's Tale"]); *b.* Drogheda; *o.* Bp. Lon. 1729. *S.* Providence &c.,

1729–35; Portsmouth and Kittery &c., 1736–73. Died June 20, 1773, Cambridge, Mass.

BROWNE, Marmaduke (son of Arthur), B.A. Dub. Itinerant: New Hampshire, 1754–9; Newport, R.I., 1760–71. Died 1771.

BYLES, Mather, M.A. Yale Coll., Conn., and Hon. D.D. Ox.; *b.* about 1734; (ex-Congregationalist Minister in Conn.;) *o.* 1768. *S.* Boston, 1769–75; Portsmouth, 1775–6. Refugee in Nova Scotia; *tr.* N.S. [p. 861].

CAMP, Ichabod (from N.E.); *o.* 1751. *S.* Middleton and Wallingford, 1757–61.

CANER, Henry, M.A. Yale Coll., Conn., and Hon. M.A. and D.D. Ox.; *b.* about 1700; conformed and ordained. *S.* Fairfield &c., 1727–47. *Res.* for King's Chapel, Boston. Refugee in Halifax and England, 1776, and to show its regard for "the Father of the American Clergy," the Society appointed him to Bristol 1776–82. Died in London, 1792 [p. 45].

CANER, Richard, M.A. Yale Coll., Conn. (brother of above). *S.* Fairfield, Norwalk, Ridgefield, Stanford 1741–4; *tr.* N.Y. [p. 855].

CHECKLEY, John; *b.* Boston 1680; (a noted Church Controversialist;) came to England three times for ordination, but owing to misrepresentations of his enemies failed to obtain it until he was 60; *o.* Bp. Ex. 1739. *S.* Providence &c., 1739–54. Died April 15, 1754 [p. 48].

CLARK, William, M.A. Harvard Coll., Mass. Stoughton and Dedham, 1769–78. Persecuted, imprisoned, and banished by the Revolutionists. Pensioned refugee in England 1778. Died 1815 [pp. 48–9].

CLARKE, Richard; *ed.* Yale Coll., Conn. *S.* New Haven and West Haven, 1766; New Milford, Woodbury, Kent and New Preston, 1767–83; *tr.* N.B. [p. 865].

COLTON, Jonathan, M.A. Yale Coll., Conn. (ex-Dissenter); *o.* 1751 and aptd. to Hebron; but died of small-pox within a week of return from ordination [p. 841].

COSSIT, Ranna. *S.* Haverhill and Claremont, 1773–81 or 3. Confined a prisoner in Claremont Town, 1775 to 1781 &c., but continued to officiate. *Tr.* to C.B. [p. 48 861].

CUTLER, Timothy, M.A. Harvard Coll., Mass.; *b.* Charlestown, Mass.; ex-President Yale Coll., Conn.; conformed; *o.* D. Bp. (?) Lon. P. Bp. Nor. 1724. *S.* Boston, 1723–64 [pp. 44, 46].

DAVENPORT, Addington, M.A. Harvard Coll., Mass., and Hon. M.A. Ox. Scituate, 1733–6. *Res.*; died Boston 1746.

DAVIES, Thomas, *S.* Lichfield Co. &c., 1762–5.

DEAN, Barzillai, M.A. Yale Coll., Conn.; *o.* Bp. Lon. Aptd. 1745 to Hebron &c. but lost on the return voyage to America [p. 841].

DIBBLEE, Ebenezer, M.A. Yale Coll., Conn., and D.D. Columbia, N.Y. (ex-Cong. Minister); *o.* 1748 Eng. *S.* Norwalk and Stamford, 1747–83 [p. 746].

EAGER, Thomas. Braintree, Little Compton and Swanzey, 1712–14. *Res.*

EBURN, Samuel, the first resident S.P.G. Missionary in New England. Isle of Shoales, 1703 [p. 42].

FAYERWEATHER, Samuel, B.A. Harvard Coll., Mass., Hon. M.A. Ox.; *o.* D. Bp. Ban. P. Bp. Carl. 1756. Naragansett, 1758–80.ϕ Took the oaths to the rebel States against the approbation of his parishioners. Died 1781 [pp. 45–6].

FOGG, Daniel. *S.* Pomfret, Plainfield, and Canterbury, 1772–82.

FOWLE, John (ex-Dissenting Minister in N.E.); *o.* 1751. Norwalk &c. 1752–5. ϕ

GIBBS, William. Simsbury &c. 1744–76. Incapacitated in 1762 from a disordered mind, hence R. Victs appointed [*see* p. 854]. Died 1776.

GRAVES, John (ex-Vicar of Clapham, Chester diocese). Providence &c., 1754–82. Dismissed by his people because he would not re-open his church during the Revolution.

GRAVES, Matthew (brother of above) (from neighbourhood of Chester, Eng.) *S.* New London &c., 1747–79. Driven into the woods (by the Revolutionists) in 1766, where he had a large congregation. Refugee at New York 1779. Died there 1780 [pp. 47–8, 50, 746].

GUY, William (*tr.* S.C. 849). Naragansett, 1717–18; *tr.* back to S.C. 1718.

HONYMAN, James (*tr.* N.Y. [p. 855]); first resident S.P.G. Missionary in Rhode Island. *S.* Newport, R.I., 1705–50. Died July 2, 1750 [pp. 42, 47].

HUBBARD, Bela. *S.* New Haven and West Haven, 1767–83.

JOHNSON, Samuel, Hon. D.D. Ox. 1743; *b.* Guildford, Conn., Oct. 14, 1696; *ed.* Yale Coll., Conn.; (ex-Cong. Min. West Haven;) *o.* D. Bp. ? Lon. P. Bp. Nor. 1724. *S.* Stratford, 1723–72. Died Jan. 6, 1772 [pp. 44–5, 47, 746–7, 775].

KNEELAND, Ebenezer; *o.* 1765. Stratford and Milford, 1772–7. Died April 17, 1777, a prisoner to the Revolutionists.

LAMBTON, John. *S.* Newbury, 1714–15. *Res.* ill.

LAMSON, Joseph (*tr.* N.Y. [p. 855]). Fairfield and Ridgfield, 1747–73. Died.

LEAMING, Jeremiah, M.A. Yale Coll., Conn., S.T.D. Columbia Coll.; *b.* Conn. 1717; (ex-Dissenter;) *o.* 1747. *S.* Newport, R.I., 1748–57; Norwalk, 1758–78. Refugee in N.Y. 1779. Died 1804 [p. 50].

LUCAS, Henry. *S.* Newbury, 1716–20. Died Aug. 23, 1720 [p. 44].

LYONS, James. Itinerant: Conn. 1744; *tr.* to N.Y. [p. 855]).

MACCLENACHAN, William; *b.* Ireland; (ex-Dissenting teacher, N.E.); *o.* 1755. *S.* Massachusetts Bay, eastern frontiers of, 1756–8. Dismissed himself from Society's service.

McGILCHRIST, William, M.A. Bail. Coll., Ox.; *o.* D. Bp. Linc. 1733, P. Bp. Glos. 1735. Sa'eni, 1746–79. Died about 1780, and bequeathed the Society three years' salary due to him, and his successor his books.

MacSPARRAN, James, M.A. Glas. Univ., Hon. D.D. Ox.; *o.* D. Bp. Lon. P. Arbp. Can. 1720. *S.* Naragansett, 1721–57. Died Dec. 1, 1757, at South Kingston [pp. 47, 745].

MALCOLM, Alexander, M.A. (ex-S.M. N.Y.). *S.* Marblehead, 1739–48. *Res.*

MANSFIELD, Richard, M.A. Yale Coll. Conn., Hon. D.D. do. 1792; *b.* Newhaven 1724; (ex-Dissenter); S.P.G. S.M. Derby, 1747. Derby, Waterbury, and Westbury, 1748–75; Refugee in N.Y. 1775. Died 1820 [pp. 46, 49].

MILLER, Ebenezer, D.D. Harvard Coll., N.E., Hon. M.A. and D.D. Ox. *S.* Braintree, 1727–61. Died ? 1763.

MORRIS, Theophilus, B.A. Dub. Coll. Itinerant: Connecticut, Westhaven, Waterbury, Derby, &c., 1740–3; *tr.* Penn. [p. 852].

MOSLEY, Richard. *S.* Lichfield Co., 1771–2; *tr.* to N.Y. [p. 856].

MOSSOM, David. *S.* Marblehead, 1718–26. *Res.*

MUIRSON, George (of N.Y.) Visiting Missionary, 1706–8. *S.* Stratford, 1708. Died Oct. 1708 [pp. 43–4].

NEWTON, Christopher, M.A. Yale Coll., Conn. *S.* Ripton, North Stratford and Stratfield, 1755–83.

NICHOLS, James. *S.* Northbury and New Cambridge, 1773.

OREM, James. *S.* Bristol, 1721–2.

PALMER, Solomon, M.A. Yale Coll., Conn. (ex-Dissenting teacher in that Coll.); *o.* Bp. Lon. *S.* Lichfield Co. &c., 1754–71. Died Nov. 1, 1771 [p. 44].

PETERS, Samuel, M.A. Yale Coll., Conn. *S.* Hebron &c., 1758–74. Refugee in England [pp. 48, 841].

PHILIPPS (or **PHILLIPS**), **Francis.** *S.* Stratford, Conn., 1712–13.ϕ

PIGOT, George. *S.* Stratford, Conn., 1722; Providence, 1723–6; Marblehead, 1727–38. *Res.* [p. 44].

PLANT, Matthias. *S.* Newbury, 1721–33. Died 1733.

POLLEN, —, M.A. (ex-Curate of St. Anthol-lin's, London). *S.* Newport, R.I., 1754–60. *Res.*
PRICE, **Roger**, M.A. (Commissary to Bp. Lon.) *S.* Hopkington and Indians, 1748–53. *Res.*
PUNDERSON, **Ebenezer**, M.A. Yale Coll., Conn. (ex-Dissenter). Itinerant: North Groton, Brimfield, Middleton, Stafford, Cimsbury, &c., 1734–53; Newhaven, Guilford, Branford, Northford, and Westhaven, 1754–63 [p. 46]; *tr.* N.Y. [p. 856].
ROE, **Stephen** (*tr.* S.C. [p. 850]). *S.* Boston, 1743–4.ϕ
SAYRE, **John** (*tr.* N.Y. [p. 856]). *S.* Fairfield, 1774–9. After persecution, imprisonment, and banishment, a refugee in N.Y. 1779, and N. Brun. [p. 867], 1783. Died Burton, N.B., 1784 [pp. 49–50].
SCOVIL, **James**, M.A. Yale Coll., Conn. Waterbury and Westbury, 1758–83; *tr.* N.B. [pp. 49, 746, 867].
SEABURY, **Samuel**, M.A. Harvard Coll., Mass.; *b.* Groton, N.E., July 8, 1706; (ex-Congregationalist Minister); *o.* Bp. Lon. 1730. *S.* New London, 1730–42; *tr.* N.Y. [pp. 44, 856].
SERJEANT, **Winwood** (from S.C.); *b.* ? Bristol, 1730; *o.* P. Bp. Roch. 1756. *S.* Cambridge, 1767–75. Refugee Newbury Port 1776–7, and in England 1778 (paralysed). Died Bath, Sept. 1780, from ill treatment during the Revolution.
SHAW, **William**. *S.* Marblehead, 1715–17.ϕ (Absent without leave.)
THOMPSON, **Ebenezer**, M.A. Yale Coll., Conn. (ex-Independent). *S.* Scituate, Hanover, Pembroke, Marshfield, 1743–75. Died 1775 [p. 48].
TROUTBECK, **John**. *S.* Hopkington and the neighbouring Indians, 1753–7. *Res.*
TYLER, **John**, M.A. Yale and New York Colls. *S.* Norwich, 1768–83.
USHER, **John**, M.A. Harvard Coll., Mass.; *b.* about 1689; *o.* 1722. Bristol, 1723–75. Died April 30, 1775 [p. 46].
VIETS, **Roger**, M.A. Yale Coll., Conn.; *b.* about 1737. Simsbury, 1763–83. Imprisoned by the Revolutionists, 1776 [pp. 50–1]. *Tr.* N.S. 1784 [p. 864].
WEEKS, **Joshua Wingate**, M.A. Harvard Coll., N.E.; *b.* Hampton, N.H.; (ex-Congregationalist). *S.* Marblehead, 1762–79 [pp. 48–9]. Refugee in England, and *tr.* N.S. [p. 864].
WHEELER, **Willard**. Georgetown &c., Kennebeck River, 1768–72.
WINSLOW, **Edward** (of N.E.). Stratford, 1754–63; Braintree, 1764–79. Refugee in N.Y. 1778, and Army Chaplain. Died Oct. 31, 1780 [pp. 46, 50–1].
WISWALL, **John**, M.A. Harvard Coll., Mass.; *b.* Boston; (ex-Dissenting Minister in N.E.); *o.* Bp. Lon. *S.* Falmouth, 1765–75. Refugee Boston 1775, and officiated to two loyal regiments. *Tr.* to N.S. 1782 [p. 48, and *see* p. 864].

NEW JERSEY (1702–83)—44 Missionaries and 27 Central Stations.

[*See* Chapter X., pp. 52–6.]

(Dioceses of NEW JERSEY, founded 1815; NEWARK, f. 1874).

AYERS, **William**. *S.* Spo swood and Freehold, 1768–83. Incapacitated from insanity, 1775–80; 1780 recovered and restored his full salary in place of the annuity allowed him during illness.
BEACH, **Abraham**; *b.* about 1741. *S.* New Brunswick and Piscataqua, 1767–82 or 3. *Res.* and to N.Y. 1784. Died about 1829.
BLACKWELL (or **BLACKWALL**), **Robert**. *S.* Glocester, Waterford (or "Coles Church") and Greenwich, 1772–7.
BROOK, **John**, M.A. (*tr.* N.Y. [p. 855]). *S.* Elizabeth Town &c., 1705–7. Drowned on voyage to England [p. 54].
BROWNE, **Isaac** (*tr.* N.Y. [p. 855]). *S.* Newark &c., 1745–77. Driven from Mission; refugee in New York Jan. 1777; *tr.* N.S. 1783 [pp. 55–6, 860].
CAMPBELL, **Colin**, M.A. *S.* Burlington &c., 1738–66. Died Aug. 9, 1766.
CHANDLER, **Thomas Bradbury**, Hon. M.A. and D.D. Ox.; *ed.* Yale Coll., Conn.; (ex-Dissenter and S.P.G. Catechist, Elizabeth Town, 1748–50;) *o.* 1751. *S.* Elizabeth Town &c., 1751–75. A leader of the American Clergy. First Bp. designate of Nova Scotia, but not *cons.* Refugee in England 1775; pensioned there 1783–9 [pp. 54–5, 746–8, 751].
CHECKLEY, — (son of J. C., N.E. [p. 853]); *o.* and aptd. to Newark, but died of smallpox 1744, before leaving England on return voyage.
COOKE, **Samuel**, M.A. Cam. *S.* Monmouth Co., Shrewsbury, Middleton, Freehold, &c., 1750–75. [illegible] England 1775; on return in 1776 confined [illegible] he army, and occasionally officiated at [illegible]swick. *Tr* N.B. 1785 [p. 865].
[illegible] G. (of Penn. [p. 851]). Itinerant in [illegible]ersey, 1748–53.
[illegible]OG, Leonard, M.A. Cam. and D.D.; *b.* England about 1725; *o.* 1763. *S.* New Brunswick and Piscataqua, 1764–6; *tr.* N.Y. [p. 855].
EVANS, **Nathaniel**, M.A. *S.* Glocester, Waterford, Coles Church, and Egg Harbour, 1766–7. Died 1767.
FORBES, **John**. *S.* Monmouth Co., 1733–6. Died 1736.
FRAZER, **William**. *S.* Amwell, Kingwood, and Muskenetcunck, 1768–82. Stripped and otherwise persecuted by the Revolutionists 1778, till too poor to move.
GRIFFITH, **David**. *S.* Glocester and Waterford, 1770–1. *Res.*
HALIDAY, **Thomas**. *S.* Amboy &c., 1711–13 and 1717–18; Elizabeth Town and Hopewell &c., 1714–17. *Res.*
HARRISON, **William**. *S.* Hopewell and Maidenhead, 1722–3. *Res.*
HOLBROOKE, **John**. *S.* Salem &c., 1723–31. *Res.*
HORWOOD, **N.** *S.* Salem, 1726; Burlington, 1727–9. Died 1729.
HOUDIN, **Michael** (ex-French R.C. priest &c.); *o.* Arbp. of Treves, Easter Day 1730; joined English Church in N.Y. Easter Day 1747. Itinerant: Trenton, Amwell, &c., 1753–60. Assisted in taking of Quebec [pp. 55, 136, 869].
LINDSAY, **William** (of Penn. [p. 852]). Itinerant: Trenton, Amwell, &c., 1735–45.
LOCKE, **Richard** (of Penn.) Itinerant, 1745–7.
McKEAN, **Robert** (of Penn.); *b.* about 1725; *o.* Bp. Chest. *S.* New Brunswick &c., 1757–62; Amboy and Woodbridge, 1762–7. Died Oct. 17, 1767.
MILN, **John** (*tr.* N.Y. [p. 855]). *S.* Monmouth Co., 1737–45.ϕ
MOOR, **Thoroughgood** (*tr.* N.Y. [p. 856]). *S.* Burlington, 1705–7. Drowned 1707 on return voyage to England [p. 68].
MORTON, **Andrew**. Itinerant 1759–65 [*see* p. 850].
ODELL, **Jonathan**, M.A.; *b.* Newark, N.J., 1737; *o.* 1766. *S.* Burlington, &c. 1767–77. Refugee and Army Chaplain, N.Y. 1777, and England 1783. N. Brunswick, 1784. Died Fredericton 1818.
OGDEN, **Uzal**, **jun.** (S.P.G. Catechist in Sussex Co. 1770–2). *S.* Sussex, Morris, and Bergan Cos., Newtown, &c. 1774–83. Refugee N.Y. 1776, returned Jan. 1777.
PANTON, **George**. *S.* Trenton and Maidenhead, 1774–6. Refugee in N.Y. and *tr.* there [p. 856].
PIERSON, **John**; *ed.* Yale Coll., Conn., (ex-Dissenter). *S.* Salem, 1733–46. Died Oct. 1746.
PRESTON, **John**. *S.* Amboy and Woodbridge, 1769–77. Mission broken up by the Revolutionists; joined the British 26th Regiment as Chaplain.

SEABURY, Samuel, jun. (*tr.* N.Y. [p. 856]). *S.* New Brunswick, 1764–6; *tr.* back to N.Y. [p. 856].

SHARPE, John. *S.* New Jersey, 1704. *Res.*

SKINNER, William (one of the MacGregor clan); *b.* about 1687; (ex-S.M. in Philadelphia). *S.* Amboy &c., 1722–58. Died 1758.

SPENCER, George. *S.* Spotswood &c., 1766.

TALBOT, John [*see* p. 849], the first resident S.P.G. Missionary in N.J. [pp. 52–3, 67], and "the Apostle of the New Jersey Church." *S.* Burlington, 1705–24. Said to have been *cons.* by the non-juring Bishops in England about 1723–4. Salary withdrawn 1724 for alleged disaffection to Government. Died Nov. 29, 1727, at Burlington [p. 745]. Bp. Perry's Historical Collections, "Pennsylvania," says: "No name among our early class deserves a more lasting remembrance; no labours have borne more enduring or more abundant fruit."

THOMPSON, Thomas, M.A., Fellow of Christ Coll., Cam. *S.* Monmouth Co., 1745–50; *tr.* to West Africa [*see* pp. 55, 889].

THOMSON —. *S.* Salem, 1749–50.

THOMSON, William (*tr.* from Penn. [p. 852]). *S.* Trenton and Maidenhead, 1769–73. *Res.*; died Maryland 1788.

TREADWELL, Agur. *S.* Trenton, Maidenhead, and Allenton, 1762–5. Died Aug. 1765 [p. 55].

VAUGHAN, Edward (son of Rector of Wolves-Newton, Llandaff); *o.* Bp. Lon. *S.* Elizabeth Town &c., 1717–47. Died about 1747; bequeathed property to S.P.G. [p. 54].

WALKER, Robert. *S.* Burlington, New Bristol, and Hopewell, 1715–18.

WEYMAN, Robert (*tr.* Penn. [p. 852]). *S.* Burlington &c., 1730–7. Died Nov. 28, 1737.

WOOD, Thomas (a doctor in New Jersey); *o.* Bp. Lon. *S.* Elizabeth Town and New Brunswick, 1749–52; *tr.* to N.S. [p. 864].

NEW YORK (1702–85)—58 Missionaries and 23 Central Stations.

[*See* Chapter XI., pp. 57–79.]

(Dioceses of NEW YORK, founded 1787; WESTERN NEW YORK, f. 1839; CENTRAL NEW YORK, f. 1869; LONG ISLAND, f. 1869; ALBANY, f. 1869.)

ANDREWS, William. *S.* Albany (Indians &c.), 1712–19 [pp. 70–1, and Translations, Mohawk, p. 800].

ANDREWS, William; *o.* Bp. Lon. *S.* Schenectady (Indians), 1770–3. *Res.*

ARNOLD, Jonathan (*tr.* N.E. [p. 852]). *S.* Staten Island, 1740–4. *Res.*

AUCHMUTY, Samuel, D.D.; *b.* Boston; *ed.* Harvard Coll., Mass.; *o.* Bp. Lon. 1747. *S.* New York, Negro Mission, 1747–64. *Res.* for Trinity Church, N.Y. Died March 4, 1777 [pp. 65, 77].

AVERY, Ephraim, M.A. Yale Coll., Conn.; *o.* Bp. Lon. *S.* Rye &c., 1765–76. Found dead near his house Nov. 1776 [p. 75].

BABCOCK, Luke; *o.* Bp. Lon. *S.* Philipsburg, 1771–7. Prisoner to Revolutionists 1776–7. Died of fever about March 1777 [p. 75].

BARCLAY, Henry (son of Thomas), M.A. Yale Coll., Conn., Hon. D.D. Ox.; (Catechist at Albany 1735–7;) *o.* 1738. *S.* Albany and Fort Hunter, Mohawk Indians &c., 1738–46. *Res.* for Trinity Church, N.Y. Died 1764 [pp. 72–3, and Translations, Mohawk, p. 800].

BARCLAY, Thomas. *S.* Albany and Schenectady, Indians &c., 1709–16 [pp. 59, 60, 65, 68, 70, and Translations, Mohawk, p. 800].

BARTOW, John (ex-Vicar of Pampisford, Cam.) *S.* Westchester &c., 1702–25. Died about 1725 [p. 58].

BEARDSLEY, John (*tr.* N.E. [p. 852]). *S.* Dutchess Co., 1761–5; Poughkeepsie, 1766–82. Refugee N.Y. 1776, and Nova Scotia 1783. *Tr.* N.B. [p. 864].

BEYSE, Henry (a Dutchman); *o.* Bp. Lon. *S.* Harlem, 1710–13 [p. 61].

BLOOMER, Joshua, M.A. Columbia Coll., N.Y. 1758 and S.T.D. 1790; *b.* Westchester about 1735; *o.* Bp. Lon. 1769. *S.* Jamaica &c., L.I., 1769–83. Died Westchester, June 23, 1790.

BONDET, Daniel (a French minister driven out of France); *o.* Bp. Lon., and employed under the New England Co. *S.* New Rochelle, 1709–22. Died 1722 [p. 59].

BOSTWICK, Gideon; *o.* Bp. Lon. *S.* Nobletown, New Concord, &c., 1770–83.

BRIDGE, Christopher (*tr.* N.E. [p. 852]). *S.* Rye, 1709–19. Died May 22, 1719.

BROOK, John, M.A. (ex-curate Ardsley, Wakefield). *S.* Hemsted, 1705; *tr.* N.J. [p. 854].

BROWN, Thomas; *b.* England about 1731 (ex-Army Chaplain). *S.* Albany and Mohawk Indians, 1760–6. *Res.*; died Maryland 1784 [p. 73].

BROWNE, Isaac, M.A. Yale Coll., Conn. (ex-Dissenter). *S.* Brookhaven, 1733–44; *tr.* N.J. [p. 854].

CAMPBELL, Alexander (*tr.* Penn. [p. 851]). *S.* Brookhaven, 1729–32.

CANER, Richard (*tr.* N.E. [p. 853]). *S.* Staten Island, 1745–7. Died.

CHARLTON, Richard. *S.* New Windsor, 1730; New York, Negro Mission, 1732–46; Staten Island, 1747–77. Died of dysentery 1777 [p. 65].

COLGAN, Thomas; *b.* 1701. *S.* New York, Mission to Negroes and Indians, 1726–31; Jamaica &c., L.I., 1732–55. Died Dec. 1755 [pp. 63, 65].

CUTTING, Leonard, D.D. (*tr.* N.J. [p. 854]). *S.* Hempsted &c., 1766–82. Died 1794.

DOTY, John; *ed.* King's Coll., N.Y.; *o.* for St. Peter's at Peek's Hill, England. *S.* Schenectady, 1774–77. Refugee in Canada 1777, after being twice a prisoner [p. 139]; *tr.* there [p. 869].

GORDON, Patrick, the second S.P.G. Missionary and its first to N.Y. Province. *S.* Jamaica, L.I., 1702. Died of fever July 1702, soon after arrival [pp. 10, 41, 57, 60].

GREATON, James. *S.* Huntingdon, L.I., 1769–73. Died 1773.

HAEGER, John Frederick (Minister to the Palatine refugees in London, whom he accompanied to N.Y., a mixed body of Lutherans and Calvinists). *S.* N.Y. (Palatines), 1710–17 [p. 61].

HARRISON, William. *S.* Staten Island, 1733–9. Died Oct. 4, 1739.

HONYMAN, James; *b.* Scotland. *S.* Jamaica, L.I., 1703–4; *tr.* N.E. [p. 853].

HOUDIN, Michael (an ex-French R.C. Priest, *tr.* N.J. and Can. [pp. 854 and 869–70]). *S.* New Rochelle (French), 1760–6. Died 1766.

HUNT, Isaac; *o.* Bp. Lon. for N.F.L., but aptd. to Rye, 1777.

JENNEY, Robert, LL.D. (*tr.* Penn. [p. 852]). *S.* N.Y. 1715–16; Rye, 1722–4; Hempsted, 1725–42. *Res.* and to Philadelphia as Bp. of Lon.'s Commissary in Penn. and Rector of Christ Church, Phil. Died Jan. 1762.

KILLPATRICK, Robert (*tr.* N.F.L. [p. 858]). *S.* New Windsor, 1731–3.

LAMPSON (or **LAMSON**), **Joseph.** (On voyage from America for ordination with Mr. Miner captured by the French and carried prisoners into Spain and France five months. To England on parole, but at Salisbury ill of fever, and Mr. M. died.) *S.* Rye &c., 1745–6; *tr.* N.E. [p. 853].

LYONS, James (*tr.* N.E. [p. 853]). *S.* Brookhaven, 1745–65.

MACKENZIE, Eneas; *b.* about 1675; *ed.* Aberdeen University and Edinburgh; (Chaplain to the Earl of "Cromertie," about 1700–5;) *o.* Bp. Lon. *S.* Staten Island, 1705–22 [pp. 58–9].

MILNE, John. *S.* Albany, Indian Mission &c., 1728–36; *tr.* N.J. [pp. 71–2, 854].

MILNER, John (of N.Y.). *S.* Westchester, 1761–4.

MOORE, Thoroughgood. *S.* Albany, Indian Mission, 1704 to Oct. 1705; *tr.* to N.J. [pp. 67–8, 554].

MOSLEY, Richard; *tr.* N.E. [p. 853]. *S.* Johnstown, 1772–3.

MURDSON, George (a Scotchman); *o.* Bp. Lon. 1705. *S.* Rye, 1705–8. Died Oct. 1708 [pp. 59, 66].

MUNRO, Harry. *S.* Philipsburg, 1765–7; Albany and Indian Mission, 1768–75. *Res.* ill [p. 73].

OEL, John Jacob (a German); *o.* Bp. Lon. 1722, for Palatines. *S.* Albany &c., Indians, 1750–77 [p. 73].

OGILVIE, John; *b.* about 1723; *ed.* Yale Coll., Conn.; *o.* Bp. Lon. *S.* Albany and Fort Hunter Indians &c., 1749–62 (in Canada part of 1759–63 [*see* p. 871]). *Res.*; died Nov. 26, 1774, of apoplexy [pp. 73, 136, and Translations, Mohawk, p. 800].

PANTON, George (*tr.* N.J. [p. 854]). *S.* Philipsburg, 1777–83. Refugee in N.S.; *tr.* there [p. 863].

POYER, Thomas; *b.* Wales; *ed.* Brazenose Coll., Ox.; *o.* D. Bp. Wor., P. Bp. St. Dav., 1706; (Curate Haverford West, and Chaplain H.M.S. *Antelope*). *S.* Jamaica, L.I., 1710–31. Wrecked on passage 1710, 100 miles from his parish. His life was "one continued scene of trouble." *Res.*; but died Dec. 1731 or Jan. 1732 [pp. 60–1].

PUNDERSON, Ebenezer (*tr.* N.E. [p. 854]). *S.* Rye &c., 1763–4. Died Sept. 1764.

SAYRE, John. *S.* Newburgh &c., 1768–73 [p. 65]; *tr.* N.E. [p. 854].

SEABURY, Samuel, sen. (*tr.* N.E. [p. 854]). Hempsted &c., 1742–64. Died 1764.

SEABURY, Samuel (son of above), M.A. Yale Coll., Conn., 1748; Hon. D.D. Ox. 1777; *b.* Groton, Conn., Nov. 30, 1729; (Catechist, Huntingdon, L.I., 1748–52); *o.* Bp. Lin. 1753; and *tr.* N.J. 1754–6 [p. 855], and back, 1757. *S.* Jamaica &c., L.I., 1757–65; E. and W. Chester, 1766–76. Driven from Mission by Revolutionists 1775, and prisoner at Newhaven; refugee N.Y. 1776; Staten Island, 1778–82; elected Bp. of Connecticut 1783, and *cons.* by the Scottish Bishops at Aberdeen Nov. 14, 1784 [p. 750], thus becoming the first Bishop of the Anglican Communion outside the United Kingdom. Died of apoplexy Feb. 25, 1796; buried New London, Conn. [pp. 63, 75, 80, 749–50].

STANDARD, Thomas. *S.* Brookhaven, 1725; W. and E. Chester, 1726–60. Died 1760.

STOUPPE, Peter (ex-Pastor to Huguenots, Charleston, S.C.) *S.* New Rochelle (French refugees), 1723–60. Died 1760 [p. 59].

STUART, John, D.D. Philadelphia Coll.; *b.* 1740 Penn.; *o.* 1770, Lon. *S.* Fort Hunter &c., Indians, 1770–8. Prisoner at Schenectady three years, then refugee in Canada 1780; *tr.* there [pp. 871 and 73–4 and Translations, Mohawk, p. 800].

THOMAS, John. *S.* Hempsted, 1704–24. Died. [p. 58].

TOWNSEND, Epenetus; *ed.* King's Coll., N.Y. *S.* Salem &c., 1768–77. Prisoner to Revolutionists in winter 1776–7; refugee L.I. 1777. Lost at sea with wife and four children about 1780, in seeking refuge in N.S.

URQUHART, William (Scotchman). *S.* Jamaica, L.I., 1704–9. Died [p. 60].

WATKINS, Hezekiah; *ed.* Yale Coll., Conn.; *o.* Bp. Lon. *S.* New Windsor, 1744–53; Newburgh or "New Windsor," 1754–64.

WETMORE, James, M.A. Yale Coll., Conn.; (ex-Presbyterian Minister, Conn.;) *o.* 1725. *S.* N.Y. 1723–5; Westchester, 1726; Rye &c., 1726–60. Died 1760 [p. 65].

NEWFOUNDLAND, 1703–1892 (with *N. Labrador*)—194 Missionaries and 73 Central Stations. [*See* Chapter XIV., pp. 88–102.]

(Diocese of NEWFOUNDLAND, founded 1839).

ADDISON, George A., B.A. *S.* Carboneer, 1840; Outharbors, 1841; Harbor Grace, 1842.

AMOR, Lawrence; *ed.* Warminster Coll.; *o.* D. 1887, P. 1889, N.F.L. *S.* Greenspond, 1890–2.

ANDREWES, Samuel James; *o.* D. 1884, P. 1887, N.F.L. *S.* White Bay, 1884–6, 1888–92.

ANSPACH, Lewis. *S.* St. John's, 1801–2; Harbor Grace and Carbonear, 1802–12. *Res.* [pp. 90, 93].

ANTLE, John; *o.* D. 1890 N.F.L. *S.* Greenspond, 1890–2.

APPLEBY, Thomas; *b.* 1815, London. *S.* La Poele, 1847–56. *Res.*

BAKER, Charles; *b.* Oct. 20, 1850, South Lopham; *o.* P. 1880 N.F.L. *S.* Salmon Cove, 1879–82.

BALFOUR, James. *S.* Trinity Bay, 1764–74; Harbour Grace and Carboneer, 1755–92. Pensioned; died 1809 [pp. 90, 92–3].

BAYLY, Augustus Edwin Cawley; *ed.* St. John's Coll., N.F.L.; *o.* D. 1849, P. 1850, N.F.L. *S.* (1) St. John's, 1849–50; (2) Petty Harbour and Torbay, 1851; (3) Bona Vista, 1852–3; P. H. and T. (2) 1854; ? 1855–6; (4) Ferryland, 1857–60; B. V. (3) 1861–92.

BAYLY, Augustus George; *b.* April 7, 1868, Bonavista, N.F.L.; *ed.* St. John's Coll., N.F.L., and S.A.C. *S.* Rose Blanche, 1892.

BISHOP, George Henry; *o.* D. 1870; P. 1872, N.F.L. *S.* Battle Harbour (Lab.), 1871–8; Hermitage Cove or Bay, 1878–92.

BISHOP, John. *S.* Channel, 1869; Belloram, 1879–81. Died Sept. 7, 1881.

BLACKMAN, Charles, M.A., Lambeth. *S.* Torbay &c., 1822; Ferryland &c., 1823–7; Port de Grave, 1828–39; St. John's, 1840–52 [p. 782].

BLACKMORE, Martin; *ed.* St. John's Coll., N.F.L. *S.* Cape la Hune, 1842; Burgeo, 1843–8; Bay Roberts, 1851–67. Pensioned 1867; died in England Aug. 10, 1878.

BOLAND, Thomas; *b.* 1807, Dublin. *S.* Labrador, 1849; St. John's, 1850; Channel, 1851–2; St. George's Bay, 1853–6. Frozen to death in snowstorm, March 1856.

BOLT, George Henry, B.A. Hatf. Hall, Dur.; *o.* D. 1890, Dur. *S.* Bonavista, 1890; Lamaline, 1891.

BOONE, Thomas. *S.* Outharbours, 1839–40; Fortune Bay, 1841–3; Twillingate, 1844; Harbour Grace, 1845–6; Twillingate, 1847–73.

BOTWOOD, Edward; *o.* D. 1860, P. 1862, N.F.L.; *ed.* St. John's Coll., N.F.L. *S.* Forteau, Lab., 1860–4.

BOWMAN, William. *S.* Ferryland &c., 1839–42; Fogo, 1843.

BRADSHAW, John McIntyre; *o.* D. 1886, P. 1889, N.F.L. *S.* Rose Blanche, 1887–8; Lamaline, 1889–90.

BRIDGE, Ven. Thomas Finch Hobday, M.A. Ch. Ch. Coll., Ox.; Archdn. N.F.L. &c., 1850. *S.* St. John's and Quidividi, 1840–56. Died Feb. 28, 1856, from overwork.

BRYANT, Augustus Aelfred; *o.* D. 1887, P. 1890, N.F.L. *S.* Brooklyn, 1888–9; Lamaline, 1890–1. *Res.*

BULL, James Henry; *ed.* Warminster Coll.; *o.* D. 1887, P. 1889, N.F.L. *S.* Battle Harbour, Lab., 1890.

BULLOCK, William. *S.* Twillingate, 1821; Trinity Bay, 1822–40 [p. 94].

BURT, John. *S.* Carboneer, 1819–32; Harbour Grace, 1821–40; Trinity, 1841. Retired, 1841.

CALDWELL, Edward Kerrison Harvey; *ed.* C.C.C., Cam.; *o.* D. 1889, N.F.L. *S.* Harbour Buffett, 1892.

CARRINGTON, Frederick Hamilton, B.A. *S.* Harbour Grace and Carboneer, 1813–18; St. John's, 1818–39.

CARTER, George W. B.; *ed.* St. John's Coll., N.F.L. *S.* ? 1846; Brigus, 1847–8; ? 1849; South Shore, 1850.

CHAMBERLAIN, George Seymour; *o.* D. 1863, P. 1866, N.F.L. *S.* Moreton's Harbour, 1863–4; La Poele, 1865–8; Bay de Verd, 1869–85; Exploits, 1886; Herring Neck, 1887–92.

CHAPMAN, John; *ed.* St. Bees Coll. *S.* Twillingate &c., 1822–48; Harbour Grace, 1847–50. Died in England, 1850 or 1851.

CLIFT, Theodore W. *S.* Carboneer, 1887–91. *Res.*

CLINCH, John; *b.* about 1747; *o.* Bp. Lon. *S.* Trinity Bay, 1786–1819. Died Nov. 22, 1819 [pp. 90–1].

COLE, Samuel. *S.* Ferryland and Bay Bulls, 1792–4. *Res.* [p. 90].

COLLEY, Edward; *o.* D. 1849, P. 1854, N.F.L. *S.* ? 1849; Grole, 1850–3; Hermitage Cove, 1854–77; Topsail, 1877–92.

COLLEY, Francis Worthington; *b.* Feb. 11, 1860, St. John's, N.F.L.; *ed.* St. John's Coll., N.F.L. and S.A.C. *S.* Salmon Cove, 1883–5; Carboneer, 1892.

COSTER, Venble. George (*tr.* Bermuda [p. 860]); (Ardn. 1825). *S.* Visiting Missionary and Episcopal Comsy. for N.F.L.; Bonavista &c., 1824–9 [p. 94]; *tr.* N.B. [p. 865].

COSTER, Nathaniel Allen (brother of G.) *S.* Greenspond, 1828–34; *tr.* N.S. [p. 861].

COUGHLAN, Laurence (an Irishman). *S.* Harbour Grace and Carboneer, 1766–72. *Res.* [p. 92].

COWAN, George B. *S.* Placentia Bay, 1841; Carboneer, 1842; Harbour Grace, 1844. Died 1844.

CRAGG, John Goodacre; *b.* March 15, 1836, Barrow-on-Soar; *ed.* St. John's Coll., N.F.L.; *o.* D. 1862, P. 1870, N.F.L. *S.* Cape Freels, 1862–70; Greenspond, 1871–8; Catalina, 1879–92.

CRANE, George; *o.* Bp. N.F.L., D. 1882, P. 1884. *S.* Exploits, 1882–5; St. John's outports, 1887–92.

CROSBE, Silas; *o.* D. 1850, N.F.L. *S.* Herring Neck, 1850–5; *tr.* L.C. [p. 869].

CROUCH, William Goldsmith; *b.* 1822, West Farleigh. *S.* English Harbour &c., 1854–6; St. John's outharbours, 1857–8.

CUNNINGHAM, Henry Ward; *b.* Aug. 12, 1862, Burgeo, N.F.L.; *ed.* S.A.C. *S.* Burgeo, 1891. *Res.*

CUNNINGHAM, John; *b.* Dec. 17, 1846, Stepney; *ed.* St. John's Coll., N.F.L.; *o.* D. 1847, P. 1852, N.F.L. *S.* Brigus, 1848; Burgeos, 1849–89. Retired.

CURLING, Joseph James, B.A. Ox.; (ex-officer in Royal Engineers); *o.* D. 1873, P. 1874, N.F.L. *S.* Bay Islands,¶ 1881–9; St. John's outports, 1890–1; and Principal of Theo. Coll. 1891. *Res.* [pp. 96, 782].

CUYLER, Frederick Shelley, M.A.; *b.* Aug. 2, 1832, St. Vincent, W.I.; *o.* D. 1855, P. 1856, Manch. *S.* Portugal Cove, 1867–72.

DANIEL, David, B.A. Jesus Coll., Ox. *S.* St. John's &c., 1830–1; Torbay, 1830–2.

DARRELL, Josiah; *ed.* St. John's Coll., N.F.L.; *o.* D. 1853, P. 1857, N.F.L. *S.* Herring Neck, 1855–77; Lamaline, 1878–89; Salmon Cove, 1890–2.

DINGLE, John. *S.* Ferryland and Bay Bulls, 1799–1801.

DISNEY, Henry P. (from Ireland). *S.* Battle Harbour, Lab., 1850–2 [pp. 97–8].

DOBIE, Robert T.; *ed.* St. John's Coll., N.F.L. *S.* New Harbour, 1863–4; Forteau, Lab., 1865–72; Petty Harbour, 1873–5.

DODSWORTH, George [*see* p. 861]. *S.* Bonavista, 1830–1. *Res.* ill.

DUNFIELD, Henry; *b.* May 13, 1850, Doncaster; *ed.* S.A.C.; *o.* D. 1876, P. 1878, N.F.L. *S.* Trinity West,¶ 1877–80; St. John's,¶ 1889–92.

DUVAL, Joshua. *S.* The Burgeos, 1854; Channel and La Poele, 1855–8.

ELDER, William Alexander; *b.* 1824, London; *ed.* St. John's Coll., N.F.L. *S.* Fogo, 1854–60; *tr.* Natal [p. 895].

ELLINGHAM, Cornelius Martin; *ed.* St. John's Coll., N.F.L.; *o.* D. 1872, P. 1874, N.F.L. *S.* Ferryland, 1873–4; Portugal Cove, 1875–80; *tr.* S. Afr. [p. 897].

ELRINGTON, Henry; *o.* D. 1889, N.F.L. *S.* St. John's outports, 1892.

EVANS, John (from Wales). *S.* Placentia, 1790–8.

EVANS, John Arthur; *ed.* Ayh. Hall, Cam.; *o.* D. 1887, P. 1889, N.F.L. *S.* Spaniard's Bay, 1888–92.

FEILD, Rt. Rev. Edward, M.A. & Fellow Queen's Coll., Ox.; *b.* 1801 at Worcester; *cons.* Bp. of N.F.L. in Lambeth Palace Chapel April 28, 1844. *S.* St. John's, 1844–76. Died June 8, 1876, at Bermuda [pp. 96–101, 105].

FIELD, George Henry; *o.* D. 1886, P. 1888, N.F.L. *S.* Harbour Briton, 1886–90; Burgeo, 1891–2.

FITZGERALD, H. J., M.A. *S.* Bonavista, 1832–40; Carboneer, 1841; Trinity, 1842–5.

FLEET, Benjamin; *b.* about 1790; *ed.* St. John's Coll., N.F.L. *S.* Burin, 1842–6; South Shore, Conception Bay, Foxtrap, &c., 1847–75. Died 1875 or 6.

FOSTER, C. H. *S.* Trinity West, 1881–2. Drowned with his young bride a week after marriage by foundering of the s. *Lion* in returning from St. John's to Trinity, Jan. 6, 1882. All on board, about 40 in number, were lost.

FOTHERINGHAM, William. Aptd. to Trinity Bay 1762, but died at St. John's before arrival at Trinity.

FREER, John Booth; *b.* 1830; *ed.* S.A.C.; *o.* P. 1853, N.F.L. ? Station, 1853–4.

GABRIEL, Alfred Eden. *S.* Island Cove, 1859–60; Lamaline, 1860–72; Portugal Cove, 1873.

GATHERCOLE, John Cyrus A.; *b.* Dec. 19, 1847, East Dereham; *ed.* St. John's Coll., N.F.L. *S.* Burin, 1848–60.

GIFFORD, Algernon; *ed.* St. John's Coll., N.F.L.; *o.* D. 1849, P. 1850, N.F.L. *S.* Forteau, Lab., 1849–59; Portugal Cove, 1859–61. *Res.* ill [pp. 97–8].

GILCHRIST, James, B.A. *S.* Heart's Content &c., 1840; Greenspond, 1841–9. Sick-leave, 1850.

GODDEN, John (*tr.* Can. p. 869). *S.* Harbour Grace, 1873–81: Carboneer, 1882–6; Trinity East, 1887–92.

GOODE, Thomas Allmond; *b.* about 1844, Cork; *ed.* S.A.C.; *o.* 1869, D. Ches., P. Lin. *S.* Channel, 1870–82. Died in Charing Cross Hospital, Dec. 1887 [p. 100].

GRANT, William Henry. *S.* St. John's, 1841–2.

GRANTHAM, Thomas A. *S.* Burin, 1816; St. John's, 1817–18; *tr.* N.S. [p. 861].

GREY, William, M.A. Mag. Hall. *S.* Portugal Cove, 1851–2 [p. 782].

GRIFFIN, Joseph. *S.* Spaniard's Bay, 1842–5.

GWILYM, D. Vaughan; *b.* Wales, 1852; *ed.* St. John's Coll., N.F.L.; *o.* D. 1879 in N.F.L., P. 1882 Ont. *S.* Spaniard's Bay, 1879. *Res.* for Canada; *tr.* N.B. [p. 865].

HALL, Frederic George; *b.* Sept. 20, 1841, Bedford; *ed.* S.A.C. *S.* St. George's Bay, 1870–2. Died Oct. 24, 1875.

HAMILTON, Henry Harris, B.A. King's Coll., N.S.; *b.* Nova Scotia; *o.* D. 1836 N.S., P. 1842 N.F.L. *S.* Trinity Bay, 1836; Heart's Content, 1837–9; Bay de Verd, 1840–6; Ferryland, 1847–56; *tr.* N.S. [p. 862].

HARRIS, John (of Haverfordwest). *S.* Placentia, 1788–91; St. John's, 1791–1810. Died Jan. 22, 1810 [pp. 91–3].

HARVEY, James Charles; *o.* D. 1841, P. 1842, N.F.L. *S.* Fogo, 1841–2; Carboneer, 1843–51; Port de Grave, 1852–88. Retired 1889.

HAYNES, William Aquila; *o.* D. 1879, P. 1882, N.F.L. *S.* The Burgeos, 1879–81; Belleorum, 1882–92.

HEWITT, John; *o.* D. 1875, P. 1878, N.F.L. *S.* Exploits, 1875–8; Herring Neck, 1879–86; Burin, 1887–92.

HEYGATE, Ambrose, M.A. Keb. Coll. Ox.; *o.* D. 1875 Sal., P. 1876 N.F.L. *S.* St. John's,¶ 1879; Torbay, 1880–90 [p. 782].

HEYGATE, Reginald Thomas, M.A. Keb. Coll., Ox.; *o.* D. 1882 Rip., P. 1883 Bp. Helimuth. *S.* John's,¶ 1885–8.

HOLLANDS, Charles William; *b.* March 8, 1857, Gravesend; *ed.* Warminster Coll.; *o.* D. 1881, P. 1883, N.F.L. *S.* Bonne Bay, 1888,¶ 1889–92.

HOOPER, George H.; *ed.* St. John's Coll., N.F.L.; *o.* D. 1858, P. 1864, N.F.L. *S.* La Poele, 1858–64; Moreton's Harbour, 1865–8; *tr.* Man. [p. 879].

HORNER, David; *ed.* Dorch. Coll.; *o.* D. 1887, P. 1889, N.F.L. *S.* Rose Blanche, 1890.

HOW, William. *S.* Greenspond, 1879–85; Bay de Verd, 1886–9; Harbour Briton, 1890–1. Died 1891.

HOWELL, Oswald J. [*see* p. 901]. *S.* ? 1837; Bay Roberts, 1838–42; St. John's outports, 1843.

HOWELLS, George Raymond; *ed.* Dur. Univ.; *o.* D. 1889, N.F.L. *S.* Flowers Cove, 1890–1.

HOYLES, William J.; *ed.* St. John's Coll., N.F.L. *S.* Exploits, 1842; Ferryland, 1843–6; Fogo, 1847–8; Brigus &c., 1849–50; Carboneer, 1852–78.

HUTCHINSON, George. *S.* Battle Harbour, Lab., 1853–67. Died 1876 [p. 98].

JACKSON, John (the 1st S.P.G. Missy. in N.F.L.) *S.* St. John's, 1703–5. Recalled [pp. 88–9].

JAGG, Frederic Charles; *b.* July 3, 1829, London; *ed.* St. Mark's Coll., Chelsea; *o.* D. 1862, P. 1864, N.F.L. *S.* Portugal Cove, 1865; *tr.* to Australia [p. 904].

JEFFERY, Charles; *o.* D. 1875, P. 1878, N.F.L. *S.* Flowers Cove and Labrador, 1875–6; St. George's Bay, 1876–92.

JENNER, George Charles; *o.* 1794. *S.* Harbour Grace and Carboneer, 1795–9. *Res.* [p. 93].

JEYNES, William; *o.* Bp. N.F.L. 1840. *S.* Isle of Valen, 1840–2; Placentia Bay, 1842–6.

JOHNSON, George Maoness; *b.* Nov. 14, 1846, Pillerton, War.; *ed.* Christ's Hospital; *o.* D. 1848, P. 1849, N.F.L. *S.* Portugal Cove, 1853–8; St. John's outharbours, 1859–67.

JOHNSON, Henry Charles Hamilton; *b.* Oct. 20, 1855, Portugal Cove, N.F.L.; *ed.* St. John's Coll., N.F.L. and S.A.C.; *o.* D. 1878, P. 1880, N.F.L. *S.* Exploits, 1878–82; Trinity West, 1883–9. ¶ Heart's Content, 1892.

JOHNSON, Reginald Malcolm (brother of G. M.); *ed.* St. John's Coll., N.F.L.; *o.* D. 1858, P. 1861, N.F.L. *S.* Portugal Cove, 1858–9; Forteau, Lab., 1859–60; Fogo, 1860–7; St. John's outharbours, 1868–72; Pouch Cove, 1873–8; Carboneer, 1879–81.

JONES, Bertram. *S.* Quidi Vidi, 1846–7; Trinity &c., 1848–50; Harbour Grace, 1851–68.

JONES, Henry (the second S.P.G. Missy. in N.F.L.) *S.* Bonavista, 1726–44; Trinity Bay, 1745–7 [pp. 89, 90]; *tr.* [*see* p. 886].

JONES, Thomas Todd, M.A. Oriel Coll., Ox. *S.* Petty Harbour and Torbay, 1848–50 [p. 782].

KILLPATRICK, Robert. *S.* Trinity Bay, 1730–1, 1734–41 (1732–3 in N.Y. [pp. 89, 855]). Died Aug. 19, 1741 [pp. 89–90, 92].

KINGWELL, John, sen. *S.* Bishop's Cove and Island Cove, 1840–50.

KINGWELL, John, jun.; *b.* 1823, "near London"; *ed.* N.F.L.; *o.* D. 1848, P. 1849, N.F.L. *S.* ? 1848; Moreton's Harbour, 1849–61; Harbour Buffett, 1862–91. Died Nov. 15, 1891.

KIRBY, William; *ed.* St. John's Coll., N.F.L. *o.* D. 1858, P. 1860, N.F.L. *S.* King's Cove, 1858–92.

LANGMAN, Edward, B.A.; Ball. Coll., Ox.; *o.* D. 1739, P. 1740, Ex. *S.* St. John's, 1752–82 [pp. 90–1].

LAUGHARNE, Thomas. *S.* Twillingate &c., 1890–2. St. John's outharbours, 1825–8.

LE GALLAIS, Wellmein William; *b.* 1833; *ed.* St. John's Coll., N.F.L.; *o.* D. 1857, N.F.L. *S.* Channel, 1858–69. Drowned with two companions by upsetting of their boat, Oct. 27, 1869, while returning from visiting a sick woman at Isles-aux-Morts.

LEIGH, John. *S.* Twillingate and Fogo, 1817–18; Harbour Grace, &c. 1819–22; Episcopal Comsy. for N.F.L. and Visiting Missy. 1822–3. Died Aug. 17, 1823 [p. 93].

LIND, Henry. *S.* Catalina, 1840; Heart's Content &c., 1841–57; St. George's Bay, 1857–69. Died 1869.

LINDSAY, Benjamin. *S.* Trinity Bay, 1750–60. *Res.*

LLOYD, Frederick Ebenezer John; *b.* Milford Haven; *ed.* Dorch. Coll.; *o.* D. 1882 Ox., P. 1883 Que. *S.* Belle Isle Strait, Forteau, Lab., and Flower's Cove, &c., 1882–4; *tr.* P.Q. [p. 870].

LOCKWARD, J. *S.* Straits of Belle Isle, Lab., 1873; Burin, 1874–7. [*See* p. 866].

LOWELL, Robert T. S., B.A. *S.* Bay Roberts, 1842–6.

MARTIN, David. *S.* English Harbour and Salmon Cove, 1840–5.

MARTINE, J. M. *S.* South Shore, 1841; Brigus &c., 1842–5.

MASSIAH, Thomas Packer; *b.* Jan. 27, 1852, Bristol; *o.* D. 1875, P. 1876, N.F.L. *S.* Twillingate, 1877; La Poele, 1878–81; Rose Blanche, 1882.

MEEK, Christopher, *e.l.* St. John's Coll., N.F.L.; *o.* D. 1869, N.F.L. *S.* Fogo, 1871–84. Died 1884 at Boston, U.S., under the influence of ether, improperly administered for an operation; buried at St. John's, N.F.L.

MEEK, William. *S.* St. George's Bay, 1841–52.

MEEK, William Frederick; *ed.* St. John's Coll., N.F.L. *S.* Harbour Buffett, 1855–61; Upper Island Cove, 1862–67. Died March 1867 of typhus fever contracted while ministering.

MILNER, W. J. *S.* Greenspond, 1860–1.

MOORE, J. *S.* Heart's Content, 1830–1.

MORETON, John. *S.* King's Cove, 1853–9. Died.

MORETON, Julian (brother of John); *b.* Aug. 29, 1825, Chelsea; *ed.* St. John's Coll., N.F.L. *S.* ? 1849; Greenspond, 1850–9; Bishop's and Island Cove, 1860–1. *Res.* [pp. 699, 700].

MOUNTAIN, Jacob George, M.A. Mert. Coll., Ox. *S.* Harbour Briton, 1847–54; St. John's outharbours, 1855–6. Died Oct. 1856 of fever caught while ministering [p. 782].

MURRAY, Frederic Richardson, Hatf. Hall, Dur., L.Th.; *b.* Sept. 1, 1845, Newcastle-on-Ty.; *o.*D. 1868, P. 1869, Worc. *S.* Twillingate, 1874–6; St. John's, 1877; Heart's Content,¶ 1879–80.

MUSSON, S. P. (*tr.* W. I. [p. 883]). *S.* Harbour Grace, 1841; *tr.* Ber. [p. 860].

NETTEN, Theophilus George (son of William); *o.* D. 1868, P. 1870, N.F.L. *S.* La Poele, 1869–75; St. George's Bay, 1876–7; Petty Harbour, 1878–83; St. John's outports, 1884–6; Brigus, 1887–9; Port Du Grave, 1890–2.

NETTEN, William. *S.* St. John's outharbours, 1842; Catalina, 1843–78. *Res.*; died March 9, 1886, at St. John's.

NISBETT, William. *S.* Trinity Bay, 1830–6.

NOEL, John Monk; *o.* D. 1864, P. 1866, N.F.L. *S.* Ferryland, 1864–7; Upper Island Cove, 1868–76; Harbour Grace, 1876; do., ¶ 1880–92.

NURSE, Theodore Richard; *o.* D. 1879, P. 1883, N.F.L. *S.* King's Cove, 1879–81; Goose Bay, 1892; Spaniard's Bay, 1883–5; Brooklyn, 1892.

OAKLEY, Alfred M. *S.* Outharbours, 1866; Fogo, 1868–9. Died Sept. 1869, of broken blood-vessel.

PALAIRET, C. *S.* St. John's outports, 1844–5.

PAYNE, Charles Lennard; *b.* June 4, 1855, Little Tatham, Es.; *ed.* St. John's Coll., N.F.L.; *o.* D. 1878, P. 1881, N.F.L. *S.* Portugal Cove, 1881–2.

PEASELEY, William, M.A. *S.* Bonavista, 1742–3; St. John's, 1744–5; *tr.* S.C. [pp. 91, 858].

PERING, Peter. *S.* Ferryland, 1827–9; Petty Harbour &c., 1830–1.

PETLEY, Henry. M.A. Wad. Coll., Ox.; *b.* Chipstead, Kent; *o.* D. 1839, P. 1840, Can. *S.* Heart's Content, 1857–61; New Harbour, 1865–75.

PHELPS, Joseph Francis; *b.* 1829, Madeira, *ed.* S.A.C.; *o.* D. 1852, P. 1854, N.F.L. *S.* Portugal Cove, 1862–7; St. John's, ¶ 1878–84 [p. 782].

PILOT, William, Hon. D.D. Lambeth; *b.* Dec. 30, 1841, Bristol; *ed.* S.A.C.; *o.* D. 1867, Ox. P. 1868 N.F.L. *S.* St. John's, ¶ 1876–92 [p. 782].

PRICE, Walter (ex-Curate, Dartmouth). *S.* St. John's, 1783–9; *tr.* N.B. [p. 866].

QUINTIN, Thomas Philip; *o.* D. 1882, P. 1887, N.F.L. *S.* Rose Blanche, 1883; Channel, 1884–6; Sandwich Bay, Lab., 1888–90; Harbour Briton, 1891–2.

RAFTER, William Sturtevant; *b.* Oct. 4, 1860, Coventry; *ed.* S.A.C.; *o.* D. 1884, P. 1887, N.F.L. *S.* Rose Blanche, 1884–5; Battle Harbour, Lab., 1885–6; Channel, 1887–90; Whitbourne, 1890–1.

ROBERTS, John. *S.* Bay de Verd, 1846.

ROBERTSON, James (of Scottish Eps. Church). *S.* Portugal Cove and Visiting Missy., 1829–31. [*See* p. 863.]

ROMILLY, Whitfield Samuel Llewellyn; *o.* D. 1885, P. 1889, N.F.L. *S.* Channel, 1892.

ROUSE, Oliver. *S.* Bay de Verd, &c., 1847–69. Died Sept. 1869 of typhus fever contracted while ministering.

ROWLAND, David (from Wales). *S.* St. John's, 1810–17. *Res.* ill.

ROZIER, William; *ed.* St. John's Coll., N.F.L. *S.* Bay Roberts, 1848–50; Lamaline, 1851–60; Burin, 1861–73.

RULE, Ulric Zwinglius; *b.* July 31, 1840, Gibraltar; *ed.* Worc. Coll., Ox., and St. John's Coll., N.F.L. *S.* Bay of Islands, 1865–73 (¶ 1866–8), [p. 99].

SADDINGTON, Charles; *ed.* S.A.C.; *o.* D. 1885, P. 1887, N.F.L. *S.* Trinity West, 1886; Fogo, 1887–90.

SALL, Ernest Augustus; *ed.* St. John's Coll., N.F.L. *S.* Fortune Bay, 1845–6; Moreton's Harbour, 1847–8; Fogo, 1849–53; Bonavista, 1854–60. *Res.* ill.

SANDERSON, John Shirley; *ed.* Lich. Coll.; *o.* D. 1880, P. 1882, N.F.L. *S.* Harbour Grace, 1882–8; Up. Isl. Cove, 1889–92.

SHANNON, William. *S.* Brigus &c., 1852–62.

SHEARS, William Charles; *o.* D. 1864, P. 1867, N.F.L. *S.* Bay Roberts, 1867–92.

SHREVE, Charles James. *S.* Conception Bay, 1832; Harbour Grace, 1833; *tr.* N.S. [p. 863].

SKINNER, Frederick; *o.* D. 1875 N.F.L., P. 1877 N.S. *S.* La Poele &c., 1875–8; *tr.* N.S. [p. 863].

SKINNER, H. M. *S.* Ferryland, 1868–9; Salvage, 1870–6.

SMART, Frank; *ed.* S.A.C.; *o.* D. 1888, P. 1890, N.F.L. *S.* Bay de Verd, 1890–2.

SMITH, Benjamin; *o.* D. 1841, P. 1842, N.F.L. *S.* Catalina, 1841–6; King's Cove, 1847–52; Trinity, 1853–85. Pensioned 1886.

SMITH, Frederick James Johnston; *b.* Nov. 25, 1850, N.F.L.; *ed.* St. John's Coll., N.F.L.; *o.* D. 1877, P. 1880, N.F.L. *S.* Salvage, 1878–81; Spaniard's Bay, 1882. *Res.* for Nova Scotia; *tr.* China [p. 921].

SMITH, Walter Redfearn; *o.* D. 1869, P. 1871, N.F.L. *S.* Exploits, 1871–6; Portugal Cove, 1886–92.

SNOW, P. G. *S.* Exploits, 1891–2.

SPENCER, Rt. Rev. Aubrey George, D.D.; *b.* 1795, England; *ed.* Magd. Hall, Ox. *S.* Placentia, 1818; Ferryland, 1819; Trinity Bay, 1820; (1822–38 in Bermuda [p. 860]); St. John's, 1839–43, as first Bp. of N.F.L. *Res.* for See of Jamaica. To England 1855, and died Feb. 24, 1872, at Torquay, Devon [pp. 95–6].

TAYLOR, Robert Holland; *b.* Feb. 14, 1839, Stockport; *ed.* S.A.C.; *o.* D. 1863, P. 1864, N.F.L. *S.* Brigus &c., 1863–86; St. John's, Prin. Theo. Coll., ¶ 1886–9; Brigus, 1890–2 [p. 782].

TAYLOR, W. Henry. *S.* Spaniard's Bay, 1847; *tr.* Man. [p. 880].

TEMPLE, Robert; *b.* April 26, 1837, Brisley, Norfolk; *o.* D. 1861, P. 1863, N.F.L. *S.* Ferryland &c., 1861–4; French Coast, White Bay, &c., 1864–8, 1873–7; Twillingate, 1877–92 [p. 99].

TEMPLE, Thomas William; *o.* D. 1880, P. 1882, N.F.L. *S.* White Bay, 1880–2.

TREMLETT, Francis William, D.C.L. Univ. of South, U.S.; *ed.* St. John's Coll., N.F.L.; *o.* D. 1846, P. 1847, N.F.L. *S.* ? 1846–7; Portugal Cove &c., 1848.

TUCKER, George. *S.* Moreton's Harbour, 1862–4.

TUCKWELL, Henry, M.A.; *ed.* St. Bees. *S.* St. John's, 1851; Petty Harbour, 1852–3 [p. 782].

VICARS, Johnstone. *S.* Port de Grave &c., 1839–52.

WAGHORNE, Arthur Charles; *b.* April 1851, London; *ed.* S.A.C.; *o.* D. 1875, P. 1878, N.F.L. *S.* Ferryland, 1875–6; Up. Island Cove and St. Pierre, 1877–8; New Harbour, 1878–92.

WALSH, Charles; *ed.* St. John's Coll., N.F.L. *S.* Bishop's and Island Cove, 1851–9.

WARREN, Alfred C.; *b.* N.F.L.; *ed.* St. John's Coll., N.F.L. *S.* New Harbour &c., 1871; St. George's Bay, 1872–6; Up. Island Cove, 1876–89. Died in 1889 of small-pox, caught while ministering.

WEARY, Edwin C.; *ed.* St. John's Coll., N.F.L.; *o.* D. 1882, P. 1885, N.F.L. *S.* Battle Harbour, Lab., 1882–4; Rose Blanche, 1885–6; Greenspond, 1887–8; *tr.* Can. [p. 872].

WEAVER, William; *ed.* S.A.C.; *o.* D. 1885, P. 1887, N.F.L. *S.* Salmon Cove &c., 1885–8; Trinity West, 1889–92.

WEEKS, Otto S. *S.* Trinity Bay, 1827–9; ? station, 1831–3.

WEST, Charles Rock; *b.* Oct. 23, 1838, Stony Stratford; *ed.* St. John's Coll., N.F.L. *S.* Salvage, 1863–70; Ferryland, 1870–2. *Res.*

WHITE, James Johnston; *o.* D. 1889, N.F.L. *S.* Harbour Grace, 1891–2.

WHITE, William Charles; *b.* Aug. 31, 1865, Trinity, N.F.L.; *ed.* St. John's Coll., N.F.L., and S.A.C.; *o.* D. 1888, P. 1890, N.F.L. *S.* Fogo, 1891–2.

WHITE, William Kepple; *ed.* St. John's Coll., N.F.L.; *o.* D. 1847, P. 1850, N.F.L. *S.* Harbour Buffett, 1847–54; Harbour Briton, 1855–85. Died of heart disease May 29, 1886.

WILSON, W. E.; *ed.* St. John's Coll., N.F.L. *S.* Battle Harbour, Lab., 1868–9.

WINSOR, Alfred Samuel Hill: *ed.* St. John's Coll., N.F.L.; *o.* D. 1872, P. 1874, N.F.L. *S.* Ferryland, 1872; Herring Neck, 1873–9; Burin, 1880–6.

WIX, Ven. Edward (*tr.* N.S. [p. 864]). *S.* Bonavista, 1829; (Archdeacon) St. John's, 1830–7. *Res.* [pp. 94–5].

WOOD, Christopher. *S.* Fogo, 1884–8; Salvage, 1889.

WOOD, Henry (of Dartmouth, Dev.) *S.* Ferryland and Bay Bulls, 1802–3. *Res.*

WOOD, J. S. (*tr.* Bermuda [p. 860]). *S.* St. John's outharbours, 1843–4; *tr.* Jam. [p. 886].

WOOD, Thomas M. (*b.* 1807). *S.* St. John's outharbours, 1832–5; Greenspond, 1836–40; Bonavista, 1841–50; Trinity, 1851–2; St. John's, 1853–81. Died Aug. 16, 1881.

WREN, S. M. *S.* New Harbour, 1877.

BERMUDA (1822–70), included in Diocese of *Newfoundland*—12 Missionaries and 9 Central Stations. [*See* Chapter XV., pp. 102–6.]

COSTER, George. *S.* Bermudas, Devonshire &c., 1822–4 [p. 103]; *tr.* N.F.L. [p. 857].

FRITH, H. K. S. *S.* Pagets and Warwick, 1847.

GIBBON, W. L. *S.* Bermudas, 1838–6; Paget and Warwick, 1837–9; *tr.* Tas. [p. 906].

LIGHTBOURN, Joseph Fraser, B.A.; *o.* 1826, Bp. Nov. Sco. *S.* Pembroke and Devon, 1843–5; Devon, 1846–7; Pembroke, 1848–61 [p. 106]; Bermuda, 1864–70. *Res.*

LOUGH, John Francis Burnaby Lumley; *b.* 1832, Madeira; *ed.* S A.C.; *o.* D. 1855, P. 1858, N.F.L. *S.* St. David and St. George, 1857–61 [p. 104].

MACKAY, Bruce (*tr.* N.S. [p. 862]). *S.* Bermuda,¶ 1887–92.

MURRAY, James Greig, D.D.; *o.* 1829, Bp. Nov. Sco. *S.* Bermudas, 1835–6; Sandys and Southampton, 1837–9; St. George's and St. David's, 1840–57 [p. 106].

MUSSON, S. P. [*see* p. 883]. *S.* Pagets and Warwick, 1842–5.

SPENCER, Ven. Aubrey George (*tr.* N.F.L. [p. 859]). *S.* Bermudas, 1823–38; Archdn. Bermuda, 1825 [pp. 103–5]; *tr.* N.F.L. as Bp. 1839 [p. 859].

TODRIG, Francis T. (English, *ed.* R. C. Semy., Hinckley; *o.* 1829 by Bp. of Madeira; admitted to American Church by Bp. White, 1833). *S.* Pagets and Warwick, 1839–41; *tr.* Bah. [p. 885].

TUCKER, Richard Thomas, D.D. Ox.; *o.* 1829 P., Nov. Sco. *S.* St. George's, 1840–56. Vol. res. S.P.G. aid and made Mission self-supporting.

WOOD, John Stone. *S.* Bermudas, 1835–6; Pembroke and Devon, 1837–42; *tr.* N.F.L. [p. 859].

NOVA SCOTIA (with *Cape Breton and Prince Edward Island*), 1728–1892. 260 Missionaries and 98 Central Stations. [*See* Chapter XVI., pp. 107–25.]

(Diocese of NOVA SCOTIA, founded 1787.)

ABBOTT, John. *S.* Halifax,¶ 1861–84.

ADIN, Thomas. *S.* Charlotte Town, P.E.I., 1823–6. *Res.* ill.

AGASSIZ, Friedrich W.; *ed.* K.C.W.; *o.* D. 1876, P. 1877, N.S. *S.* Seaforth, 1876–8.

AITKEN, Roger (Scottish Epis. Church). *S.* Lunenburg, 1817–19; Liverpool, 1820; Lunenburg &c., 1821–4.

ALLEY, Jerome. *S.* Sackville, 1818; *tr.* N.B. [p. 864].

ALMON, Henry Pryor. *S.* Digby Neck, Westport, 1861; Bridgetown, 1862–71.

AMBROSE, John, M.A. K.C.W.; *b.* St. John's, N.B.; *o.* D. 1851, P. 1853, N.S. *S.* Liverpool, 1852–3; New Dublin, 1854–7; St. Margaret's Bay, 1857–70; Digby, 1875–92 (¶ 1878–92).

ANCIENT, William Johnson; *b.* England; *o.* D. 1867, P. 1872, N.S. *S.* Rawdon, 1880–1.

ANSELL, Edward, B.A. K.C.W.; *o.* D. 1861, P. 1862, N.S. *S.* Beaver Harbour, 1861–75; Arichat, C.B., 1881–5.

ANWYL, William, B.A.; *o.* Ches. 1748–50. ? *S.* Died Feb. 1750, before recall ϕ [pp. 109, 111].

ARNOLD, Horatio Nelson, M.A. K.C.W.; *b.* Dec. 21, 1799, Sussex, N. Brun. *S.* Wilmot, 1822; Granville, 1823–8; *tr.* N.B. [p. 864].

ARNOLD, Robert. *S.* Parrsborough, 1842–5; Sydney Mines, C.B., 1850–8. [1846–7 *see* p. 864].

ATWATER, J. *S.* Mainadieu, 1875–8; Port Medway, 1879–81.

AVERY, Richard. *S.* Lunenburg, 1841–2; Yarmouth, 1843–5; Aylesford, 1846; Pugwash, 1847–52; Aylesford, 1853–92.

AXFORD, Frederick John Hinton; *b.* Nov. 27, 1842, Sutton Veny; *ed.* C.M.S. Coll., Islington; *o.* D. 1867 Sal., P. 1869 N.S. *S.* Pugwash, 1871–3; Londonderry, 1874–9.

BAILEY, Jacob (refugee from New England [*see* p. 852]). *S.* Cornwallis, 1779–80; Annapolis and Granville, 1781–1808. Died 1808 [p. 115].

BALL, Edward Henry; *b.* England; *ed.* S.A.C.; *o.* D. 1866, P. 1867, N.S. *S.* Port Hill &c., P.E.I., 1870–3; Amherst, 1876–7; Cornwallis Mines, 1878; Cumberland do., 1879–80; Springfield, 1881.

BARTLETT, James, M.A. St. John's Coll., Cam.; *b.* 1823, Blandford; *o.* D. 1848, P. 1849, Win. *S.* Annapolis, 1850–3. Died 1853.

BENNETT, Joseph. *S.* Lunenburg &c., 1761–2; Horton, Falmouth, Newport, Cornwallis, 1762–76, with Windsor, 1766–76. Itinerant: Cape Sable &c., 1777–80 [p. 112].

BENWELL, Edward Lewis. 1825, ? station.

BEST, George. *S.* Granville, 1817–23 [p. 118]; *tr.* N.B. [p. 864].

BINNEY, Rt. Rev. Hibbert, D.D., Fellow Worc. Coll., Ox.; *b.* 1819, Sydney, C.B.; *o.* D. 1842, P. 1843. *Cons.* fourth Bp. N.S. at Lambeth March 25, 1851; the last Bp. of N.S. aptd. by the Crown. *S.* Halifax, 1851–87. Died April 30, 1887 [p. 123].

BINNEY, Hibbert; *ed.* K.C.W.; *o.* in England. *S.* Halifax, 1816; Granville, 1817–8; Sackville, 1818; Sydney &c., C.B., 1818; Arichat, C.B., 1819; Sydney, C.B., 1820–3.

BOWMAN, Charles, M.A., D.D., K.C.W.; *b.* London; *o.* D. 1855, P. 1856, N.S. *S.* Rawdon &c., 1855–69; Albion Mines, 1874, 1876–7; Parrsborough, 1880–1.

BOYD, Stanley, M.A. K.C.W.; *o.* D. 1870, P. 1872, N.S. *S.* Falmouth, 1872.

BREADING, James. *S.* Salmon River, 1852–5; Beaver Harbour, 1856–60; Lakelands, 1861–3; Falkland,¶ 1864–76.

BRENTON, Charles John, M.A. K.C.W.; *o.* D. 1877, P. 1878, N.S. *S.* Falmouth, 1877–80; *tr.* Man. [p. 878].

BREYNTON, John, D.D. *S.* Halifax, 1752–88 [pp. 114–16].

BRINE, Robert Frederick, B.A. K.C.W.; *b.* St. John's, N.F.L.; *o.* D. 1846, P. 1847, N.S. *S.* New Dublin, 1847–53; Arichat, C.B., 1854–72; Cornwallis, 1873–4; Parrsborough, 1875–6; Pugwash, 1878–83; Antigonishe, 1884–90. *Res.*

BROWN, Alfred. *S.* Glace Bay &c., 1865–8. *Res.*

BROWN, Philip Holland, B.A. K.C.W.; *b.* Halifax, N.S.; *o.* D. 1867, P. 1868, N.S. *S.* New Ross, 1869–71; Falkland, 1876–7 [*see* p. 865]; St. Margaret's Bay, 1878–81.

BROWNE, Isaac (*tr.* N.J. [p. 854]). 1783–5 (at Annapolis 1783). "No settled employment" 1786–7. Died 1787, Windsor, N.S.

BROWNE, J. D. H. *S.* Amherst, 1873; Pugwash, 1874–5. [*See* p. 865].

BRYZELIUS, Paulus (ex-Lutheran Minister from Philadelphia); *o.* Anglican Orders England. *S.* Lunenburg (Eng. and Germans), 1767–73. Struck with "an apoplexy" while preaching on Good Friday 1773, and died in half-an-hour [p. 112].

BULLOCK, R. Heber. *S.* Halifax, 1853–60.

BULLOCK, William. *S.* Digby, 1841–6; Halifax &c., 1847–73.

BULLOCK, William H. E. *S.* Bridgwater, 1864–7

BURGER, — (a German-Swiss, ex-Lutheran); *o.* England, 1751. *S.* Halifax (Germans), 1751–2 [p. 111].

BURN, C. *S.* Eastern Passage, Dartmouth, &c., 1871–6.

BURNYEAT, John (*tr.*N.B. [p. 865]). *S.* Visiting Missionary (centre at Truro), 1820-42. Died April 11, 1842 or 3 [p. 130].

BYLES, Mather, D.D. (a New England refugee [*see* p. 853]). *S.* Halifax, 1776-84; then Garrison Chaplain; *tr.* N.B. 1789 [p. 865].

CAMPBELL, John Moore. *S.* Cornwallis, 1830-5; Granville &c., 1835-40; Bridgetown, 1861.

CLARE, Hamilton John. *S.* Digby Neck, 1855-8.

CLARKE, John Samuel; *ed.* K.C.W.; *o.* D. 1829, N.S. *S.* Horton &c., 1829-37.

CLINCH, Joseph Hart; *ed.* K.C.W.; *o.* D. 1829, N.S. *S.* Bridgetown and Wilmot, 1830-1; ? station, 1833.

COCHRANE, James Cuppaidge, D.D. K.C.W. (son of W. C.); *b.* Windsor, N.S., Sep. 17, 1798; *o.* D. P. 1824, Que.; Itinerant, 1824: Lunenburg &c., 1825-52; Halifax, 1852-80. Died June 20, 1880. (Built 5 Churches and a number of Schools; originated the first Church paper in Canada ("The Colonial Churchman"), while at Lunenburg.)

COCHRANE, William, D.D. T.C.D.; *b.* Omagh, 1757; *o.* D. 1790, P. 1791, N.S. (1st Principal K.C.W. [p. 777]). *S.* Newport and Falmouth &c., 1792-4, and 1809-11; Windsor, 1812; Falmouth, 1813-33. (Built 4 Churches.)

COCHRANE, William Rupert, D.D. K.C.W. (son of J. C.); *b.* Mar. 29, 1829, Lunenburg; *o.* D. 1852, P. 1853, N.S. *S.* St. Margaret's Bay, 1853; Granville, 1854-9; Sackville, 1860-3.

CONNOLLY, John. *S.* Sackville, 1828-32.

COOPER, W. H. *S.* Port Hill, P.E.I., 1846-52.

COSSITT, Hanna (*tr.*N.E. [p. 853]) (the 1st S.P.G. Missy. in Cape Breton [p. 117]). *S.* Sydney, 1785-1805; Yarmouth, 1806-15. Died Mar. 1815.

COSTER, N. Allen (*tr.* N.F.L. [p. 857]). *S.* Parrsborough, 1836-42; *tr.* N.B. [p. 865].

COURTNEY, Rt. Rev. Frederick, S.T.D. Racine, U.S.; *o.* D. 1864, P. 1865, Cant.; *Cons.* (fifth) Bp. of N.S. April 25, 1888, at Halifax. *S.* Halifax, 1888-92.

CROUCHER, Charles. M.A. K.C.W.; *o.* D. 1866, P. 1867, N.S. *S.* Glace Bay, C.B., 1869-83. *Res.*

CURRIE, W. L. *S.* Eastern Passage, 1877-81.

DANIEL, Allen Wilmot; *ed.* Wycliffe Coll., Tor.; *o.* D. 1885, P. 1886, Tor. *S.* Crapaud, P.E.I., 1888-92.

DE BLOIS, Henry Despard, M.A. K.C.W.; *b.* Halifax, N.S.; *o.* D. 1854 Antig., P. 1855 N.S. *S.* Bridgwater, 1854-6; Albion Mines &c., 1856-9; Granville, 1860-75.

DE LA ROCHE, Peter. *S.* Lunenburg 1771-84; Manchester, 1786-7; with Guysborough, 1788-95. Died 1795 [pp. 112, 118].

DESBRISAY, Mather Byles. *S.* Dartmouth, 1827-34. Died 1834.

DESBRISAYE, Theophilus (for nearly 40 years resident in P.E.I., and Government salary reduced before coming on S.P.G. list). *S.* Charlotte Town, P.E.I., 1819-22.

DE WOLF, Thomas Nickson; *ed.* N.Y. Theo. Sem. *S.* Dartmouth, 1840-4; *tr.* N.B. [p. 865].

DISBROW, James William. *S.* Musquedoboit, 1840-5.

DIXON, John (*tr.*Ant.[p.883]). *S.* Truro, 1849-53.

DOBIE, R. T. *S.* Cape Breton, 1863.

DODSWORTH, George. 1829, ? station [*see* p. 857].

DODWELL, George Branson, M.A. Clare Coll., Cam.; *b.* Hallifordd, Mid.; *o.* D. and P., Lon. *S.* Falkland, 1874.

DOWNING, John L.; *b.* N.S.; *ed.* Sackville Coll., *o.* D. 1873, P. 1876, N.S. *S.* Mainadieu, 1873; Pictou, 1880-1.

DRUMM, T. H. *S.* Sackville, 1857-9.

EAGLESON, J. (an ex-Dissenting Minister); *o.* in England, 1768. *S.* Cumberland Co., 1768-89 [pp. 113-14]. Carried prisoner to Massachusetts by the rebels 1777; escaped after 16 months.

ELDER, William. *S.* Sydney Mines, C.B., 1841-8. Died 1848.

ELLIOT, Charles. Itinerant, 1829; Pictou &c., 1830-71; and Visiting Missionary, 1837-41.

ELLIS, William. *S.* Windsor, 1774-6; Itinerant: (1) Horton, (2) Windsor, (3) Newport, (4) Falmouth, and (5) Cornwallis, 1776-81; 2, 3, 4, 1782-90; 2, 1791-5. Died 1795 [p. 113].

ELLIS, William; *b.* Brighton; *ed.* Qu. Coll. Birm.; *o.* D. 1861, P. 1862, Wor. *S.* Pugwash, 1868-70; Wallace, 1871-3; Sackville, 1876-92; (¶ 1884-92).

FERRYMAN, Robert. *S.* Sydney, C.B., 1815; ? station, 1816.

FILLEUL, Philip James, B.A. K.C.W.; *b.* St. Heliers, C.B.; *o.* D. 1843, P. 1844, N.S. *S.* Lunenburg, 1843; Mahone Bay &c., 1844-52; Weymouth, 1853-92. *Res.*

FISHER, Nathaniel (ex-S.M. Granville); *o.* 1777 or 8, Lon. *S.* Granville, 1778-81. *Res.* and to Boston.

FORSYTHE, Joseph; *b.* Ireland; *ed.* T.C.D.; *o.* D. 1847, P. 1848, N.S. *S.* Liverpool, 1848-51; Pictou, 1852; Albion Mines, 1853-6; Truro 1857-85.

FORSYTHE, Joseph William (son of J. F.), B.A. T.C.D.; *o.* D. 1858, P. 1859, N.S. *S.* Liverpool, 1858-60; Guysborough &c., 1861-3; St. Eleanor's, P.E.I., 1864-75.

GELLING, William Edward; *b.* Isle of Man; *ed.* S.A.C.; *o.* D. 1856, P. 1859, N.S. *S.* Beaver Harbour, 1857-9; Louisburg C.B., 1860-3; Guysborough, 1864-72; Bridgewater, 1873-85.

GENEVER, Henry; *b.* Dec. 1, 1830, Duffield; brought up a Wesleyan; *ed.* S.A.C. *S.* Liverpool, 1861-6; Medbury, 1867-8; *tr.* Ant. [p. 883].

GIBBONS, Simon; *ed.* K.C.W.; *o.* D. 1877, P. 1878, N.S. *S.* Victoria &c., C.B., 1879.

GILPIN, Alfred; *ed.* K.C.W. *S.* Wilmot, 1822; Weymouth &c., 1822-33; Visiting Missy., 1834-5; Yarmouth, 1836-40; Visiting, 1841; Windsor, 1842-57. *Res.*

GILPIN, Edward. *S.* Westport, 1847-8.

GILPIN, Edwin; *ed.* K.C.W. *S.* Wilmot, 1816; Aylesford and Wilmot, 1817-32; Annapolis &c., 1833-61. Died 1861.

GILPIN, Very Rev. Edwin, D.D. K.C.W.; *o.* Bp. N.S. D. 1847, P. 1848; (Archdcn. N.S. 1874, Dean 1889). *S.* Sackville, 1858-60, 1871-3; Gold Mines, 1864-5; Halifax, 1861-3, 1870, 1874-80, 1889-92 (¶ 1870-92).

GODFREY, William Minns. *S.* St. Clement's, 1841-82.

GOOD, John Booth; *b.* Sept. 28, 1833, Wrawby, Lin.; *ed.* S.A.C.; *o.* D. 1858, P. 1859, N.S. *S.* Pugwash, with Wallace, 1859-61 (*tr.* B.C. [p. 880]).

GRANTHAM, Thomas A. (*tr.* N.F.L. [p. 857]). *S.* Yarmouth, 1818-33; Amherst, 1834.

GRAY, A. ? *S.* 1870; Port Medway, 1871-5.

GRAY, Archibald (*tr.* N.B. [p. 865]). *S.* Sackville, 1833-52; Digby, 1853-68.

GRAY, Benjamin Gearish. *S.* Preston &c., 1796-1801; Sackville, 1806-17; Halifax (Germans), 1818-23 [p. 117]; *tr.* N.B. [p. 865].

GRAY, John William D. (son of B. G.); *ed.* K.C.W.; *o.* D. Lon. *S.* Amherst, 1822-4; *tr.* N.B. [p. 865].

GRAY, W. S. *S.* Sherbrooke, 1860-1; Rosette, 1862-80.

GREATOREX, Frederick Pearce; *b.* London; *o.* D. 1874, P. 1875, N.S. *S.* Granville, 1876-81.

GREEN, Samuel Dutton; *b.* 1830, Baldock, Herts; *ed.* St. Aidan's Coll., Birk.; *o.* 1854, N.S. *S.* Musquedoboit, 1854-56. *Res.* ill.

GREY, Walter. *S.* Sackville, 1858-9.

GRIFFIN, Cornelius. *S.* Charlotte Town, P.E.I., 1820; Georgetown, 1820-2. [*See* p. 865.]

GRIFFITHS, John; *b.* 1828, Pembrey; *ed.* S.A.C. *S.* Digby Neck, 1853-4, 1858-59 [in England 1855-7]. *Res.* ill.

GRINDON, Octavius Maunsell, M.A. K.C.W.; *o.* D. 1858, P. 1859, N.S. *S.* Three Fathom Harbour, 1865-9; Seaforth, 1870-5.

GROBER, Charles Eaton, B.D. Seabury Hall,

U.S.; *o.* D. 1873, P. 1874, Minnesota. *S.* Port Medway, 1876–8; *tr.* Hono. [p. 908].

GROSE, W. H., M.A. St. Stephen's Coll., Annandale, N.Y.; *o.* D. 1871, P. 1874, N.S. *S.* St. Margaret's Bay, 1873; New Ross, 1879–81.

HAMILTON, Henry Harris (*tr.* N.F.L. [p. 857]). *S.* Manchester &c., 1856–92.

HARRIS, Voorhees E., M.A. K.C.W.; *b.* Annapolis, N.S.; *o.* D. 1879, P. 1880, N.S. *S.* Londonderry, 1880; Amherst, 1884–5.

HARPER, Henry; *o.* D. 1883, P. 1884, N.S. *S.* Port Hill &c., P.E.I., 1883–92.

HAYDEN, Henry, M.A. T.C.D. (*tr.* N.B. [p. 865]). *S.* Rawdon, 1822.

HENSLEY, J. M. *S.* Windsor &c., 1860–73.

HIGGINSON, —. *S.* Port Hill, P.E.I., 1882.

HILL, James J. *S.* Newport, 1862–8.

HILL, Lewis M. W. *S.* Digby, 1844–53. Pensioned 1853; died 1889.

HILTZ, Augustus F., B.A. K.C.W.; *b.* N.S., 1843; *o.* D. 1873, P. 1874, N.S. *S.* Falmouth, 1873–76; *tr.* N.B. [p. 866].

HIND, Duncan Henry; *o.* D. 1879, P. 1880, N.S. *S.* Georgetown, P.E.I., 1880–2.

HOW, Henry, B.A. K.C.W.; *b.* Windsor, N.S.; *o.* D. 1878, P. 1879, N.S. *S.* Newport, 1880–81.

HOWSEAL, Bernard Michael; *o.* Lou. *S.* Halifax &c. (Germans), 1785–99. Died Mar. 9, 1799.

HUNT, Thomas Henry, M.A. K.C.W.; *o.* D. 1888, P. 1889, N.S. *S.* Cherry Valley, P.E.I., 1892.

INGLES, Charles; *ed.* K.C.W.; *o.* 1811, N.S. *S.* Chester &c., 1811–16; Dartmouth (the old Mission of Preston revived under that name), 1817–24; Sydney, C.B., 1824–43.

INGLIS, Archibald Peine (or **Paine**). *S.* Granville, 1789–1801. Died Feb. 1801.

INGLIS, Rt. Rev. Charles (S.P.G. ex-Missionary in Penn. [*see* p. 852]), the first Colonial Bp.; *cons.* Bp. of Nova Scotia at Lambeth on Aug. 12, 1787. *S.* Halifax, 1787–1816. Died Feb. 24, 1816, Halifax, aged 82 [pp. 117–19, 128, 130, 139, 143–4, 165, 751].

INGLIS, Rt. Rev. John, D.D. (son of Bp. C. Inglis); *b.* 1777, N.Y.; *ed.* K.C.W; Eccles. Comsy. 1816; *cons.* third Bp. of Nova Scotia March 27, 1825, at Lambeth. *S.* Aylesford, 1801–8; Halifax, 1816–50; died in London Oct. 27, 1850 [pp. 94, 103–5, 114–15, 119–23, 132].

JACKSON, James. ? station. 1826.

JAMIESON, Robert. *S.* Eastern Coast (Jeddore to Country Harbour), 1840–52; Ship Harbour &c., 1853–83

JAMIESON, William Henry. *S.* Louisburg &c., C.B., 1864–71.

JAMISON, A. D. *S.* Maitland, 1870–82.

JARVIS, George Seymour; *ed.* K.C.W.; *o.* D. 1829, N.S. ? station 1829; *tr.* N.B. [p. 866].

JARVIS, Henry J. [*See* p. 866]. *S.* Annapolis, 1849–52.

JARVIS, H. M. *S.* Guysborough, 1875–80.

JARVIS, W. George T. *S.* Guysborough, 1854–60; Pugwash, 1861–7.

JENKINS, Louis Charles. Aptd. to Quebec 1820, but unable to reach there until Aug. 1822. Meantime *S.* P.E.I., 1820–2 [p. 870]. *S.* St. Eleanor's &c., P.E.I., 1825–6; Charlotte Town &c., P.E.I. 1826–53; Rustico, 1854–5.

JOHNSTON, Thomas, W.; *b.* N.Brun.; *o.* D. 1870, P. 1871, N.S. *S.* Crapaud, P.E.I. 1874–88. *Res.*

JONES, A. C. *S.* Port Hill, P.E.I., 1886–7.

KAULBACH, Ven. James Albert, M.A. K.C.W.; *b.* Lunenburg, N.S.; *o.* D. 1864, P. 1865, N.S.; (Archn. of N.S. 1889). *S.* Truro, 1871–92. (¶ 1884–92).

KING, William, B. (Professor of K.C.W.) *S.* Windsor, 1827–33; Visiting Missy., 1834–45; Parrsborough, 1846–74.

KING, William Colsel. *S.* Douglas and Rawdon, 1797–1808; Windsor, 1813–43.

LALLY, Meyrick; *o.* N.S. *S.* Georgetown, P.E.I., 1846–52.

LEAVER, Thomas Cole, B.A.; *o.* 1834, N.S. *S.* Lunenburg, 1834–5; Antigonishe, 1863–34; Truro, 1844–58. Died March 13, 1858.

LLOYD, Charles. *S.* P.E.I., 1836–7; Georgetown, P.E.I., 1838–41; Milton and Rustico, 1842–53; Charlotte Town, P.E.I., 1854–8. *Res.*

LLOYD, Thomas. *S.* Chester, 1793–5. Frozen to death Feb. 25, 1795, while travelling from Chester to Windsor [p. 119].

LLOYD, Frederick Ebenezer John (*tr.* P.Q. [p. 870]). *S.* Georgetown and Cherry Valley, P.E.I., 1888–92.

LOWE, Charles Frederick; *ed.* S.A.C.; *o.* D. 1886, P. 1887, N.S. *S.* St. Eleanor, P.E.I., 1887; Summerside, P.E.I., 1888–92.

M'CAWLEY, George, D.D. (*tr.* N.B. [p. 866]). *S.* Windsor, President of King's College, 1836–46; Falmouth 1847–77 [p. 777].

M'CULLY, Clarence Watts, B.A. K.C.W.; *b.* Amherst, N.S.; *o.* D. 1878, P. 1881, N.S. *S.* Mainadieu, 1879–81.

MACDONALD, Angus Charles; *o.* D. 1872, P. 1875, N.S. *S.* Antigonishe &c., 1875–81.

MACKAY, Bruce; *b.* Sept. 27, 1849, Waterstock, Ox.; *ed.* K.C.W. *S.* Cherry Valley, P.E.I., 1877–9; *tr.* Berm. [p. 860].

M'LEAN, Thomas Bithel; *b.* 1839, Dublin; *ed.* Chich. Theo. Coll. *S.* St. Eleanor's, P.E.I., 1874–6.

MAYNARD, George Fowke; *b.* Digby, N.S.; *ed.* K.C.W.; *o.* D. 1876, P. 1877, N.S. *S.* Falkland, 1880–1.

MAYNARD, Thomas, D.D. King's Coll., N.S.; *b.* Halifax, N.S.; *o.* D. 1841, P. 1842, N.S. *S.* Dartmouth, 1841–2; Halifax, 1843; Rawdon, 1844–7; Digby, 1848–52; Sackville, 1853–6; Windsor, ¶ 1857–92.

METZLER, G. W., B.A. K.C.W.; *o.* 1869, P. 1871, N.S. *S.* Antigonishe, 1870–4; Sydney Mines, C.B., 1877–81; Bridgwater, ¶ 1882–3.

MILLEDGE, Arthur W.; *ed.* K.C.W.; *o.* P. 1845, N.S. *S.* Antigonishe, 1844–56; Digby, 1857–60; Bridgetown, 1861.

MILLEDGE, John; *o.* N.S. *S.* Westmoreland and Amherst, 1795; Cumberland and Westmoreland, 1796–7; Westmoreland &c., 1798–1801; Granville, 1801–17; Annapolis &c., 1817–30. Died of paralysis, Dec. 6, 1830.

MILNE, James (of Scottish Epis. Church), sent to introduce the National system of education into Nova Scotia [p. 769]. *S.* Halifax &c., 1815–16; *tr.* to N.B. [p. 866].

MONEY, Richard. Itinerant, 1786; Lunenburg, 1787–1803. Pensioned 1803; died about 1804, England.

MOODY, John T. *S.* Bridgewater, 1860–2; Tusket, 1863.

MOODY, John T. T. *S.* Liverpool &c., 1827–45; Yarmouth, 1846–82.

MOORE, David C.; *b.* London; *ed.* St. Bees Coll.; *o.* D. 1848 Man., P. 1850 Nor. *S.* Sherbrooke, 1862; New Ross, 1863–8; Bridgewater, 1868–71; Amherst, 1874; Cumberland Mines, 1875; Pugwash, 1876–7; Albion Mines, ¶ 1878–89.

MOREAU, J. B. (French) (French, Swiss, and German Mission). *S.* Halifax, 1749–53; Lunenburg, 1753–70. Died 1770 [pp. 110–12].

MORRIS, George E. W.; *ed.* K.C.W.; *o.* 1821, England. *S.* Parrsborough &c., 1821–6; Rawdon, 1827–43; Dartmouth, 1844–53.

MORRIS, W. T.; *o.* P. 1847, N.S. *S.* Manchester, 1847–56; Antigonishe, 1857–67.

NICHOLLS, Edward Elisha Budd, D.D. K.C.W.; *b.* Digby, N.S.; *o.* D. 1844, P. 1845, N.S. *S.* Digby, 1845–6; Liverpool, 1847–92.

NORFOLK, Albert Springett; *ed.* St. John's Coll., N.F.L.; *o.* D. 1874, P. 1875, N.S. *S.* Mainadieu, 1874; Falkland, 1875–6.

NORRIS, Robert. *S.* Chester, 1797–1800; (*tr.* N.B. 1801–4 [p. 866]); Cornwallis &c., 1805–26.

NORWOOD, Joseph W. *S.* New Ross, 1872–8; Seaforth, 1879–80 [*see* p. 870].

O'MEARA, Charles; *ed.* Toronto Univ.; *o.* D. 1881, P. 1882, Hur. *S.* Charlotte Town, P.E.I., 1887.

ORMOND, David. *S.* Yarmouth &c., 1793–4. *Res.*

OWEN, Henry Lambrith; *ed.* K.C.W.; *o.* D. 1832, N.S. *S.* Aylesford, 1832–53; Lunenburg, 1853–85.

PADFIELD, J. *S.* Tusket, 1874–7.

PANTER, Frederic D. *S.* Georgetown, P.E.I., 1841–5. *Res.*

PANTON, George (refugee from N.J. [p. 856]). ? *S.* 1783–4; Yarmouth &c., 1785–6. *Res.* [p. 116].

PARKER, A. D. (*tr.* N.B. [p. 866]). *S.* Dartmouth &c., 1835–43.

PARNTHER, D. B. *S.* Georgetown, P.E.I., 1870–1.

PARSONS, Thomas C. [down as J. Parsons, 1821–2]. *S.* Sackville, 1821–3 [p. 116].

PARTRIDGE, J. B. *S.* Rosette, 1881.

PEARSON, John; *b.* 1829; *ed.* S.A.C.; *o.* D. 1854, P. 1855, N.S. *S.* St. Margaret's Bay, 1854–6.

PEDEN, James. *S.* Canso (school), 1735–43 [p. 108].

PERKINS, Cyrus; *o.* P., N.S. *S.* Annapolis and Clements, 1801–17. *Res.* ill.

PIDGEON, —; *o.* N.S. *S.* Newport, Rawdon, and Douglas, 1794.

PORTER, Charles, LL.D. *S.* Newport, 1817–34, and President King's College, Windsor, 1824–34. *Res.* [p. 777].

PORTER, William Young; *ed.* Queen's Coll., Ox.; *o.* D. 1840, N.S. *S.* Cape Breton (Trav. Missy.), 1840–55; Louisburg &c., 1856–9. Drowned in crossing the ice from Sydney to Sydney Mines, February 1859.

RANDALL, John; *ed.* K.C.W.; *o.* D. 1855, N.S. *S.* Douglas &c., 1855–9; Maitland, 1860–7.

READ, Ven. John Herbert, D.D.; *ed.* King's Coll., Fred., and St. John's Coll., Cam.; *o.* D. 1842 Lon., P. 1844 N.S.; (Ardn. P.E.I. 1860). *S.* Murray Harbour, 1843; Westmoreland Harbour, P.E.I., 1844–51; St. Eleanor's, P.E.I., 1852–64; Milton &c., P.E.I., 1865–86. Died Dec. 14, 1886, at Pensance.

REAGH, Thomas Blanchard; *o.* D. 1878, P. 1880, N.S. *S.* Port Hill, P.E.I., 1882–3, 1890–1; Milton, P.E.I., 1892.

RICHARDSON, Klement, M.A. T.C.D.; *o.* D. 1859, P. 1860, Cork. *S.* St. Eleanor's, P.E.I., 1883–5. *Res.*

RICHEY, James Arminius; *b.* Montreal; *ed.* Up. Can. Coll., Tor.; *o.* D. 1863, P. 1866, N.S. *S.* Maitland, P.E.I., 1867–9.

RICHEY, Theophilus Samuel; *ed.* Sackville Coll.; *o.* D. 1863, P. 1864, Fred. *S.* Georgetown, P.E.I., 1866–9; Cherry Valley, P.E.I., 1870; St. Eleanor's, P.E.I., 1876–82.

RITCHIE, J. A. *S.* Seaforth, 1881.

RITCHIE, James Johnston, M.A. K.C.W.; *o.* D. 1856, P. 1857, N.S. *S.* Annapolis &c., 1853–68.

ROACH, Robert Timpany, B.A. K.C.W.; *o.* D. 1851, N.S. *S.* Crapaud, P.E.I., 1852–3; Georgetown, P.E.I., 1854–68.

ROBERTS, Fre' [illegible]. *S.* New London, P.E.I., 1841–3. *Res.*

ROBERTSON, James [*see* p. 859]. *S.* Bridgetown and Wilmot, 1832–7; Bridgetown, 1838–49; Wilmot, 1850–75. Retired 1875.

ROCHE, William. *S.* Port Hill, P.E.I., 1841–2.

ROSS, William. *S.* Georgetown, P.E.I., 1874–5. Died 1875.

ROWLAND, John Hamilton (from Penn., U.S.); *b.* 1746. *S.* Shelburne, 1788–95. Died February 26, 1795, of asthma.

ROWLAND, Thomas Bowlby, D.C.L. (son of J. H.); *b.* 1771, Philadelphia; *ed.* K.C.W.; *o.* D. and P. 1795, N.S. *S.* Shelburne &c., 1795–1830. Retired.

RUDDLE, T. D.; *ed.* T.C.D.; *o.* D. 1851, N.S. *S.* Margaret's Bay, 1852; Pugwash, 1853; Sherbrooke, 1854–8; Sydney Mines, C.B., 1858–61.

RUGGLES, John Owen, M.A. K.C.W.; *b.* Annapolis, N.S.; *o.* D. 1863, P. 1864, N.S. *S.* St. Margaret's Bay, 1871–7.

SAMPSON, W. H. *S.* Milton &c., P.E.I., 1887–90.

SARGENT, John Paine, B.A. K.C.W.; *o.* D. 1864, P. 1865, N.Sco. *S.* Tusket, 1866–7; Antigonishe, 1868; Crapaud, P.E.I., 1869–71; Georgetown, P.E.I., 1872–3; Rawdon, 1874–9; *tr.* Rup. [p. 879].

SCAMMELL, Edwin. *S.* Cherry Valley, P.E.I., 1871–2.

SHANNON, W. *S.* Guysborough, 1873–4.

SHAW, James Allan. *S.* Sydney, C.B., 1827–8; Arichat, C.B., 1829–53. Pensioned.

SHREVE, Charles J. (son of T. S.), B.A. (*tr.* N.F.L. [p. 859]). *S.* Guysborough, 1835–53; Chester &c., 1854–77.

SHREVE, James, D.D. (son of T.S.); *ed.* K.C.W.; *o.* D. 1821, Que. *S.* Chester &c., 1821–53; Dartmouth, 1855–61.

SHREVE, Richmond, D.D. K.C.W.; *o.* D. 1874, P. 1875, N.S. *S.* Cornwallis, 1877–8.

SHREVE, Thomas; *o.* Lon. *S.* Parrsborough, 1787–1804; Lunenburg, 1805–16 [p. 117]. Died about 1816.

SIMONDS, R. *S.* Amherst, 1853. [*See* p. 867].

SIMPSON, James, M.A. Bp.'s Coll., Len.; *o.* D. 1882, P. 1883, Tor. *S.* Charlotte Town, P.E.I., 1887.

SKINNER, Frederick (*tr.* N.F.L. [p. 859]). *S.* Falkland, 1878–9.

SMITH, Benjamin. *S.* Windsor &c., 1850–1.

SMITH, Ven. David, D.D. K.C.W.; *ed.* S.A.C. and K.C.W.; *o.* D. 1868, P. 1869. *S.* St. George's, C.B., 1877–81, 1884–5.

SMITH, J. L. R. *S.* Beaver Harbour, 1876–81.

SMITH, John Shaw, B.A. K.C.W.; *b.* Newport, N.S.; *o.* D. 1850 Fred., P. 1854 N.S. *S.* Chester, 1853; Melford, 1854–8; Milton and Rustico, P.E.I., 1858–63; Sackville, 1864–73; Petite Riviere, 1874–83; Dartmouth, 1884–5.

SNYDER, William Henry; *ed.* King's Coll., N.B.; *o.* 1835, N.S. *S.* Weymouth, 1835–52; Mahone Bay, 1853–73; Granville, 1874–6; Mah. Bay, 1877–88. Died 1888.

SPIKE, Henry M., B.A. K.C.W.; *b.* 1821 N.S.; *o.* D. 1850 Fred., P. 1852 N.S. *S.* Margaret's Bay, 1850–2; Tusket, 1853; Newport, 1854–8; New Dublin &c., 1858–67; Petite Riviere 1868–73, *tr.* N.B. [p. 867].

STAMER, Henry; *b.* 1820, Clare Castle, Ir.; *ed.* Birkenhead Coll.; *o.* D. 1850 Fred., P. 1851 N.S. *S.* Wilmot, 1850–3; Pugwash &c., 1854–8; Hubbard's Cove, 1858–91. *Res.*

STANNAGE, John; *b.* Jersey; *o.* 1834, N.S. *S.* Margaret's Bay, 1834–57. *Res.* [p. 121].

STANSER, Rt. Rev. Robert, D.D. *S.* Halifax, 1791–1815; *cons.* (second) Bp. of Nova Scotia May 16, 1816, at Lambeth; but (as a result of injuries received in helping to extinguish a fire in Halifax some time before consecration) in England ill 1817–24; then *res.* and pensioned by Society and Govt. Died 1829, Lon. [pp. 119, 132.]

STERNS, Henry, B.A. K.C.W.; *b.* Liverpool; *o.* D. 1862, P. 1863, N.S. *S.* Crapaud, P.E.I., 1864–8; Tusket, 1878–81.

STEVENSON, John (Professor K.C.W.); *o.* N.S. ? *S.* 1832–3; Falmouth and Visiting Assy. 1834–45 [pp. 120–1]. Bequeathed $4,000 to K.C.W. Ship Harbour Church *cons.* 1834, and called St. Stephen's in compliment to Mr. Stevenson.

STEWART, James D. *S.* Dartmouth, 1848–9; Newport and Rawdon, 1850–3; Dartmouth, 1854–65.

STEWART, William. *S.* Georgetown, P.E.I., 1853; Cherry Valley, P.E.I., 1854–5; Bedford, P.E.I., 1856–63.

STORRS, John; *o.* D. 1839 Roc[illegible], P. 1841 N.S. *S.* Cornwallis &c., 1841–75. Pensioned 1875;

died at Bournemouth, Eng., Tuesday before Easter, 1881.

STUART, William; *ed.* K.C.W.; *o.* 1851, N.S. Travelling Missy. 1852-3.

SULLIVAN, Augustus. *S.* Bridgetown, 1872.

SWABEY, Henry Birchfield. *S.* Port Hill &c., P.E.I., 1853-69.

SWABEY, Maurice; *o.* 1854, N.S. *S.* Crapaud, P.E.I., 1854; Rustico, 1855-58.

TAYLOR, William. *S.* Rawdon, 1848-54.

TOCQUE, Philip, M.A. Lawrence Univ., U.S.; *o.* D. 1851 Con., P. 1854 N.S. Travelling Missy., 1855; Tusket &c., 1856-62; *tr.* P. Ont. [p. 877].

TOWNSHEND, George (Canon), M.A. K.C.W.; *b.* P.E.I.; *o.* D. 1834, P. 1835, N.S. *S.* Annapolis &c., 1834; Amherst &c., 1834-92. [*See* N.E., p. 867.]

TRIMINGHAM, J. L. *S.* Annapolis, 1831-3. Supposed to have been lost at sea in visiting the Bermudas, 1833.

TUTTY, William; *ed.* Em. Coll., Cam. *S.* Halifax, 1749-53. Died 1753 [pp. 109-11].

TWINING, Thomas (son of W.); *ed.* K.C.W. *S.* Halifax, 1817-23.

TWINING, William (*tr.* Bah. [p. 885]). *S.* Cornwallis and Horton, 1789-1804; Sydney, C.B., 1805-13; Rawdon and Douglas, 1814-19; Liverpool, 1820-5.

UNIACKE, Richard John, D.D. (*tr.* N.B. [p. 867]). *S.* Newport, 1837-52 (with Annapolis, 1839-40); Sydney, C.B., 1853-86.

UNIACKE, Robert Fitzgerald. *S.* Halifax, 1825-72.

VIETS, Roger, sen. (*tr.* Conn. [p. 854]). *S.* Digby, 1786-1811 [pp. 116, 118].

VIETS, Roger (son of above) (*tr.* N.B. [p. 867]). *S.* Digby, 1814-38.

VINCENT, Robert. *S.* Lunenburg, 1762-5. Died 1765.

WAINWRIGHT, Hastings S., B.A. K.C.W.; *b.* N.S.; *o.* D. 1864, P. 1865. *S.* Glace Bay, C.B., 1864-5; (*tr.* N.B. [p. 867]).

WALKER, William. *S.* St. Eleanor's, P.E.I., 1827-9.

WALTER, William, M.A. Harvard Coll., Mass., S.T.D. Aberdeen. *S.* Shelburne, 1787-9. *Res.*; died 1800, Boston, U.S. [p. 115].

WATTS, Richard, first S.P.G. Missy. in N.S. *S.* Annapolis Royal (school), 1728-38 [p. 107].

WEEKS, Charles William (son of J. W., of Preston.) *S.* Weymouth, 1793-1802; Guysborough &c., 1803-33; Manchester, 1834-6; Visiting Missy. 1837-42.

WEEKS, Joshua Wingate (refugee, *tr.* N.E. [p. 854]). *S.* Annapolis Royal, 1781; [? at Halifax, not S.P.G., in interval]; Preston &c., 1793-5; Guysborough, 1795-1803. Died 1803.

WEEKS, Joshua Wingate (son of C. W. W.); *ed.* K.C.W.; *o.* P. 1829, N.S. *S.* Cornwallis &c., 1827-9; New Dublin, 1829-45.

WEINBEER, W. A. B.; *o.* D. 1841, P. 1842, N.S. *S.* Chester (Germans), 1841-5. Died 1845.

WHALLEY, Francis. *S.* Granville, 1827-34. *Res.*

WHITE, Thomas Howland, D.D. K.C.W.; *b.* Shelburne, N.S.; *o.* D. 1829, P. 1830, N.S. *S.* Antigonishe &c., 1829-35; Shelburne, 1835-85.

WIGGINS, Abram Vangedder G., D.D.; *ed.* K.C.W.; *o.* D. 1829, N.S. *S.* St. Eleanor's, P.E.I., 1830-51; *tr.* N.B. [p. 867].

WIGGINS, Gilbert; *ed.* K.C.W.; *o.* D. Que., P. 1826, N.S. *S.* Rawdon &c., 1820-1; *tr.* N.B., [p. 867].

WIGGINS, Richard B. *S.* Amherst, 1828-33 [*see* p. 867].

WILKINS, Lewis Morris, B.A. K.C.W.; *b.* Pictou, N.S.; *o.* D. 1863, P. 1864, N.S. *S.* Rawdon, 1870-3; Bridgetown, 1874-85.

WILLIS, Robert (*tr.* N.B. [p. 867]) (Ardn. 1834). *S.* Halifax &c., 1825-64.

WILLOUGHBY, Edward C. *S.* Cumberland & Westmoreland Cos., 1793-4; Windsor, 1795-1811.

WILSON, E. *S.* Sackville, 1874-5.

WILSON, W. E. *S.* Falmouth, 1881.

WISWALL, James (*tr.* N.E. [p. 854]). *S.* Cornwallis, Horton, and Wilmot, 1782-8; Wilmot &c., 1789-1812. Died 1812.

WIX, Edward. *S.* Halifax &c., 1826-8; *tr.* N.F.L. [p. 859].

WOOD, Thomas (*tr.* N.J. [p. 855]); the first S.P.G. Missy. to visit New Brunswick [pp. 125-6]. *S.* Annapolis &c., 1753-4; Halifax &c., 1754-63; Annapolis and Granville, 1763-78. Died Dec. 14, 1778 [pp. 112-13], and Translations, Mickmack [p. 800].

WRIGHT, Dr. *S.* Georgetown, P.E.I., 1882-3.

WRIGHT, George. *S.* Halifax (Germans), 1799-1818. Died Aug. 1, 1819, of paralysis.

WRIGHT, Joseph. *S.* Chester, 1817-21; Horton, 1822-9. Died in Bermuda 1829, while on sick leave.

YOUNG, Frederick Martyn Maguire, Th.A. K.C.L.; *o.* D. 1868 Can., P. 1874 N.S. *S.* Tusket &c., 1868-73; Arichat, C.B., 1874-80.

NEW BRUNSWICK (1783-1892)—216 Missionaries and 101 Central Stations.

[*See* Chapter XVII., pp. 125-35.]

(Diocese of FREDERICTON, founded 1845.)

ALEXANDER, Finlow; *b.* April 17, 1834, Walkhampton; *o.* D. 1866, P. 1868, Tor. *S.* New Maryland, 1880-92.

ALLEY, Jerome, D.D. (*tr.* N.S. [p. 860]). *S.* St. Andrew's, 1819-60.

ALMON, Foster Hutchinson, B.A. K.C.W. *S.* Richibucto, 1880-4.

ANDREWS, Samuel (*tr.* N.E. [p. 852]). *S.* ? 1785; St. Andrew's (Charlotte Co.), 1786-1818. Died Sept. 1818 [pp. 126, 128-9].

ARMSTRONG, John. *S.* St. John, 1851-60.

ARMSTRONG, W. B., M.A. K.C.W.; *b.* Valparaiso; *o.* D. 1865, P. 1868, N.S. *S.* Weldford, 1878-81; Point du Chene, 1883; Grand Falls, 1884-90; Petersville, 1891-2.

ARNOLD, Horatio Nelson, M.A. (son of Oliver) (*tr.* N.S. [p. 860]). *S.* Sussex Vale, 1828-48. Died Dec. 8, 1848, in a Boston asylum.

ARNOLD, Oliver, M.A. Yale Coll., U.S.; *b.* Oct. 15, 1755, Mansfield, Conn.; *o.* N.S. *S.* Sussex Vale (with Norton 1803-20), 1792-1829; Springfield, 1830-4. Died April 9, 1834.

ARNOLD, Robert. [*See* p. 860]. *S.* Westmoreland, 1846-7.

ARNOLD, Samuel Edwin; *ed.* K.C.W.; *o.* P. 1829, N.S. *S.* Shediac, 1828-31.

BACON, Samuel, B.A. Clare Coll., Cam.; *o.* D. 1818, P. 1819, Lon. *S.* Miramichi &c., 1821-47, Chatham, 1848-69. Died Feb. 16, 1869, in 80th year.

BARBER, Hubert Hough; *ed.* S.A.C.; *o.* D. 1876, P. 1877, Fred. *S.* Newcastle, 1876-80.

BARTHOLOMEW, Joseph. *S.* ? 1848; St. John's, 1850; Petersville, 1851-6. *Res.*

BAYLEE, Crone O'Dell. *S.* Derby and Blackville, 1892.

BEARDSLEY, John (*tr.* N.Y., a refugee [pp. 855, 126]). *S.* St. John's River, Parr, &c., 1783-4; Maugerville &c., 1785-1800. Died 1800 [pp. 127-8].

BEDELL, George. *S.* Musquash, 1854-5; Lancaster, 1856-60.

BEERS, Henry Herbert, B.A. K.C.W.; *b.* 1[illegible]; *o.* D. 1890, N.S. *S.* Addington, 1892. *Res.*

BEST, Van. George (*tr.* N.S. [p. 860]). (Ardn.

1825.) *S.* Fredericton &c., 1824-9. Died in England 1829 while on sick-leave [p. 131].

BISSETT, George (from N.K.) *S.* St. John's, 1786-8. Died March 3, 1788 [p. 127].

BISSETT, James (son of above). *S.* Maugerville and Burton, 1802-15. Died 1815.

BLACK, John. *S.* Shediac, 1832-6; Sackville, 1837-47; Richibucto, 1848; King's Clear, 1849-71. Died 1871.

BLISS, Charles Parke. M.A. King's Coll., Fred.; *b.* July 25, 1825, Fredericton; *o.* D. 1848, P. 1849, Fred. *S.* St. Anne's, 1849-50; Harvey, 1851-3; Springfield, 1853-62; Sussex Vale, 1862-3; Sussex and Havelock, 1864-7. *Res.* ill. Died Nov. 21, 1872, at Ottawa.

BLISS, Donald M., B.A. K.C.W.; *b.* Fredericton, Jan. 1827; *o.* D. 1850, P. 1852, Fred. *S.* Hopewell, 1850; St. Anne's, 1851; Westmoreland, 1852-74, 1879.

BROWN, Clement Decimus, M.A. (*tr.* L.C. [p. 868]). *S.* Dalhousie, 1887; Restigouche, 1889-91.

BROWN, J. D. H. [*see* p. 860]. *S.* Sackville, 1875-6.

BROWN, Philip Holland, B.A. K.C.W.; *tr.* N. Scotia [p. 860]. *S.* Dalhousie, 1873.

BROWN, Robert Wyndham, M.A. (*tr.* L.C. [p. 868]). *S.* St. Martin's, 1887-9.

BUCKLEAT, John. *S.* Sackville, 1818-20; *tr.* N. [illegible] 861].

BYLES, Mather, D.D. (*tr.* N.S. and N.E. [p. 861]). *S.* St. John's, 1789-1814. Died March 12, 1814 [p. 128].

CAMPBELL, Alexander Digby; *o.* P. 1841, N.S. *S.* Gagetown, 1840-1.

CAMPBELL, John Roy; *b.* Edinburgh; *ed.* S.A.C.; *o.* D. 1865, P. 1867, N.S. *S.* St. Martin's, 1876-81; Dorchester,¶ 1884-92.

CAREY, George Thos. *S.* Grand Manan, 1849-70.

CARR, J. Frederick. *S.* Kingsclear, 1874-6.

CLARKE, Richard (*tr.* Conn. [p. 853]). *S.* ? 1785; Gagetown, &c., 1786-1811; St. Stephen's, 1811-24. Died 1824 [pp. 126, 129].

CLARKE, Samuel R. (son of R. G.) (S.M. St. Stephen's, 1807); *o.* 1811, N.S. *S.* Gagetown, 1811-41. Died Aug. 1841.

COOKE, Samuel (*tr.* N.J. [p. 854]). *S.* St. John, 1785-6; Fredericton (formerly "St. Anne"), 1786-95. Drowned with his only son on River, St. John, May 23, 1795. [*See* pp. 126-8.]

COOKSON, James. *S.* Hampton, &c., 1818-29.

COSTER (or COSTAR), **Frederick.** *S.* St. John's &c., 1822-4; Carleton, 1825-41; Loch Lomond, 1842; Carleton, 1843-65. Died.

COSTER (or COSTAR), Ven. **George** (brother of **F. C.**) (*tr.* N.F.L. [p. 857]). *S.* Fredericton, 1829-58. Died Christmas 1858.

COSTER, Nathaniel Allan (*tr.* N.S. [p. 861]). *S.* Gagetown, 1845-58; Richibucto, 1859-78.

COVERT, Walter Scott, B.A. King's Coll., Fred.; *b.* 1833, N. Brun.; *o.* D. 1859, P. 1861, Fred. *S.* Lancaster, 1861-5; Musquash, 1866-8; Lancaster, 1869-72; Grand Manan, 1873-92.

COWELL, George. *S.* Woodstock, 1828-9.

COWIE, James Ratchford de Wolfe, B.A. K.C.W.; *b.* 1855, N. Scotia; *o.* D. 1882, P. 1884, Fred. *S.* Johnston, 1883; Waterford, 1884-90. *Res.*

CRESSWELL, Amos John; *b.* 1860, Ceylon; *ed.* S.A.C.; *o.* 1884 D. Bed., P. Fred. *S.* Albert Co., 1884-5; Springfield, 1886-92.

CROZIER, Frederick B., B.A. New Brun. Univ.; *o.* D. 1875, P. 1874, Fred. *S.* Dalhousie, 1874-5; Campbellton, 1876.

CRUDEN, William, M.A. Trin. Coll., Tor.; *o.* D. 1857, P. 1858, Fred. *S.* Derby, 1871-2; Blackville, 1873-5; Derby, 1876.

DE VEBER, Canon William Herbert, M.A. K.C.W.; *b.* St. John, N.B.; *o.* D. 1847, P. 1848, Fred. *S.* Fredericton, 1847-8; Upham, 1849-60; ? 1861; Portland, 1862-5.

DE WOLF, Thomas N. (*tr.* N.S. [p. 861]). *S.* Richibucto, 1845-7; Sackville, &c. 1848-56.

DIBBLEE, Frederic; *b.* Dec. 9, 1753, Stamford Conn.; *ed.* King's Coll. N.Y.; *o.* 1791 N.S. *S.* Woodstock (with Northampton, Prince William and Queenboro Town, 1793-1818), 1792-1825; died May 17, 1826 [pp. 129-30].

DINZEY, J. *S.* Woodstock, 1867-8.

DISBROW, James. (? I. W.). *S.* Loch Lomond, 1846-7; Bathurst, 1848; Loch Lomond, 1849-58.

DISBROW, Noah. *S.* St. Stephen, 1844-5; Bathurst, 1846-56.

DOWLING, Theodore Edward; *b.* Oct. 15, 1837, Gloucester; *ed.* S.A.C.; *o.* D. 1861, P. 1862, Fred. *S.* St. Stephen's, 1861; Douglas, 1862-70; Carleton,¶ 1871-8; Fairville,¶ 1877-82; St. Stephen,¶ 1883-7.

DUNN, John. *S.* Grand Manan, 1832-43; Douglas, 1844-9. Died 1849.

EASTMAN, G. E. V. *S.* Grand Falls, 1878-9.

EASTON, Christopher Thomas, M.A. K.C.W.; *b.* 1859. *S.* Weldford, 1891; Prince William, 1892.

EATOUGH, Wm.; *b.* Nov. 16, 1861, Whalley; *ed.* S.A.C.; *o.* D. 1889, Fred. *S.* Petitcodiac, 1890-91.

EDWARDS, R. M. *S.* Kingsclear, 1878-9.

ELWELL, Joseph; *o.* D. 1846, Fred. *S.* Prince William and Dumfries, 1846-50.

FLEWELLING, Ernest Purdy; *o.* D. 1878, P. 1881, Fred. *S.* Baie de Vents, 1879; Bay du Vin, 1880; Dalhousie, 1881; Restigouche, 1882-5.

FLEWELLING, Joseph Edward; *b.* 1848, N.B.; *o.* D. 1875, P. 1876, Fred. *S.* Wicklow, 1877-92.

FORSYTH, David. B.A. N. Brun. Univ.; *b.* N.B.; *o.* D. 1873, P. 1874, Fred. *S.* Chatham, 1873-92 (¶ 1880-92).

FOWLER, Le Baron Wilford, B.A. N. Brun. Univ.; *o.* D. 1875, P. 1876, Fred. *S.* Prince William, 1877-83; Fairville, 1884.

FRENCH, Charles Albert; *tr.* P. Ont. [p. 874]. *S.* Baie Verte, 1889-91.

FULLERTON, Charles Henry, B.A. K.C.W.; *b.* Aug. 16, 1858; *o.* D. P. 1888, N.S. *S.* Petitcodiac, 1892.

GRAY, Archibald; *ed.* K.C.W.; *o.* P. 1829, N.S. *S.* Miramichi, 1829-32; *tr.* N.S. [p. 861].

GRAY, Benjamin G., D.D. (*tr.* N.S. [p. 861]). *S.* St. John's &c., 1824-45, 1848-9.

GRAY, J. William D., D.D. (*tr.* N.S. [p. 861]). *S.* St. John &c., 1825-48.

GREER, Willic m; *b.* 1854, Ireland; *ed.* S.A.C.; *o.* D. 1879, P. 1880, Fred. *S.* Burton, 1879-85; Westfield, 1887-9.

GRIFFIN, Cornelius [*see* p. 861]. *S.* Grand Manan, 1823-4.

GWILYM, David Vaughan (*see* N.F.L. [p. 857]). *S.* Campobello, 1886; Richibucto, 1887-8.

HANFORD, Simeon Jones, B.A. K.C.W.; *b.* 1882, N.B.; *o.* D. 1845, P. 1848, Fred. *S.* Woodstock, 1846-8; Tobique, 1849-50; Andover, 1851-60; Upham and Hammond, 1860-92.

HANINGTON, C P., B.A. N. Brun. Univ.; *b.* 1857, N.B.; *o.* D. 1882, P. 1884, Fred. *S.* Johnston, 1884-92.

HANSEN, Niels Christian, M.A.; *b.* 1861, Denmark; *ed.* Univ. N. Brun. and K.C.W.; *o.* D. 1886, P. 1888, Fred. *S.* Canning, 1886-90; Gagetown, 1891-2.

HANSEN, Neils M.; *b.* 1829, Denmark; *ed.* Zellinge Seminary, Den.; *o.* D. 1876, P. 1877, Fred. *S.* New Denmark, 1878-92 [p. 134].

HARRINGTON, E. A. W. *S.* Prince William, 1867-76.

HARRISON, William; *b.* N.B.; *o.* D. Barbados, P. 1840 N.S. *S.* Portland, 1839-42; 1846-70, (Loch Lomond, 1843-5.) *Res.* S.P.G. allowance.

HARTIN, Thomas B; *b.* Ireland; *ed.* N. Brun. Univ.; *o.* 1851, Fred. Travelling 1853-8; Howard, 1859-65; Canterbury, 1866-78.

HATHEWAY, Charles H., B.A. N. Brun. Univ.; *b.* 1858, N.B.; *o.* D. 1882, P. 1883, Fred. *S.* Newcastle, 1881-2; Cambridge, 1883-90.

HAYDEN, Henry, M.A. T.C.D. *S.* Grand Lake, 1820-1; *tr.* N.S. [p. 862].

HEATON, Henry; *ed.* Bp.'s Coll., Len.; *o.* D. 1872 Win., P. 1873 Sal. *S.* Cambridge, 1882 [*see* p. 874].
HICKSON, John William, B.A. King's Coll., Fred.; *b.* 1857. *S.* Douglas and Bright, 1892. Died.
HIGGINS, C. F. *S.* Sackville, 1881.
HILTZ, Augustus F., B.A. (*tr.* N.S. [p. 862]). *S.* Derby, 1879–87.
HOADLEY, Arthur; *b.* June 3, 1853, Cowfold, Sus.; *ed.* S.A.C. Moncton, 1882–85; *tr.* S.A. [p. 891].
HOLLOWAY, Henry; *b.* Sept. 21, 1842, Dudley, Wor.; *o.* D. 1874, P. 1877, Wor. *S.* Weldford, 1884–6.
HOOPER, Edward Bertram, B.A. N.B. Univ.; *b.* Ireland, 1863; *o.* D. 1886, P. 1887, Fred. *S.* Weldford, 1887–91.
HOPKINS, J. E. *S.* Gordon and Lorne, 1889–92.
HOYT, Leo. A., B.A. N.B. Univ.; *b.* N.B.; *o.* D. 1869, P. 1870, Fred. *S.* Andover, 1871–92.
HUDGELL, Robert William; *ed.* K.C.W.; *o.* D. 1886, P. 1887, Fred. *S.* Derby and Blackville, 1889–91.
HUDSON, James, B.A.; *o.* 1834, N.S. *S.* (1) Miramichie, 1834–45; Visiting, 1846–55; (1) [illegible] 1856–65; Newcastle, 1866–8; Glenelg, [illegible]. Died 1871.
HURLEY, E. P. *S.* Cambridge, 1890–2.
JACOB, Dr. Edwin. *S.* St. Mary's, 1830–2. Visiting, 1833–45 [p. 777].
JAFFREY, William; *b.* 1821; *ed.* N.B. Univ.; *o.* D. 1847, P. 1851, Fred. *S.* St. Mary, 1848–90.
JARVIS, George Seymour, D.D. (*tr.* N.S. [p. 862]). *S.* Hampstead, 1830–6; Shediac, 1837–80.
JARVIS, Henry J.; *o.* 1836–7, N.S. *S.* Richibucto, 1836–45; St. John, 1847 [*see* p. 862].
JONES, H. *S.* Grand Falls, 1882–3.
JONES, J. Nelson. *S.* Richibucto, 1879.
KETCHUM, William Quintard, M.A. King's Coll., Fred., D.D. Colum. Coll., N.Y.; *b.* N.B.; *o.* D. 1845, P. 1846, Fred. *S.* Fredericton, 1848–9; Campobello, 1850, 1852.
LEE, Charles. *S.* Fredericton, 1850; Westmoreland, 1851; Portland, 1852–60.
LOCKWARD, John [*see* p. 858]; *o.* D. 1868, P. 1870, N.F.L. *S.* Waterford, 1879–81; St. Martin's, 1882–4.
LOOSEMOORE, Philip Wood, M.A. (Hon.) Bp.'s Coll., Len.; *ed.* S.A.C.; *o.* D. 1855, P. 1857, Fred. *S.* Prince William, 1855–61.
LOVE, George. *S.* Albert Co., 1878–9; King's Clear, 1880–2.
LOWNDES, Arthur Edward Gilbert; *b.* England, 1848; *ed.* K.C.L. and Lon. and Paris Univs.; *o.* D. P. 1884, Fred. *S.* Prince William, 1884–8.
McCAWLEY, George; *ed.* K.C.W.; *o.* 1826, N.S. Visiting Missionary, 1831–4; *tr.* N.S. [p. 862].
McGHEE, Thomas; *b.* July 27, 1816, Cambridge, Eng.; *ed.* King's Coll., Cam.; *o.* D. 1842, Lon. *S.* Campobello, 1842–3; St. Andrew, 1843–5; Upham, 1846–8; Sussex Vale, 1848–61. Died Dec. 18, 1861.
McGHIVERN, John; *o.* 1846, Fred. *S.* Tobique, 1846–7; Andover, 1848; St. George, 1849–67. Died 1867.
McKIEL, William Le Baron, B.A. K.C.W.; *b.* N.B., 1841; *o.* D. 1864, P. 1865, Fred. *S.* Bathurst, 1864–73, 1888–90; Douglas, 1874–80; Queensbury, 1881–2, 1885–7; Bright, 1883–4; St. Martin's, 1891–2.
MATTHEW, Charles Raymond, M.A. K.C.W.; *o.* D. 1866, P. 1868. *S.* Petersville, 1871–2.
MEDLEY, (Canon) Charles Steinkoff, M.A. King's Coll., Fred. (son of Bp. Medley); *b.* Sep. 16, 1835, Truro; *o.* D. 1859, P. 1860, Fred. *S.* Douglas, 1861; Sussex &c., 1867–81; Waterford, 1883; Sussex, ¶ 1884–9. Died Aug. 25, 1889.
MERCER, M. *S.* St. Andrew's, 1818.
MILLIDGE, James White; *b.* 1842, N.B.; *o.* D. 1877, P. 1878, Fred. *S.* St. David's &c., 1880–92.
MILNE, James (*tr.* N.S. [p. 862]). *S.* Fredericton, 1817–23. Died March 27, 1823, of cancer developed from a blow from a cricket ball.
MILNER, Christopher. *S.* Sackville, 1820–37; Westfield &c., 1838–60. Retired 1861. A noted pioneer and church builder. During the 40 years was absent from Mission only one fortnight [p. 131].
MILNER, Raper. *S.* Maugerville &c., 1818–42. Died April 11, 1842 or 3.
MONTGOMERY, Henry, M.A. N.B. Univ.; *b.* 1854, N.B.; *o.* D. 1881, P. 1882, Fred. *S.* King's Clear, 1883–92.
MOUNTAIN, George J. (son of first Bp. of Quebec); *b.* 1789, England; *ed.* England; *o.* D. 1812, Que. *S.* Fredericton, 1814–17. *Res.* for Que.; became coadjutor 1836, and Bp. of Que. 1850; and died Jan. 6, 1863.
MULVANY, C. P. *S.* Sackville, 1879.
MURRAY, Alexander Bloomfield, M.A. K.C.W.; *o.* Fred. *S.* Woodstock, 1887–90; Stanley, 1891–2.
NEALES, Henry Huntly; *b.* Nov. 15, 1850, Richibucto, N.B.; *ed.* S.A.C.; *o.* D. 1876, P. 1877, Fred. *S.* Richmond, 1876–81; Campobello, 1882–5.
NEALES, James, M.R.C.S.; *b.* 1813, England; *ed.* K.C.L.; *o.* D. 1842, N.S.; P. 1845, Fred. *S.* Stanley, 1843–4; Grand Manan, 1845–8; Richibucto, 1848–58; Gagetown, 1859–86. Retired 1887; S.P.G. pensioner 1891.
NEALES, Scovil; *o.* D. 1887, P. 1888, Fred. *S.* Queensbury and Southampton, 1887–92.
NEALES, Thomas, M.A. N.B. Univ.; *b.* 1845, N.B.; *o.* D. 1868, P. 1869, Fred. *S.* Woodstock, 1869–92 (¶ 1880–92).
NEALES, W. S. *S.* Chatham, 1869–72; Newcastle, 1873.
NELSON, Robert Charles; *ed.* S.A.C. *S.* Woodstock, 1863–5; Richmond, 1866.
NEWNHAM, Obadiah Samuel; *o.* D. 1875, P. 1877, N.S. *S.* Point du Chene, 1878–80.
NICHOLS, Henry E. *S.* Woodstock, 1855–6; Hopewell and Harvey, 1857–8; Albert Co., 1859–63; *tr.* Burma [p. 918].
NICKESSON, David, M.A. K.C.W.; *o.* D. 1868, P. 1869, N.S. *S.* Carleton, 1873; Sackville, 1874.
NORRIS, Robert (*tr.* N.S. [p. 862]). *S.* Westfield and Greenwich, 1801–4.
PALMER, R. D. *S.* Springfield, 1848–52; Harvey, 1853–6.
PARKER, Addington Davenport; *ed.* K.C.W.; *o.* D. 1827, P. 1829, N.S. *S.* Prince William and Queensbury, 1827–33; *tr.* N.S. [p. 863].
PARKINSON, John Raynor Sylvester; *ed.* S.A.C.; *o.* D. 1874, P. 1875, N.S. *S.* St. Mary's, 1890–2.
PARLEE, Henry T., B.A. King's Coll., N.B.; *b.* N.B.; *o.* D. 1883, P. 1885, Fred. *S.* Stanley, 1884–9; Westfield, 1890–2.
PARRY, John G. *S.* Grand Falls, 1891–2. *Res.*
PARTRIDGE, Francis, D.D. K.C.W.; *b.* April 2, 1846, Dursley, Glos.; *o.* D. 1869, P. 1870, Fred.; *S.* Charncook, 1870; Rothesay, 1874–81; (¶ 1880–81).
PEMBER, Frederick, B.A. Ch. Ch. Ox.; *o.* D. 1860, P. 1861, Ox. *S.* Campobello, 1889–90.
PENTREATH, Edwyn Sandys Wetmore, B.D. St. John's Coll., Manitoba; *b.* Dec. 1846, Clifton, N.B.; *o.* D. 1872 N. Jersey, P. 1874 Fred. *S.* Moncton, 1877–81; *tr.* Man. [p. 879].
PETERS, George J. D.; *ed.* K.C.W.; *o.* D. 1880, P. 1882, N.S. *S.* Bathurst, 1886–91.
PICKETT, David Wetmore, M.A. K.C.W.; *b.* 1827, N.B.; *o.* D. 1852 Fred., P. 1856, N.S. *S.* Springfield, 1862; Greenwich &c., 1863–92.
PIDGEON, George; *o.* 1793, N.S. *S.* Belleisle &c., 1793–5; Fredericton, 1795–1814; St. John's, 1814–18. Died May 1818.
PODMORE, R. H., M.A. Trin. Coll., Cam. Visiting, 1852; Fredericton, 1853–6.
POLLARD, Henry; *b.* Nov. 1, 1830, Exeter; *ed.* S.A.C.; *o.* D. 1858, P. 1859, Fred. *S.* Maugerville &c., 1861–8.
PRICE, Walter (*tr.* N.F.L. [p. 859]). *S.* Nashwalk, 1791–7.
PRINCE, A. *S.* Newcastle, 1874–5.

RAYMOND, W. O. *S.* Stanley, 1878–83.
RICHARDS, David. *S.* Edmunston, 1892.
ROBERTS, George Goodridge, M.A. King's Coll., Fred., and Bp.'s Coll., Lon.; *b.* 1832, N.B.; *o.* D. 1856, P. 1857, Fred. *S.* Douglas, 1856–60; Sackville &c., 1861–73.
ROBERTS, J. W. *S.* Fredericton, 1843–5; Kingsclear, 1845–7.
ROBERTSON, James. *S.* Musquash, 1846–53.
ROGERS, George, B.A. King's Coll., N.B.; *o.* D. 1861, P. 1863, Fred. *S.* Richmond, 1861–5; Springfield, 1866–75.
RUSSELL, H. F.; *ed.* King's Coll., Fred.; *o.* D. 1845, N.S. *S.* Bathurst, 1844–5; Queensbury, 1846–7.
SANDERS, C. A. *S.* Woodstock, 1886.
SATURLEY, James Henry; *b.* Aug. 7, 1844, Pitminster; *ed.* S.A.C. *S.* ? 1868; Douglas, 1871–4. Died 1874.
SAYRE, John (*tr.* N.E., a refugee [p. 854]). *S.* Majorville, 1783–4. Died 1784, Burton, N.S. [pp. 126].
SCHOFIELD, George; *b.* and *ed.* England; *o.* D. 1859, P. 1860. Fred. *S.* Loch Lomond &c., 1859–61; Simonds &c., 1862–91. Retired.
SCOVIL, Elias (son of James); *o.* D. 1801, P. 1803, N.S. *S.* Kingston and Springfield, 1803–40. Died 1840.
SCOVIL, James (*tr.* N.E. [p. 854]. ? *S.* 1785; Kingston, 1786–1808. Died Dec. 19, 1808 [p. 129].
SCOVIL, William, M.A. Fred. Coll. (grandson of James); *o.* P. 1841 N.S. *S.* Loch Lomond, 1840; St. John's, 1841; Springfield and Norton, 1843–7; Norton, 1848–50.
SCOVIL, William Elias, B.A. K.C.W. (son of James); *o.* 1834, N.S. *S.* Kingston &c., 1834–75 (with Springfield, 1836–43).
SHANNON, W. *S.* Edmunston, 1878–9.
SHAW, Benjamin; *ed.* S.A.C. *S.* Grand Lake and Cambridge, 1863–81.
SHERMAN, Fred Francis; *o.* D. 1883, P. 1884, N.S. *S.* St. Martin, 1890–1.
SIMONDS, James, M.A. K.C.W.; *o.* D. 1886, P. 1888, California. *S.* Dalhousie, 1892. *Res.*
SIMONDS, Richard, B.A. K.C.W.; *b.* N.B.; *o.* D. 1846, P. 1847, Fred. *S.* Westmoreland, 1848–50 [*see* p. 863]; Campobello, 1853–4; Maugerville, 1870–4; Burton, 1875–7; Dorchester, 1878–81; Ludlow, 1885.
SLIPPER, Albert Arthur. *S.* Weldford, 1892.
SMITH, Joseph; *ed.* C.M.S. Coll., Isl.; *o.* D. 1862 Lon., P. 1865 S. Leone. *S.* Petersville, 1878–80.
SMITH, Ranald E., M.A. K.C.W.; *b.* P.E.I.; *o.* D. 1858, P. 1859, Fred. *S.* St. George, 1869–92.
SMITHERS, Allan William, B.A. K.C.W.; *o.* D. 1890, P. 1891, Fred. *S.* Waterford, 1890–2.
SOMERVILLE, Alexander Carnegie; *o.* D. 1826, N.S. *S.* Bathurst, 1827–42.
SOMERVILLE, James, LL.D. *S.* Fredericton &c., 1815–26; Douglas, 1827–38.
SPIKE, Henry Mitchell, B.A. (*tr.* N.S. [p. 863]). *S.* Lancaster, 1874–8; Musquash, 1879–92.
STERLING, G. H., B.A. N.B. Univ.; *b.* 1842, N.B.; *o.* Fred. *S.* Newcastle, 1871–2; Maugerville, 1874–82.
STEWART, Alexander. *S.* St. John, 1841–5, 1848–50.
STIRLING, John Mayne (from N.F.L.); *o.* D. 1836, P. 1840, N.S. *S.* Fredericton, 1836–42; Maugerville, 1843–50. Died 1850.
STREET, Charles Frederick. *S.* Bathurst, 1857–61; Prince William, 1862–6.
STREET, Samuel D. Lee. *S.* Woodstock, 1850–69.
STREET, William H., B.A.; *o.* 1859, Fred. *S.* Andover, 1863–70; Richmond, 1871–5; Bathurst, 1876–85; Petersville, 1886–90; Campobello, 1891–2.
STUART, Alexander V.; *o.* D. 1846, Fred. *S.* Stanley, 1846–8; Douglas, 1849–56. *Res.* ill.
SWEET, J. H. S. (*tr.* L.C. [p. 872]). *S.* Dalhousie, 1877–80; Newcastle, 1881–92.
TALBOT, James Hale; *b.* 1849, England; *ed.* S.A.C.; *o.* D. 1873, P. 1874, Fred. *S.* (1) Springfield, 1877; Dalhousie, 1878–80; (1) S., 1881–5; Moncton, 1886–91.
TEED, Arthur William, M.A., N. Brun. Univ.; *o.* D. 1887, P. 1888, Fred. *S.* Richmond, 1888–92.
THOMSON, John Sedgefield (son of Dr. T.). *S.* St. Stephen, 1834–40; Visiting, 1841–5; St. Patrick &c., 1848–55; St. David, 1866–72.
THOMSON, Samuel (brother of Dr. T.). *S.* St. George, 1821–48.
THOMSON, Skeffington, LL.D. *S.* St. Stephen, 1821–64 [p. 133].
TIPPETT, Henry William; *o.* D. 1846, Fred. *S.* St. David's, 1846–8; Queensbury, 1849–72. Died 1874, England.
TITCOMBE, John Charles; *ed.* Warminster Coll. *S.* Canterbury, 1884; Fairville, 1885–7; Lancaster, 1888–92.
TOWERS, F. *S.* Canterbury, 1879–80; Petersville, 1881–3.
TOWNSHEND, George, M.A. [*see* N.S., p. 864]. *S.* Westmoreland and Bay Verte, 1834–7.
UNIACKE, H. J. *S.* Sackville, 1878.
UNIACKE, Richard John, D.D., St. Alb. Hall, Ox.; *b.* Halifax, N.S.; *o.* D. 1835, P. 1836, N.S. *S.* St. Andrew's, 1835–6; *tr.* N.S. [p. 864].
VIETS, Roger, jun. *S.* St. John's &c., 1807–14, 1819; *tr.* N.S. [p. 864].
VROOM, Fenwick Williams, M.A. K.C.W.; *b.* 1856, N.B.; *o.* D. 1881, P. 1882, Fred. *S.* Richmond, 1883–4.
WAINWRIGHT, Hastings Stour (*tr.* N.S. [p. 864]). *S.* St. David's 1874–5; Kingston, 1876–87.
WALKER, William W.; *b.* Annapolis about 1802; *ed.* K.C.W.; *o.* 1827. *S.* Hampton &c. 1830–82. Retired, 1883; died May 17, 1889.
WARNEFORD, C. A. S.; *o.* D. 1884, P. 1885, Fred. *S.* Canterbury, 1886–90; Magundy, 1891–2.
WARNEFORD, Edmund Arthur; *b.* 1826, Mickleham; *o.* D. 1849, P. 1850, Fred. *S.* Woodstock, 1850; Norton &c., 1851–92.
WEEKS, Alfred W., B.A. K.C.W.; *b.* N. Scotia; *o.* D. 1846, P. 1847, Fred. *S.* Cocaigne, 1848–62; Shediac, 1863; Wellington, 1864–5; Bartouche, 1866–72; Queensbury, 1873–80.
WETMORE, David John; *ed.* K.C.W.; *o.* D. P., Fred. *S.* Welford, 1848–60.
WIGGINS, A. V. *S.* Kingston, 1829.
WIGGINS, A. V. *S.* Westfield, 1880–5.
WIGGINS, A. V. G. (*tr.* N.S. [p. 864]). *S.* Maugerville, 1852–60.
WIGGINS, Cecil Frederick, B.A. K.C.W.; *b.* P.E.I.; *o.* D. 1873, P. 1875, N.S. *S.* Sackville, 1880–88.
WIGGINS, Charles Oliver, B.A.; *o.* D. 1834, P. 1835, N.S. *S.* Prince William, 1834–9.
WIGGINS, G. C. (son of A. V. G.); *ed.* K.C.W.; *o.* D. 1856, Fred. *S.* Petersville, 1856–8. Died of consumption 1859, in South of France.
WIGGINS, Gilbert (*tr.* N.S. [p. 864]). *S.* Westfield, 1822–33.
WIGGINS, R. ? *S.* 1848.
WIGGINS, Richard B. *S.* Greenwich, 1827 [*see* p. 864].
WILKINSON, William James, M.A. N.B. Univ.; *b.* 1856, N.B.; *o.* D. 1879, P. 1880, Fred. *S.* Bay du Vin, 1881–92.
WILLIAMS, John Symes; *b.* 1829; *ed.* S.A.C. *S.* Woodstock, 1853–4; Campobello, 1856–73.
WILLIAMS, J. P. B. *S.* Canning, 1885; Richmond, 1886.
WILLIS, Cuthbert; *b.* 1832, N.S.; *ed.* Linc. Coll., Ox.; *o.* D. 1869, P. 1871, Fred. S. Peticodiac, 1873–90.
WILLIS, Robert (a naval Chaplain) (1821 aptd. Ecc. Comsy. at St. John's). *S.* St. John's &c., 1818–24; *tr.* N.S. [p. 864].
WILSON, C. P. *S.* Campobello, 1877–81.
WOOD, Abraham. *S.* St. John's, 1819–22; Grand Lake, 1822–62.
WOODMAN, Edward S. *S.* Woodstock, 1858–9; Westfield, 1860–79.

LOWER CANADA, PROVINCE OF QUEBEC, 1759–64, 1777–1892 (with *Southern Labrador*)—294 Missionaries and 162 Central Stations. [*See* Chapters XVIII., XIX., pp. 135–52.]

(Dioceses of QUEBEC, founded 1793; MONTREAL, f. 1850.)

ABBOT, Charles Peter; *b.* Chipping Hill, Es.; *ed.* Battersea Coll.; *o.* D. 1859, P. 1860, Mon. *S.* Clarendon, 1860–2; Stukeley &c., 1861–3; Ely and Boscobel, 1863–8.

ABBOT, Joseph. *S.* St. Andrew's, 1818–25; Yamaska (renamed Abbotsford 1829), 1826–9; Greenville, 1830–47.

ABBOT, William; *o.* D. 1824, P. 1826, Que. *S.* Yamaska Mt., 1824–5; St. Andrew's, 1826–59. Died 1859.

ADCOCK, William A.; *ed.* Queen's Coll., Birm.; *o.* D. 1888, Que. *S.* Georgeville, 1889; Fitch Bay, 1890; Georgeville, 1891–2.

ALEXANDER, James Lyane. *S.* Leeds, 1831–3; (*tr.* Up. Can. [p. 872]).

ALLEN, Aaron A., M.A. Bp.'s Coll., Len.; *b.* Sorel, Que.; *o.* D. 1852, P. 1853, Mon. *S.* Compton, 1854–9; Leeds, 1861–5.

ALLEN, Francis Aaron, B.A. McGill Univ. Mon.; *b.* Compton, Que.; *o.* D. 1880, P. 1881, Mon. *S.* Rawdon, 1881.

ALLNATT, Francis J. Benwell, D.D.; *b.* Clapham, Sur.; *ed.* S.A.C.; wrecked in the *Bohemian* on voyage to Que.; *o.* D. 1864 Que., P. 1865 Mon. *S.* (1) Drummondville, 1865–71; Labrador, 1872–4; (1) D., 1874–85.

ANDERSON, John; *o.* D. 1828, Que. *S.* Quebec, 1828; *tr.* Ont. [p. 872].

ANDERSON, Richard, M.A. T.C.D. *S.* Upper Ireland &c., 1839–48. Died in 1848 at Quebec, of fever caught while attending sick emigrants at Grosse Isle.

ANDERSON, William (Canon); *b.* Que.; *o.* D. 1834, P. 1835, Que. *S.* Sorel, 1837–92.

ANSLEY, Amos. *S.* Hull, 1824–31. [*See* p. 872.]

ARCHBOLD, George. *S.* Quebec, 1823–6; Visiting Missy. L. and Up. C., 1827–9; *tr.* Up. C. [p. 872].

ARNOLD, William. *S.* New Carlisle, 1826; Passebiac Bay, 1827; Gaspe, 1828–37; Robinson &c., 1838–9; La Prairie, 1840; Gaspe Bay, 1841–57. Died June 9, 1857.

ATKINSON, A. F. *S.* La Prairie, 1830–6 (*tr.* Ont. [p. 872]).

BALDWYN, W. Devereux (*tr.* Up. C. [p. 872]). *S.* St. John's, 1817–41.

BALFE, Robert P. (an ex-R.C. Priest). *S.* Stanbridge, 1838–40.

BALFOUR, Andrew; *b.* Ireland; *o.* D. 1832, P. 1833, Que. *S.* Bay de Chaleurs, 1833–7; Riviere du Loup, 1838; Shefford, 1839–48; Kingsey, 1849–65; Nicolet, 1866. Pensioned 1867; died Feb. 13, 1891.

BALFOUR, Andrew Jackson, M.A. Bp.'s Coll., Len.; *b.* Waterloo, Que.; *o.* D. 1869, P. 1872, Que. *S.* Hatley, 1872–81; Que. (Marine Hospital), 1888–92.

BALL, Josiah; *o.* D. 1878, Fred. *S.* Mascouche, 1881; Labrador, 1887–8; Magdalen Islands, 1889–92.

BALL, Thomas L., M.A. Bp.'s Coll., Len.; *b.* Compton, Que.; *o.* D. 1865, P. 1866, Que. *S.* Inverness and Ireland, 1865–83; Brompton &c., 1884–90. *Res.*

BANCROFT, Charles. *S.* St. John's, 1848–61.

BANCROFT, Charles, M.A. McGill Coll., Mon.; *b.* Mon.; *ed.* McGill Coll. and Caius Coll., Cam.; *o.* D. 1865, P. 1869, Huron. *S.* Potton, 1872–5.

BARLOW, J. *S.* Buckingham, 1866.

BERNARD, Walter Charles, M.A. Bp.'s Coll., Len.; *b.* Shipton, Que.; *o.* D. 1884, P. 1885, Que. *S.* Bury, 1884–5; Melbourne, 1886; Port Neuf &c., 1887–9.

BINET, William, B.A. Toulouse; *b.* 1827, Jersey; *o.* D. 1853, Lon. *S.* Malbaie, 1853–4; Port Neuf, 1855.

BIRTEL, Robert S. *S.* Nelsonville, 1852; W. Frampton, 1853–5.

BLAKEY, T. *S.* Prescott, 1821–2.

BLAYLOCK, Thomas, B.A. Bp.'s Coll., Len.; *b.* England; *o.* D. 1874, P. 1877, Que. *S.* Malbaie, 1874–7; New Carlisle, 1878–81, 1886; Danville, 1890–2.

BOND, Rt. Rev. William Bennet, M.A. Bp.'s Coll., Len., and LL.D. McGill Coll., Mon.; *b.* 1815, Truro; *ed.* London; *o.* D. 1840, P. 1841, Que. Trav. Missy., The Flats district (Centre La Chine), La Chine, 1840–8. Res. and became Archn. of Hochelaga, Dean of Mon, *Cons.* Bp. of Montreal in St. George's, Montreal, Jan. 25, 1879.

BONSALL, Clarence. *S.* Clarendon, 1859.

BONSALL, Thomas. *S.* Portage du Fort, 1860–1.

BOOTH, O. J. *S.* Iron Hill, 1878.

BOURNE, Rowland H. *S.* Rawdon, 1837–46.

BOYD, Charles, B.A. Univ. Coll., Tor., and Albert Coll., Belleville, &c.; *o.* D. N. York, P. 1872 Mon. *S.* Thorne, 1872–4.

BOYDELL, James, B.A. Bp.'s Coll., Len.; *o.* D. 1867, P. 1868, Que. *S.* Bourg Louis, 1867–70; Bury, 1871–4; Kingsey, 1875–81; (*tr.* P. Ont. [p. 873]).

BOYLE, Felix J., M.A. Bp.'s Coll. Len.; *b.* Gaspe, Q.; *o.* D. 1851, P. 1852, Que. *S.* Magdalene Islands, 1851–5; E. Frampton, 1871, 1879–87, 1890–1; Hemison, 1888–9, 1892.

BRADFORD, Richard (ex-midshipman under Captain Cook); *o.* England. *S.* Chatham, 1805–7; William Henry, 1808–10; Chatham, &c., 1811–16. Died 1816.

BRAITHWAITE, F. G. C. M.A. Ball. Coll., Ox. *S.* Onslow, 1862–3.

BRAITHWAITE, Joseph. *S.* Chambly, 1829–42, 1851–3.

BRETHOUR, William, B.A. T.C.D.; *o.* 1837, Mon. *S.* Ormstown, 1837–54; Durham, 1841–71. Retired 1872.

BROOME, F. *S.* La Prairie, 1841–8.

BROWN, Clement Decimus, M.A., Bp.'s Coll., Len.; *b.* 1851, Eng.; *o.* D. 1880, P. 1881, Que. *S.* Shigawaki 1881–5; *tr.* N.B. [p. 865].

BROWN, Robert Wyndham, B.A., Bp.'s Coll., Len.; *o.* D. 1880, P. 1881, Que. *S.* Melbourne, 1881; Labrador, 1882–3; *tr.* N.B. [p. 865].

BROWN, William Ross; *ed.* Bp.'s Coll., Len.; *o.* D. 1886, P. 1887, Mon. *S.* Aylwin, 1872–8; Iron Hill, 1879–80.

BURGES, Henry. *S.* Nicolet, 1836–61.

BURRAGE, Henry George, M.A. Bp.'s Coll., Len.; *b.* Quebec; *o.* D. 1848, P. 1850, Que. *S.* Hatley &c., 1849–71. Pensioned 1872.

BURRAGE, Raby R. *S.* Aubigny &c., 1819–36; Quebec &c., 1837; Aubigny, 1839–40; Point Levi, 1843–6. Pensioned 1846; died Dec. 1864, Montreal.

BURT, Frederick; *o.* P. 1860, Mon. *S.* Huntingdon, 1860–4.

BURTON, James Edwin. *S.* Terre Bonne, 1820–6; Rawdon, 1827–32.

BURWELL, A. H. *S.* Nicolet, 1830–1; Hull (and Bytown, Up. C.), 1832–6.

BUTLER, John; *o.* Que. *S.* Kingsey, 1842, 1843–8.

CARRY, John, D.D. Bp.'s Coll., Len.; *b.* Ireland; *o.* D. P. 1850, Que. *S.* Leeds, 1851–5; Point Levi, 1855–8. *Res.* [*See* p. 873.]

CHAMBERS, James. *S.* Magdalene Islands, 1877–85. *Res.*

CHAPMAN, Thomas Shaw, M.A. Bp.'s Coll., Len.; *o.* D. 1848, P. 1849, Que. *S.* Dudswell &c., 1850–86.

COCHRANE, John. *S.* La Prairie, 1834.

CODD, Francis; *b.* E. Dereham; *o.* D. 1860, P. 1861, Mon. *S.* Clarendon, 1862–4; Aylmer, 1864–7. *Res.*; *tr.* Up. C. [p. 873].

COGHLAN, James. 1828–9 (no fixed station); *tr.* Up. C. [p. 873].

COLSTON, Robert Waller, M.A. Bp.'s Coll., Len.; *b.* St. John's, P.Q.; *o.* D. 1879, P. 1880, Que. *S.* Port Neuf, 1879–86; Ascot, 1887–8; Ascot Corner, 1890–1; Dudswell, 1892.

CONSTANTINE, Isaac, M.A. Bp.'s Coll., Len.; *b.* Bradley Hall, Lanc.; *o.* D. 1850 Que., P. 1852 Mon. *S.* Stanbridge, East, 1851–3.

COOKESLEY, Frederick John; *b.* Feb. 10, 1839, Eton; *ed.* Eton and S.A.C.; went to Natal, S.P.G., 1860, *res.* on account of Colensoism; *o.* Que. *S.* Labrador, 1862–3; Bourg Louis, 1863–4–5. *Res.* ill; died in England.

CORNWALL, John. *S.* La Chine, 1849–50; Mascouche, 1851–5; La Colle, 1856–61.

CORVAN, J. H. *S.* Coaticook &c., 1873–4.

COTTON, Charles Caleb; *o.* D. Lin., P. Que. *S.* St. Amand and Dunham, 1804–7; Dunham, 1808–48. Died 1848.

COX, Joseph Churchill, B.A. K.C.W.; *o.* D. 1866, P. 1871, N. Scotia. *S.* Brompton and Windsor, 1890–2.

CROSSE, Silas (*tr.* N.F.L. [p. 857]). *S.* Cape Cove, 1856–64.

CUSAUK, Edward. *S.* Gaspe Bay, 1838–9; Clarendon, 1840–1; Percée, 1842; the first Anglican Missionary to visit (1840) [pp. 147–8] Quebec portion of Labrador. *Res.* ill; died at Reading Feb. 13, 1867, aged 83.

DALZIEL, John. *S.* Eaton, 1849–61; Cookshire, 1862–4; Port Neuf, 1865–9.

DAVIDSON, John. *S.* Cowansville, 1854–71.

DAWES, W. D; *o.* P. 1840, Mon. *S.* St. John, 1842–8. Died 1828 at St. John's, of fever caught while attending sick emigrants.

DEBBAGE, James Benjamin, B.D. Bp.'s Coll., Len., 1885; *b.* Mar. 7, 1845, Billockby, Nor.; *ed.* S.A.C.; *o.* D. 1868, P. 1869, Que. *S.* Hopetown &c., 1869–72; Port Neuf, 1872–8; Stoneham, 1879–81; W. Frampton, 1882–91; Bourg Louis, 1891–2.

DE GRUCHY, P. *S.* Milton, 1872–80.

DE LA MARE, F. *S.* Gaspe Bay, 1858–64.

DE MOULIPIED, Joseph. *S.* Malbaie, 1866–8.

DICKSON, Herbert A. *S.* Randboro, 1891–2.

DINZEY, Joseph. *S.* Compton, 1870, 1872–3.

DOOLITTLE, Lucius. *S.* Paspebiac, 1828–32; Sherbrooke, 1843–7; Lennoxville, 1847–62 [p. 779].

DOTY, John (a refugee Missionary from New York in 1777 [*see* p. 856]). Acted as Chaplain to the British troops, Montreal, and S.P.G. Missionary to the Mohawk Indians near there to 1781. Visits England 1781–2. Appointed to Sorrell, 1783–7; William Henry, late Sorrell, 1788–1803; St. Amand and Dorchester, 1798–9; and L'Assomption, 1799. *Res.* 1803 [pp. 139–43].

DRISCOLL, John C. *S.* Riviere du Loup, 1822–9; Berthier, 1830–1. Died.

DU VERNET, Edward (Canon), M.A. King's Coll., Fred.; *b.* Ceylon; *o.* D. Fred., P. 1852 Mon. *S.* Henryville, 1851–5; Hemmingford, 1856–70; Clarenceville, 1871.

EAMES, Joseph, B.A. Bp.'s Coll., Len.; *b.* P. Que.; *o.* D. 1885, P. 1886, Que. *S.* Labrador, 1885–7; Barnston, 1888–91. *Res.*

EARLY, W. Townsend. *S.* Huntingdon, 1866–9; Stanstead, 1870.

ELLEGOOD, Jacob (Canon), M.A. King's Coll., Fred.; *b.* N. Brun.; *o.* D. 1848, P. 1849, Mon. *S.* Montreal, 1851–2; St. Stephen's, 1853.

EMERY, Charles Philip; *b.* Gamlingay; *ed.* S.A.C.; *o.* D. 1855, P. 1856, Que. *S.* Ireland and Inverness, 1855–9.

EMPSON, John (Canon), M.A. McGill Univ., Mon.; *b.* Kilkenny; *ed.* Kilk. Coll. and T.C.D.; *o.* D. 1870, P. 1871, Mon. *S.* Montreal, ¶ Diocn. Org. Secy. S.P.G., 1883–92.

FALLOON, Daniel, D.D.; *o.* 1842, Que. *S.* Clarendon, 1842–3; Melbourne, 1848–64 [p. 149].

FAULCONER, William Gower; *b.* Feb. 20, 1856, Hurstmonceux; *ed.* C.M.S. Coll., Isl.; *o.* D. 1881 Lon., P. 1881 Caledonia. *S.* St. Sylvester, 1886–7; Cookshire, 1888; Ireland, 1890–1.

FLANAGAN, John (*tr.* P. Ont. [p. 874]. *S.* Leeds, 1844–5; Mascouche, 1846–50; La Chine, 1851–64.

FLEMING, Charles B. ? *S.* 1829; Shipton, 1830–47.

FOREST, Charles. *S.* Bury, 1847; Grenville &c., 1848–59.

FORSYTHE, William Thomas; *b.* July 11, 1863, Chelmsford; *ed.* S.A.C.; *o.* D. 1883, P. 1884, Que. *S.* Sandy Beach, 1883–5.

FORTIN, Octave, B.A. Bp.'s Coll., Len.; *b.* 1842, Iberville, Q.; *o.* D. P. 1865, Mon. *S.* Sorel, 1867–9; *tr.* Man. [p. 878].

FOSTER, John, B.A. Bp.'s Coll., Len.; *b.* Kilkenny, Ir.; *o.* D. 1862, P. 1863, Que. *S.* Coaticcoke, 1866–70; 1874–86.

FOTHERGILL, Matthew Monkhouse; *b.* Cefnrhyehdir, Mon.; *ed.* S.A.C.; *o.* D. 1857, P. 1859, Que. *S.* Quebec Marine Hospital, 1878–88.

FOX, James. *S.* Mille Isles, 1872–3.

FULLER, Hugh Samuel: *ed.* S.A.C.; *o.* D. 1876, Fred. *S.* Thorne, 1876–8; N. Wakefield, 1879.

FULLER, Thomas Brock, D.D., D.C.L.; *b.* 16 July 1810, Kingston, Can.; *o.* D. 1833, P. 1835, Que. *S.* La Chine, 1834–5; *tr.* Up. C. [p. 874].

FULTON, James; *ed.* Bp.'s Coll., Len.; *o.* D. 1848, Mon. *S.* Russell Town &c., 1848–53.

FYLES, Thomas W.; *b.* Enfield; *ed.* York Coll.; *o.* D. 1862, P. 1864, Mon. *S.* W. Brome, 1865–71.

GARLAND, John William; *b.* Canada; *ed.* Trin. Coll., Tor.; *o.* D. 1871 C. N. York, P. 1873 Mon. *S.* Ely and N. Stukely, 1874; S. Stukely and Bolton, 1875–6; S. Stukely 1881.

GAY, J. L. *S.* Melbourne, 1863–6.

GIBSON, Samuel. *S.* Montreal, 1854–6.

GODDEN, John; *o.* D. 1854, P. 1855, Mon. *S.* St. Hyacinthe, 1855–6; Potton, 1856–65; *tr.* N.F.L. [p. 857].

GODDEN, Thomas, B.A. Bp.'s Coll., Len.; *b.* N.F.L.; *o.* D. 1862 Que., P. 1863 Mon. *S.* Mascouche, 1866–9.

GRIFFIN, Joseph. *S.* Gore of Chatham, 1851–65. Retired 1866.

GUEROUT, Narcisse. *S.* Riviere du Loup &c., 1839–54.

GUNNING, H. H 1830 (no fixed station).

HARDING, Geo. T.; *ed.* Bp.'s Coll., Len.; *o.* D. 1875, P. 1876. *S.* Durham, 1875–85; Sandy Beach, 1887–92.

HARPER, Edward James, B.A. Bp.'s Coll., Len.; *o.* D. 1881 Que., P. 1883 Tor. *S.* Melbourne, 1882–3.

HARVEY, Richard James; *ed.* Bp.'s Coll., Len.; *o.* D. 1877, P. 1879, Que. *S.* Shigawaki, 1878.

HAZARD, Henry. *S.* Sherrington, 1843–54; Onslow, 1857–9.

HELLMUTH, Rt. Rev. Isaac (D.D. Lam. 1853, D.C.L. Trin. Coll., Tor., and D.D. Bp.'s Coll., Len., 1854); *ed.* to be a Rabbi, became a converted Jew, was then cast off by his friends at Berlin, received as S.P.G. Student, Bp.'s Coll., Len., and Cobourg Coll., Tor.; *o.* D. P. 1846, Que. *S.* Sherbrooke, 1848–53 (also Prof. Bp.'s Coll., Len.); *cons.* Coadjutor of Huron (title "Bishop of Norfolk") in 1871, and became second Bishop of Huron same year. *Res.* April, 1883.

HEPBURN, James, M.A. Bp.'s Coll., Len.; *b.* Arnprior, Scot.; *o.* D. 1870, P. 1872, Que. *S.* (1) Labrador, 1870–1; Drummondville, 1872–3; (1) L., 1874–8; Georgeville, 1878–82; Magog, 1883–8.

HESSELTINE, S. K. *S.* Bromville, 1858–9.

HEWTON, Richard W., M.A. Bp.'s Coll., Len.; *b.* Bourg Louis, Que.; *o.* D. 1884, P. 1885, Que. *S.* Ireland, 1884–90.

HOUDIN, Michael (of N.J. [*see* pp. 136, 851]). The

first Anglican clergyman in Canada, detained at Quebec by British Generals, 1759–61 [p. 136].

HOUGH, William; *o.* P. 1826, Que. *S.* New Carlisle &c., 1825–6; *tr.* Up. C. [p. 875].

HUSBAND, Edgar Bell; *ed.* S.A.C.; *o.* D. 1888, P. 1889, Que. *S.* St. Sylvester, 1888–91.

IRWIN, J.; *ed.* T.C.D.; *o.* P. 1848, Mon. *S.* Montreal, 1851–3.

IRWIN, R. D. *S.* Clarendon. 1871.

JACKSON, Christopher. *S.* 1829; Hatley &c., 1830–48. Pensioned 1849.

JACKSON, John. *S.* William Henry (or Sorel), 1811–38.

JENKINS, John Hea, B.A. Bp.'s Coll., Len.; *b.* Gagetown, N. Brun.; *o.* D. 1855, P. 1856, Que. *S.* Frampton, 1855–73.

JENKINS, Louis Charles (*tr.* N.S. [p. 862]). *S.* Quebec, 1822.

JOHNSON, Thomas. *S.* Hatley, 1820–9; Abbotsford (or Yamaska), 1830–51. Pensioned 1852. Abbotsford, 1858–9. Retired 1860.

JOHNSTON, John. *S.* Gaspe, 1838–40; (1) Hull and (2) Aylmer, 1842–54; (2) A., 1855–63; (1) H., 1864–82.

JONES, James. *S.* Stanbridge, 1842–50; Bedford, 1851–62. Pensioned, 1862.

JONES, James W. (son of above), B.A. Bp.'s Coll., Len.; *o.* D. 1858, Que. *S.* Drummondville, 1858–60; Stoneham, 1861. *Res.*; died about 1868–9.

JONES, Septimus. *S.* Cape Cove, 1855–9.

JONES, William; *b.* Tavistock; *o.* D. 1843, P. 1844, Que. *S.* Farnham &c., 1848–55; Potton, 1856; Granby, 1857–78; Brome, 1879–87. Died.

JUDD, F. E. *S.* L'Acadie and St. John's, 1851–3.

JUDDARD, —. *S.* Gaspe, 1819.

JUDGE, Arthur Herner, M.A. Bp.'s Coll., Len.; *b.* Montreal; *o.* D. 1882, P. 1883, Que. *S.* Cookshire, 1882, 1884–5.

KAAPOHE (or KAAPKE), Carl Julius (a German Lutheran); *ed.* Univ. of Königsberg; *o.* D. 1865, Mon. *S.* Bowman (Germans), 1865–6.

KEMP, John, B.D. Bp.'s Coll., Len.; *b.* in Suffolk; *o.* D. 1847, P. 1848, Que. *S.* Bury, 1848–63; Compton, 1864–70; Leeds, 1871–88.

KER, Matthew, D.D. (*tr.* Up. C. [p. 875]). *S.* (1) Sandy Beach, 1859–62; Gaspe Basin, 1863–70; (1) S.B. 1872–82.

KING, E. A. W. (son of William). *S.* Durham, 1871–4; Georgeville, 1876–7; Riviere du Loup en bas, 1878–9.

KING, William; *o.* D. P. 1840, Que. *S.* Robinson &c., 1840–2; Bury, 1843–6; St. Giles (Trav. Missy.), 1847–65; St. Sylvester, 1866–82.

KITTSON, H. *S.* Potton, 1876–8.

KNAGG, Richard. *S.* Stanstead, 1819–20; Riviere du Loup, 1820–1; Gaspe, 1821–3. Recalled.

KNIGHT, Robert. *S.* Frampton, 1836–47. *Res.* ill.

LACY, V. C. *S.* Melbourne, 1890–1.

LEEDS, John (*tr.* P. Ont. [p. 875]). *S.* Coteau du Lac, 1829–47.

LEFEVRE, C. F. ? *S.* 1821; Sherbrooke, 1822–9.

LEWIS, Richard; *ed.* Bp.'s Coll., Len.; *o.* D. 1848, Mon. *S.* Port Neuf, 1848–52.

LINDSAY, Ve. [illegible]avid, M.A. Bp.'s Coll., Len.; *b.* London; *o.* D. 1851, P. 1852, Mon. *S.* Froste Village and Stukeley, 1851–4.

LINDSAY, Robert, M.A. Bp.'s Coll., Len. (brother of D.); *b.* London; *o.* D. 1850, P. 1851, Mon. *S.* Brome &c., 1850–71.

LLOYD, Frederick Ebenezer John (*tr.* N.F.L. [p. 858]). *S.* Shigawaki, 1886–8; *tr.* P.E.I. [p. 862].

LLOYD, N. V.; *ed.* Bp.'s Coll., Len.; *o.* D. 1850, Que. *S.* Leeds, 1850.

LOCKHART, Anthony Dixon; *b.* 1824, Dumbarton, Scot.; *o.* D. 1850, P. 1851, Que. *S.* New Glasgow and Kilkenny, 1850–62; La Colle, 1863–75; Ormstown, 1876–81 [p. 149].

LONSDELL, Ven. Richard, M.A. Bp.'s Coll., Len. (*ed.* also T.C.D.); *b.* Ireland; *o.* D. P. 1839, Que.; Canon of Montreal 1871, Archn. of St. Andrew's 1876. *S.* Kingsey, 1839–42; Dunville, 1843–6; Melbourne, 1847; La Prairie, 1848–59; St. Andrew's, 1860–92.

LUNDY, F. J. *S.* Quebec, 1840–2; St. Martin's, 1843. *Res.*

LYSTER, William Gore, B.A. T.C.D.; *o.* D. 1856 Down, P. 1859 Que. *S.* Cape Cove, 1863–92.

MACCARTHER, John G. *S.* Bourg Louis, 1865–6.

MACHIN, Thomas. *S.* St. Hyacinthe, 1852; Granby, 1853.

McKEOWN, John; *ed.* Bp.'s Coll., Len.; *o.* D. 1848, Mon. *S.* E. Frampton, 1848–9; Hemmingford, 1850.

MACLEOD, J. *S.* Potton, 1853.

MACMASTER, John. *S.* Gore, 1838–48; Templeton, 1849–50.

MAGILL, George John. *S.* Stoneham, 1859–60; Drummondville, 1861–4.

MANING, Parsons G. *S.* Quebec, 1841; St. Sylvester, 1842; St. Giles, 1843–5.

MANSBRIDGE, H. P., B.A. *S.* Brompton and Windsor, 1883–4.

MATHERS, Richard; *b.* 1840, England; *ed.* Ecclesall Coll.; *o.* Bp. Que., D. 1870, P. 1872. Malbaie, 1871–3.

MERRICK, Joseph; *b.* Cork; *o.* D. 1862, P. 1866, Mon. *S.* Brandon, 1859–62; Kildare, 1879.

MERRICK, William Chad. *S.* E. Frampton, 1851–4; Berthier, 1854; Riviere du Loup en haut, 1855–65.

MILNE, George. *S.* (1) Bay of Chaleurs, 1841–50; (2) New Carlisle, 1851–8; (1) B. of Ch., 1859–65; (2) N.C., 1866–73.

MILTON, J. L. *S.* Rawdon, 1834.

MITCHELL, Robert; *ed.* S.A.C.; *o.* D. 1860, P. 1862, Que. *S.* Stoneham, 1860–72.

MONTGOMERY, Hugh; *o.* D. 1854, P. 1855, Mon. *S.* Sutton, 1855–9; St. Armand (Philipburg &c.), 1860–71.

MORICE, Charles. *S.* Flats, 1842–7; La Colle, 1848–55.

MORRIS, Charles J., M.A. K.C.W. *S.* Gaspe Bay, 1840; Port Neuf, 1841–8. Died 1848 at Quebec of fever caught while attending sick emigrants at Grosse Isle.

MORRIS, William. *S.* Huntingdon, 1842–53; Buckingham, 1854–63.

MOTHERWELL, Thos., B.A. Bp.'s Coll., Len.; *o.* D. 1872, P. 1873, Mon. *S.* Portage du Fort, 1881.

MOUILPIED, J. (? **DE MOULIPIED**) [p. 869]. *S.* Sorel &c., 1857–9.

MOUNTAIN, Jehoshaphat (brother of first Bp. of Quebec). *S.* Three Rivers, 1794–1800. *Res.* on apt. on Govt. List at T.R. 1800 and Montreal 1801 [p. 143].

MOUNTAIN, J. J. S. *S.* Coteau du Lac, 1848–56.

MURRAY, George Henry Andrews, B.A. Bp.'s Coll., Len.; *o.* D. 1889, P. 1890, Que. *S.* Richmond, 1890; Barford and Dixville, 1890–2.

MUSSEN, Thomas W., M.A. Bp.'s Coll., Len.; *b.* Montreal; *o.* D. 1855, P. 1856, Mon. *S.* Farnham, 1862–71.

NESBITT, A. C.; *o.* P. 1865, Mon. *S.* Aylwin, 1864–6. [*See* p. 876.]

NEVE, Frederick S. *S.* Clarendon, 1843–53; Huntingdon, 1854–60; Grenville, 1861–70. Retired.

NEWNHAM, Jervois Arthur, M.A. McGill Univ., and Theo. Coll., Mon.; *b.* near Bath; *o.* D. 1878, P. 1880, Mon. *S.* Onslow, 1878–80.

NORMAN, Arthur, M.A. *S.* Gaspe, 1827; Quebec &c., 1828–32.

NORWOOD, Joseph W. *S.* Magdalen Islands, 1886–9; Shigawaki, 1890–1. *Res.* [*See* p. 863.]

NYE, Henry Wason, M.A. Bp.'s Coll., Len.; *b.* Paulton, Som.; *o.* D. 1861 W.N. York, P. 1870 Mon. *S.* Iron Hill, 1872–8.

OGILVIE, John (*tr.* N.Y. [p. 856]). *S.* Montreal &c. part of years 1760–3, ministering to the British troops under Gen. Amherst, and to the Mohawk and Oneida allies from New York. Returned to N.Y. [pp. 136–7, 139, 153].

O'GRADY, G. de C., B.A. *S.* Hemmingford, 1851–4.

PARKER, George Henry; *ed.* S.A.C.; *o.* D. 1863, P. 1864, Mon. *S.* Dunham, 1863–4; Huntingdon, 1865–7; Kingsey, 1869–1874.

PARKIN, Edward. *S.* Chambly, 1819–28; Sherbrooke, 1830–1; *tr.* Up. C. [p. 876].

PARKIN, Edward Cullen; *b.* England; *o.* D. 1844, P. 1849, Que. *S.* Val Cartier, 1845–64; Cookshire, 1865; Eaton, 1866–81; Nicolet, 1882–7; Arthabaska, Louisville, 1888–9; Nicolet, 1890.

PARNTHER, D. B.; *b.* W. Indies; *ed.* England; *o.* D. 1840, P. 1841, Mon. *S.* St. Giles, Megantic Co., 1840; Huntingdon, 1841–2; Montreal, 1843–6.

PEARSE, Arthur Henry; *o.* England. *S.* Port Neuf and Bourg Louis, 1858–65.

PENNEFATHER, Thomas, B.A. T.C.D.; *b.* 1822, Cashel. *S.* Bourg Louis, 1851–3.

PERCY, Gilbert; *b.* 1810, Ballymoyer; *ed.* T.C.D.; *o.* D. 1832, P. 1833, Kilmore. ? *S.* 1849; Quebec, 1852–60.

PETRY, Henry James, B.A.; *b.* Quebec; *ed.* Bp.'s Coll., Len., and Queen's Coll., Ox.; *o.* 1854 (Eng.) by Bp. Madras, P. 1855 York. *S.* Danville, 1865–78, 1881–3 (Shipton, 1879–80).

PLEES, Robert G. (? *S.* 1841); Russel Town, 1842–7.

PYKE, James W.; *b.* Que.; *ed.* Up. Can. Coll., Tor.; *o.* D. 1839, P. 1841, Que. *S.* Coteau, 1841–2; Vaudreuil, 1843–92.

RAMSAY, James. *S.* St. Martin, 1848. *Res.* ill.

READE, John; *o.* P. 1865, Mon. *S.* Mascouche, S. Potton, &c., 1865.

REID, Charles Peter, M.A.; *b.* Cornwall, Ont.; *o.* D. 1835 Que., P. 1836 Mon. *S.* Rawdon, 1835–7; La Prairie, 1838–9; Compton, 1840–53; Sherbrooke, 1854.

REID, James, D.D.; *o.* 1815, Que. *S.* St. Armand (Freligsburg &c.), 1815–65. Died 1865.

RENNELS, George. *S.* Potton, 1859.

RICHARDSON, Thomas; *b.* Bristol; *ed.* S.A.C.; (wrecked in *Bohemian* on voyage from England, 1864;) *o.* D. and P. 1864, Que. *S.* Bury, 1864–8; New Liverpool, 1872–6; Que., ¶ Dioc. Org. Sec. S.P.G., 1883–92.

RICHMOND, John P.; *ed.* S.A.C.; *o.* D. 1860, P. 1861. *S.* Labrador, 1862; Leeds and Brompton, 1863–7; Gaspe Basin, 1868–92.

RICHMOND, William, B.A. T.C.D. *S.* Compton, 1859–65.

RIOPEL, Solomon, M.A. Bp.'s Coll., Len., M.D. N. York Univ. and Bp.'s Coll., Mon.; *b.* 1841, Renfrew, Ont.; *o.* D. 1868, P. 1869, Que. *S.* Magdalen Islands, 1870–5; Valcartier, 1876–92.

ROBERTSON, David (*tr.* Up. C. [p. 876]). *S.* Stanbridge, 1832–6; Montreal, 1837; La Chine, 1838–42; St. Martin, 1844–8.

ROBINSON, Frederick (Canon), M.A. Bp.'s Coll., Len.; *b.* Waterloo, Que.; *o.* D. 1847, P. 1848, Que. *S.* Abbotsford and Rougemont, 1852–3.

ROBINSON, G. C. *S.* Clarendon, 1864–71.

ROE, Ven. Henry, D.D. Bp.'s Coll., Len.; *b.* Canada; *o.* D. 1852, P. 1853, Que.; (Archdn. of Que. 1888). *S.* Ireland and Inverness, 1853–5; Melbourne, 1868–71; Barnston, 1892.

ROE, Peter; *b.* Thuries, Ireland; *o.* D. 1877, P. 1878, Que. *S.* Inverness, 1877–92.

ROGERS, Edward. *S.* Hochelaga, 1851, 1854–6.

ROLLIT, Charles. *S.* Rawdon &c., 1846–64; Thorne, 1865–8; Gore, 1869.

ROSE, Henry. *S.* Ireland and Inverness, 1852.

ROSS, Edward George William. *S.* Riviere du Loup en bas, 1842–69. Retired 1870.

ROSS, George M'Leod. *S.* Drummondville, 1827–55.

ROSS, William Moray. *S.* Inverness, 1855; Drummondville, 1856–9. [*See* p. 879.]

ROTHERA, Joseph; *ed.* Dur. Univ.; *o.* D. 1889, Niag. *S.* Leeds, 1889–92.

RUDD, James Sutherland, B.A. Queen's Coll., Cam.; *b.* 1776; Quebec, 1800–1 (Up. C. 1801–3 [*see* p. 876]). *S.* William Henry (Sorel), 1803–8. Died 1808. During his incumbency he buried his wife and all his children save one [p. 143].

RUDD, Thomas, B.A. Dur.; *b.* August 6, 1862, Durham; *o.* D. 1886, P. 1889, Que. *S.* Randboro, 1890; Melbourne, 1891–2.

SALMON, George. *S.* Shefford, 1826–38.

SEABORN, W. M. *S.* Kildare, 1865; Rawdon, 1866–70.

SEAMAN, John. *S.* N. Wakefield, 1872–8.

SCARTH, A. Campbell, M.A. Bp.'s Coll., Len.; *b.* Scotland; *o.* D. 1857, P. 1858, Mon. *S.* Adamsville, 1857–62.

SCOTT, Ven. Joseph (Ardn. 1862). *S.* Brome, 1844–8; Dunham, 1848–95. Died Aug. 1865.

SCULLY, J. G. *S.* New Glasgow, 1879–80.

SENKLER, H. J. *S.* Montreal, 1845–6.

SEWELL, E. W. (son of Chief Justice Sewell); *o.* D. 1824, Que. *S.* Quebec &c., 1829–49.

SEWELL, H. D. *S.* Quebec &c., 1838–43.

SHAND, Alexander. *S.* New Glasgow, 1866.

SHORT, Robert (*tr.* Up. C. [p. 877]). *S.* Percé, 1840–50; Cape Cove, 1851–4; Stoneham, 1855; Leeds, 1856–60; Montmorenci, 1861–79. Died.

SHORT, Robert Quicke. *S.* St. Amand and Dunham, 1800–1. *Res.* for Govt. apt. Three Rivers [p. 143].

SHORTT, Jonathan. *S.* La Prairie, 1833–4; *tr.* to Up. C. [p. 877].

SIMPSON, Samuel Hoare; *ed.* Bp.'s Coll., Len.; *o.* D. 1848, Mon. *S.* Upper Ireland, 1848–50.

SLACK, George. *S.* Granby, 1843–50; do. and Milton, 1851–62; Bedford, 1863–72. Retired 1873.

SMITH, B. B. *S.* Onslow, 1872–8.

SMITH, F. *S.* Georgeville, 1871.

SMITH, Frederick A.; *b.* Ireland; *o.* D. P. 1850, Que. *S.* Gaspe, 1866; Georgeville, 1874–5; New Liverpool, 1877.

SMITH, Frederic Augustus; *b.* 1826, Mountrath, Ir. *S.* Malbaie, 1851–2; Port Neuf, 1853.

SMITH, F. R.; *ed.* S.A.C.; *o.* D. 1875, P. 1877, Mon. *S.* West Shefford, 1879–81.

SMITH, John. *S.* Sutton, 1865–71.

SMITH, Percy W. [*See* p. 877.] *S.* Eardley, 1865–9.

STEPHENS, B. B. *S.* Montreal &c., 1824–32.

STEPHENSON, Richard Langford, M.A., Bp.'s Coll., Len.; *b.* Scotland; *o.* D. 1850 Que, P. 1851 Mon. *S.* Buckingham, 1851–3; *tr.* P. Ont. [p. 877].

STEVENS, Albert, M.A. Bp.'s Coll., Len.; *b.* Canada; *o.* D. 1875, P. 1876, Que. *S.* Hereford, 1877–81; Hatley, 1882–6.

STEWART, Rt. Rev. and Honble. Charles, D.D. Corp. Ch., Ox., Fellow of All Souls, Ox.; *b.* April 13, 1775 (son of the Earl of Galloway). *S.* St. Amand, 1807–17; Hatley, 1818; Visiting Missy. L. & Up. Canada, 1819–25; *cons.* (second) Bp. of Quebec at Lambeth, Jan. 1, 1826. Died in London on a visit, July 13, 1837, and was buried at Kensal Green [pp. 144–6, 157–8, 167, and 877].

STEWART, Charles Henry, B.A. T.C.D.; *b* 1820, Mountmorris; *o.* D. 1844 Dub., P. 1845 Der. (? *S.* 1849.)

STRONG, Samuel Spratt. *S.* Hull, 1837–41; *tr.* Up. C. [p. 877].

STUART, Henry Coleridge, M.A., Bp.'s Coll., Len.; *b.* London; *o.* D. 1871, P. 1874, Que. *S.* Bourg Louis, 1878–90.

STUART, John (a Missionary refugee from New York [*see* p. 856]). *S.* Montreal (Indians &c.), 1780–5 [p. 140]; *tr.* Up. C. [p. 877].

SUDDARD, John. *S.* Gaspe, 1819–23.

SUTHERLAND, George J., B.A. Bp.'s Coll., Len.; *o.* D. 1890, Que. *S.* Labrador, 1890–2.

SUTTON, Edward George; *b.* England; *o.* D. 1844, P. 1845, Que. *S.* St. Remi, 1848–54; Edwardstown, 1855–92.

SWEET, J. H. S.; *b.* England, *ed.* S.A.C.; *o.* D. 1873, P. 1874, Que. *S.* Stoneham, 1873–6; New Carlisle, 1877; *tr.* N.B. [p. 867].

SYKES, James Samuel (sen.) *S.* Clarendon, 1855–9; Sutton, 1860–2; Quebec, 1866–9; do. Marine Hospital, 1870–7.

SYKES, James Samuel (jun.); *b.* 1813, London; L.S.T. Bp.'s Coll., Len.; *o.* D. 1872, P. 1875, Que. *S.* West Frampton, 1874–81; Kingsey, 1882–92.

TAMBS, R. C., M.A. Bp.'s Coll., Len.; *b.* London; *o.* D. 1865, P. 1866, Que. *S.* Bourg Louis, 1867; Riviere du Loup, 1880–8; Magog, 1889–92.

TATE, Francis B. *S.* Montreal, 1857–61.

TAYLOR, A. *S.* St. Sylvester, 1884–5.

TAYLOR, A. O.; *o.* D. Mon. *S.* St. Hyacinthe, 1862–4; Lakefield Gore, 1865; Chatham Gore, 1866–9.

TAYLOR, Jonathan (an ex-Lutheran Minister); *o.* 1821, Que. *S.* Eaton, 1821–49. Pensioned 1850.

THOMPSON, Isaac M.; *ed.* Bp.'s Coll., Len.; *o.* D. 1871, P. 1874, Que. *S.* Danville, 1884–8; Capelton, 1889; Waterville, 1890–2.

THOMSON, Isaac. *S.* Windsor, 1872–3.

THORNLOE, George. B.A. Bp.'s Coll., Len.; *b.* Coventry; *o.* D. 1874, P. 1875, Que. *S.* Stanstead, 1878–84.

THORNLOE, James. *S.* Georgeville, 1869.

THORP, C. *S.* Bury, 1875–6.

TOCQUE, Philip (*tr.* Up. C. [p. 877]). S. Hope Town &c., 1863–8.

TORRANCE, John. *S.* Mascouche, 1840–7; Point Levi, 1848–56. Pensioned 1857.

TOWNSEND, Micaiah; *o.* D. 1815, P. 1816, Que. *S.* Christie & Caldwell Manors, 1815–25; Caldwell, 1826–47; Clarenceville (formerly Christie Manor), 1848–70.

TUNSTAL, James. *S.* St. Amand & Dunham, 1801–3. *Res.*

TUNSTAL, John. *S.* Montreal, 1788–94. *Res.* on apt. on Govt. list, Montreal [p. 143].

VAN LINGE, Jacob. *S.* W. Frampton, 1847–52.

VIAL, William Stephen; *b.* London; *o.* D. 1859, P. 1860, Que. *S.* Inverness, 1861–5.

VON IFFLAND, Anthony Aaron, M.A. Bp.'s Coll., Len.; *o.* D. 1862, P. 1863, Que. *S.* Port Neuf, 1863–5; Val Cartier, 1866–9.

WAINWRIGHT, Richard, *o.* D. 1864, P. 1866, Que. *S.* Labrador, 1865–9; Bury, 1869–71.

WALTERS, George Radley; *ed.* Bp.'s Coll., Len.; *o.* D. 1878, P. 1879, Que. *S.* Malbaie, 1878–92.

WALTERS, John; *b.* Oct. 16, 1839, Tor., Devon; *ed.* S.A.C.; *o.* D. 1866 Fred., P. 1867 Que. *S.* Magdalen Islands, 1866–9; Magog, 1869–72.

WARD, Robert G.; *o.* D. 1859, Que. *S.* Upper Ireland, 1859–70.

WASHER, Charles Briggs; *b.* July 20, 1842, Horsham; *ed.* C.M.S. Coll., Islington; *o.* D. 1871, P. 1874, Que. *S.* Inverness, 1871–6; Brompton, 1876–82; Barford, 1883–7; Dixville, 1888–9; Port Neuf, 1890–2.

WEARY, E. (*tr.* N.F.L. [p. 859]). *S.* Riviere du Loup, 1889–92.

WEBSTER, Frederic Mather, B.A. Bp.'s Coll., Len.; *o.* D. 1879, P. 1880, Que. *S.* Labrador, 1879–81; Bury, 1882–4.

WETHERALL, A. F. *S.* Stukeley &c., 1854.

WHITE, Isaac P.; *o.* Que. *S.* Brome, 1843; Chambly, 1845–62.

WHITTEN, Andrew T. *S.* Leeds, 1848–9; Waterloo, 1850–62, and Shefford, 1850–71. Retired 1872; died Dec. 7, 1891.

WHITWELL, Richard (from Eng.) *S.* St. Armand (Philipsburgh &c.), 1826–59. Retired 1860.

WILLIAMS, —. *S.* Riviere du Loup, 1821.

WILLIAMS, P. S. *S.* Sorel, 1855–6.

WILLIAMS, Tegid Aneurin (*tr.* Kaffr. [p. 893]). *S.* Dudswell, 1889–90. *Res.*

WOOD, Samuel S. *S.* Drummondville, 1819–26.

WOOLRYCHE, Alfred James. *S.* (1) Stoneham, 1856–9; Point Levi, 1860–73; (1) S., 1877–8; Bury, 1879–81.

WRAY, H. B. *S.* Morin &c., 1862; New Glasgow, 1863–4.

WRIGHT, H. E., B.A. *S.* Ascot Corner, 1891–2.

WURTELE, L. C. *S.* Upton, 1872–8.

WURTELE, Louis C., M.A. Bp.'s Coll., Len.; *b.* Quebec; *o.* D. 1859, P. 1861, Que. *S.* Acton Vale, 1863–84, 1886–92 (Bury, 1885).

YOUNG, Thomas Ainslie, M.A. Bp.'s Coll., Len.; *o.* D. 1848, P. 1849, Que. *S.* St. Martin, 1848–56; Coteau du Lac, 1857–91. Died Aug. 25, 1891.

UPPER CANADA, PROVINCE OF ONTARIO (1784–1892)—381 Missionaries and 287 Central Stations. [*See* Chapters XVIII. and XX., pp. 135–141 and 153–77.]

(Dioceses of TORONTO, founded 1839; HURON, f. 1857; ONTARIO, f. 1862; ALGOMA, f. 1873; NIAGARA, f. 1875.)

ADAMSON, William A. *S.* Amherst Island, 1841–3.

ADDISON, Robert, M.A. Trin. Coll., Cam. (wintered at Quebec, 1791–2). *S.* Niagara and Mohawks on Grand River, 1792–1829. Died 1829 [pp. 155–6, 159, 166].

ALEXANDER, James Lynne (*tr.* L.C. [p. 868]). *S.* Barton, 1844–7; Saltfleet &c., 1848–57.

ALLEN, Thomas William, B.A. T.C.D.; *b.* Sligo; *o.* D. 1847, P. 1848, Tor. *S.* Midland District, 1850–1; Portsmouth, 1852; Cavan, 1853–7.

ALLMAN, Arthur Henry; *b.* Oct. 6, 1853, Norwich; *o.* D. 1889, P. 1890, Alg. *S.* Port Sydney, 1889–92; Uffington, 1892.

ANDERSON, Gustavus Alexander, M.A. T.C.T.; *b.* Mackinac; *o.* D. 1848, P. 1849, Tor. *S.* Sault St. Marie (Indians), 1848–50; Quinte Bay (Indians &c.), 1850–7 [p. 168].

ANDERSON, John (*tr.* L.C. [p. 868]). *S.* Fort Erie, 1828–49.

ANSLEY, Amos. *S.* March, 1824–9 [*see* L.C., p. 868].

APPLEBY, T. H., M.A. *S.* Sault St. Marie, 1830–1. *Res.*

APPLEBY, Ven. Thomas H. M. V., M.A. Lambeth, 1866; *ed.* S.A.C.; *o.* D. 1865, P. 1866, Hur. *S.* Clarksburg, 1866–75.

ARCHBOLD, George (*tr.* L.C. [p. 868]). Visiting Missy., 1828–9; Cornwall, 1830–40. Died Oct. 14, 1840.

ARDAGH, S. B. *S.* Shanty Bay, 1842; Barrie, 1843–57.

ARMOUR, Samuel; *o.* D. 1827, Que. *S.* Peterborough, 1827–31; Cavan, 1832–52.

ARMSTRONG, David. *S.* Moore, 1861–75.

ARMSTRONG, J. C. *S.* Chinguacousy, 1853–7.

ATKINSON, A. Fuller (*tr.* P.Q. [p. 868]). *S.* Bath, 1838–41; St. Catherine's, 1841–57.

BAKER, J. Stamers; *b.* Bandon, Ir.; *o.* D. 1861, P. 1863, Hur. *S.* Wyoming, 1863–6.

BALDWIN, Edmund. *S.* Toronto, 1851–7.

BALDWIN, W. Devereux, D.D. *S.* Cornwall, 1812–16; *tr.* L.C. [p. 868].

BARTLETT, H. *S.* Blenheim, 1876–9.

BARTLETT, T. H. M. *S.* Shanty Bay, 1841; York, 1842; York Mills, 1843–9.

BARTLETT, Philip George; *ed.* Cobourg Coll.; *o.* 1842, Tor. *S.* Carrying Place, 1846–9; Murray, 1850.

BARWELL, Edward Jukes. *S.* Sandwich, 1827–8; Boswell London, 1829–31; Carleton Place, 1833–46; Williamsburg, 1847–53.

BEAVEN, Edward William, M.A.; *o.* 1857, Tor. *S.* Arnprior, 1870–4.

BEAVEN, James. *S.* Norway Mills, 1853.

BECK, J. W. R., M.A. *S.* Rice Lake, 1853–7.

BEDFORD-JONES, Ven. Thomas, M.A. LL.D. (T.C.D.), D.C.L. (T.C.T.); *b.* Jan. 16, 1830, Cork; *o.* D. Dub., P. Cork, 1855; (Archn. Kingston, 1881). *S.* Kitley, 1862–5; Ottawa, 1865–7.

BEER, Henry; *b.* Bermudas; *o.* D. 1881, P. 1883, Alg. *S.* St. Joseph's Island, 1881–7. *Res.*

BELL, Christopher Rolls; *b.* Frome, Som.; *ed.* Racine Coll., U.S., &c.; *o.* D. 1865, P. 1867, Ont. *S.* Douglas, 1867–8; Eganville, 1869.

BELT, William, M.A. Trin. Coll., Tor.; *b.* Williamsburg, Ont.; *o.* D. 1850, P. 1851, Tor. *S.* Scarborough, 1853–4.

BETHUNE, Rt. Rev. Alexander Neil, D.D. (a son of a Presbyterian minister [*see* p. 139]; *o.* 1823, Que. *S.* Grimsby, 1828–6; Cobourg, 1827–57; (Archdn. of York 1847, *cons.* Bp. of Niagara, and Coadj. Bp. of Toronto 1857, and became second Bp. of Toronto same year). Died 1879 [p. 755].

BETHUNE, John (brother of above); *o.* 1814, Que. *S.* Elizabeth Town and Augusta, 1814–17.

BETTRIDGE, William. *S.* Woodstock, 1841–53.

BLAKE, Dominick E. *S.* Adelaide, 1833–46; Thornhill, 1847–57.

BLAKEY, Robert. *S.* Prescot, 1822–4; Augusta, 1825–9; Prescot, 1830–52.

BLEASDELL, William, M.A. T.C.D.; *b.* 1810, Preston; *o.* D. 1845, P. 1846, Ches. (? *S.* 1848–9); Port Trent, 1850–7.

BOGERT, D. F., M.A. T.C.T. *S.* Kitley, 1865–7.

BOOMER, Very Rev. Michael, LL.D. T.C.D.; *b.* Jan. 1, 1810, Lisburn Ir.; *o.* D. 1840, P. 1841, Tor. *S.* Gault, 1840–57 (became Dean of Huron 1875).

BOURN, George; *o.* 1846, Tor. *S.* Orillia, 1850–2.

BOUSFIELD, Thomas; *b.* London; *ed.* Cobourg Coll.; *o.* D. 1850, P. 1852, Tor. *S.* Woolf Island, 1852–5; Northport, 1856–7.

BOWER, E. C. *S.* Seymour, 1850–1; Midland District, 1852–3; Barriefield, 1854–7.

BOYDELL, James, B.A. (*tr.* P.Q. [p. 868]). *S.* Bracebridge, 1885–92.

BOYER, R. O. *S.* Mersea &c., 1850–1; Tamworth, 1868.

BRENT, Henry; *ed.* Cobourg Coll.; *o.* 1846, Tor. *S.* Barriefield, 1851–3; Clarke, 1854–7.

BROUGH, Charles Crosbie, B.A. *S.* Gt. Manitoulin Island, 1841; London, 1842–57 [pp. 169–70].

BROWN, Charles. *S.* Malahide, 1850–6.

BROWN, Frederick Davy; *ed.* Huron Coll.; *o.* D. 1878, P. 1879, Hur. *S.* Clarksburg, 1878–81.

BULL, George Armstrong, M.A. T.C.T.; *b.* Dublin; *o.* D. 1851, P. 1852, Tor. *S.* Barton, 1854–7.

BURGESS, H. J. *S.* Kitley, 1868–9.

BURKE, Joseph William, B.A. T.C.D.; *o.* D. 1865, P. 1866. *S.* Lanark, 1865–7; Almonte, 1868.

BURNHAM, Mark. *S.* St. Thomas, 1829–52; Peterborough, 1853.

BURROWS, Joshua L. *S.* Tamworth, 1863.

BURT, William Arthur John; *ed.* T.C.T.; *o.* D. 1891, Alg. *S.* Burk's Falls and Port Carling, 1892.

BYRNE, John (Burne J. 1826 ? the same). *S.* Richmond, 1822–6.

CAMPBELL, Robert Francis. *S.* Goderich, 1840–50; Barfield, 1851–7.

CAMPBELL, Thomas; *o.* D. 1890, Que. *S.* Belleville, 1821–34.

CAMPBELL, T. S. *S.* Stafford, 1863–6.

CAREY, John. *S.* Walpole Island (Indians), 1844–5. *Res.* [p. 172].

CARMICHAEL, Very Rev. James, M.A., D.C.L. Bp.'s Coll., Len.; *b.* Ireland; *ed.* Trinity Dub. School; *o.* D. 1859, P. 1860, Hur. *S.* Clinton, 1859–67 (became Dean of Montreal 1883).

CARRY J. (? *tr.* L.C. [p. 868]). *S.* Sault Ste. Marie, 1865–7.

CARTWRIGHT, Robert D. *S.* Kingston, 1841.

CAULFIELD, Abraham St. George. *S.* Burford, 1847–52; St. Thomas, 1853–7.

CHANCE, James; *b.* 1828, England; *ed.* Chelt. Coll.; *o.* D. 1856, P. 1857, Tor. *S.* Paisley, 1878; Tyrconnell, 1879.

CHOWNE, Alfred W. H. *S.* Rosseau, 1881–9; Emsdale, 1890–2.

CLARKE, James. *S.* St. Catherine's, 1829–41.

CLARKE, J. S. *S.* Seymour, 1853–5; Kingston, 1856–7.

CLARKE, W. C.; *ed.* Cobourg Coll. *S.* Packenham, 1852; Lamb's Pond, 1853–7.

CLERK, Charles Robert. *S.* Mary Lake, 1881–2.

CLOTWORTHY, William. *S.* Wardsville, 1861–2; Drumbo, 1862–4; Mount Pleasant, 1865–7.

COLD, F. (*tr.* L.C. [p. 869]). *S.* Brudenhall, 1878.

COGHLAN, James (*tr.* L.C. [p. 869]). *S.* Port Hope, 1830–6.

COLE, Joseph Stinton, B.A. St. John's Coll., Cam.; *o.* D. 1873, Tor., P. 1875, Alg. *S.* Bracebridge, 1881–2; Manitowaning, 1884–5, 1886–7.

COLEMAN, James. *S.* Walpole Island, 1841–3.

COOKE, George Brega; *b.* Mt. Pleasant, Ont.; *ed.* T.C.T.; *o.* D. 1878, P. 1879, Niag. *S.* Sault, Ste. Marie, 1883–4. *Res.*

COOPER, Henry. *S.* Blenheim, 1880–1.

COOPER, Henry Cholwell. *S.* Devonshire Settlement, 1840–9; Etobicooke &c., 1850–7.

COOPER, Richard Stephen; *o.* D. 1862, P. 1863, Huron. *S.* Paisley, 1863–7; Arran and Southampton, 1867–81.

CORDNER, Robert; *b.* Dublin; *ed.* Huron Coll.; *o.* D. 1868, P. 1869. *S.* Paisley, 1869–75.

COX, R. Gregory. *S.* Prince Edward, 1850–1; Wellington, 1852–7.

CREEN, Thomas; *o.* 1826, Que. *S.* Niagara, 1826–53.

CROMPTON, William; *b.* Manchester; *ed.* Chester Tr. Coll.; *o.* D. 1875, P. 1879, Alg. *S.* Muskoka District, 1877–82; Asplin, 1884–9. *Res.* Planted over 20 churches in the backwoods.

CRONYN, Rt. Rev. Benjamin, M.A., D.D., T.C.D.; *b.* 1802, Kilkenny; *o.* D. 1825 Rap., P. 1827 Tuam. *S.* London, 1832–53. *Cons.* first Bp. of Huron Oct. 28, 1857, at Lambeth. Died Sept. 2, 1871.

CURRAN, John Philpot; *o.* D. 1856, P. 1857. *S.* Southampton, 1860–7; St. Mary's, 1860–70; Walkerton, 1871–5.

DARLING, William Stewart. *S.* Mono, 1842–3; Scarborough, 1844–52; Toronto, 1853–7.

DAUNT, William, M.A.; *b.* Ireland; *o.* D. 1865, P. 1866, Hur. *S.* Dungannon, 1866–8; Bayfield, 1868–70.

DAVID, W. *S.* Brockville, 1853.

DAVIS, William; *b.* Ireland; *ed.* Huron Coll.; *o.* D. 1864, P. 1867, Hur. *S.* Blenheim, 1864–7; Wingham, 1876–7.

DAWSON, A. *S.* Madoc, 1873–5.

DEACON, Job; *b.* 1794; *o.* 1823, Que. *S.* Adolphus Town and Fredericksburg, 1823–50. Died May 1850.

DENROCHE, C. T. *S.* Arnprior, 1868–70. *Res.*

DENROCHE, Edward, M.A. (from Ireland). *S.* Brockville, 1833–53. *Res.* ill.

DESBARRES, Thomas Cutler, M.A. K.C.W.; *o.* D. 1875, P. 1876, Hur. *S.* Aylmer, 1861–2; Dorchester, 1863–5; Eastwood, 1866–9.

DEWAR, E. H. *S.* Sandwich, 1853–7.

DIXON, Ven. Alexander, B.A. King's Coll., Tor.; *b.* Ireland; *o.* 1848, Tor.; (Archn. of Guelph 1883). *S.* Louth, 1851–7.

D'OLIER, E. H. *S.* Peterborough, 1833–8.

DOWNIE, John, B.D. Western Univ., Can.; *o.* D. 1869, P. 1870, Hur. *S.* Colchester, 1871–3; Morpeth, 1874–6.
DUBOURDIEU, J. *S.* Bayfield, 1863–7.
EARLEY, T. W. *S.* Finch, 1873–7.
ECHLIN, A. F. *S.* Madoc, 1876–8.
EDE, J.; *ed.* Cobourg Coll. *S.* Hamilton, 1850.
EDELSTEIN, Simeon Immanuel Gottfried; *b.* Warsaw; *ed.* Germany; *o.* D. 1877, P. 1878, Hur. *S.* Eagle, 1880–1.
EDGE, John. *S.* Bentinck, 1851.
ELLIOTT, Adam. *S.* Grand River, 1853 [p. 169].
ELLIOTT, Francis Gore. *S.* Colchester, 1840–57.
ELLIOTT, Joseph; *ed.* T.C.T.; *o.* D. 1877, P. 1878, Ont. *S.* Finch, 1878.
ELMS, Rossington. *S.* Beverley (formerly "Bastard"), 1826–9; Younge, 1826–32.
ELWOOD, Edward Lindsay, B.A. T.C.D.; *b.* 1811, Cork. *S.* 1848–9; Goderich, 1850–7.
EVANS, Francis. *S.* Woodhouse, 1828–38; and 1851–3 (Simcoe, 1839–50).
EVANS, William; *b.* May 15, 1854, Liverpool; *ed.* St. Bees Coll.; *o.* D. 1889, P. 1890, Alg. *S.* Aspdin, 1890; Schreiber, 1890–2.
EVANS, William B. *S.* Durham, 1863–75.
FALLS, Alexander Sydney, B.A. T.C.D.; *b.* Ireland; *o.* D. 1850 Dub., P. 1851 Tuam. *S.* Adelaide, 1863–8.
FAUQUIER, Rt. Rev. Frederic Dawson; *b.* June 1817, Malta: *ed.* Cobourg Coll.; *o.* D. 1845, P. 1846, Tor. *S.* Huntingford, 1851; Zorra, 1852–7. *Cons.* first Bishop of Algoma October 28, 1873, at Toronto. Died Dec. 7, 1881, Toronto, of heart disease [p. 174].
FIDLER, Thomas. *S.* Fenelon Falls, 1840–7. Drowned 1847 by boat being carried over Fenelon Falls.
FISHER, Andrew. *S.* Finch, 1855–8; Lanark, 1869–72.
FLANAGAN, J. *S.* Barton, 1839–43 [*see* p. 869].
FLETCHER, John, M.A. T.C.D. and T.C.T.; *b.* Chambly, Q.; *o.* D. 1846 Que., P. 1848 Tor. *S.* Mono, 1851–7.
FLETCHER, Robert. *S.* Mersea &c., 1861–2; Colchester, 1863–6.
FLOOD, John. *S.* Richmond, 1841–55.
FLOOD, Richard. *S.* Beckwith, 1833; Caradoc, 1834–46; Delaware, 1841–55 [pp. 171–2].
FORBES, Alexander Charles; *ed.* Hur. Coll.; *o.* D. 1878, P. 1879, Hur. *S.* Bayfield, 1878; Paisley, 1879.
FORSYTHE, J. W. *S.* Pembroke, 1878.
FRASER, Donald. *S.* Esquessing, 1851.
FRASER, John Francis, B.A. Queen's Coll., Kingston; *o.* D. 1875, P. 1876, Ont. *S.* Plantagenet, 1878.
FRENCH, Charles Albert; *ed.* C.M.S. Coll., Islington; *o.* D. 1880 Lon., P. Rip. *S.* Huntsville, 1883; *tr.* N.B. [p. 865].
FRENCH, William Henry; *o.* D. 1878, P. 1880, Tor. *S.* Gravenhurst, 1892.
FRITH, I. C. *S.* Queenston, 1821.
FROST, Frederick; *b.* Essenden; *o.* D. 1881, P. 1883, Alg. *S.* Sheguiandah, 1888–92.
FULLER, Rev. Thomas Brock, D.D., D.C.L. (*tr.* L.C. [p. 869]). *S.* Thorold, 1840–57; Archd. of Niagara, 1869; *cons.* first Bp. of Niagara 1875 in St. Thomas', Hamilton, Can.) Died Dec. 17, 1884.
GANDER, George; *ed.* Wycliffe Coll., Tor.; *o.* D. 1887, Alg. *S.* Sundridge, 1888–9.
GARRETT, Richard; *ed.* Cobourg Coll.; *o.* 1845, Tor. *S.* Brock, 1846–57.
GARRETT, Thomas, B.A. T.C.T.; *b.* Magherafelt; *o.* D. 1868, P. 1869, Ont. *S.* Cumberland, 1868–72.
GAVILLER, George Herbert; *b.* Tecumseth, Can.; *ed.* Wycliffe Coll., Tor.; *o.* D. 1885, P. 1886, Alg. *S.* Parry Sound, 1888–92.
GEDDES, Very Rev. J. Gamble, D.C.L. T.C.T.; *b.* Kingston, Can.; *o.* D. 1834, P. 1835, Que. *S.* Hamilton, 1841–53. Died Nov. 16, 1891.
GIBSON, John. *S.* Georgiana, 1841–52.
GILLMOOR, Gowan. *S.* North Bay, 1889; Sudbury, 1890–1; Rosseau, 1892.
GIVINS, Salter. *S.* Quinte Bay (Indians), 1831–50; Oakville, 1851; Toronto, 1852–3 [p. 167].
GODFREY, James, B.A. T.C.T.; *b.* Carrigaline; *o.* D. 1851, P. 1852, Tor. *S.* Niagara, 1852; Goulburn and Huntley, 1853–7.
GRAHAM, George. *S.* Trafalgar, 1837–50; Nassagaweya, 1851–2.
GRASSETT, Elliott, B.A. Tor. Univ.; *o.* 1848, Tor. *S.* Fort Erie, 1850–1, 1853–7 (Toronto, 1852).
GRASSETT, H. J. *S.* Toronto, 1841, 1852–3.
GREEN, William. *S.* Somba &c., 1864–6.
GREENE, Frank F. W. (*tr.* Man. [p. 879]). *S.* Sault Ste. Marie, 1888–9.
GREENE, Thomas. *S.* Wellington Square, 1843–57.
GREIG, William. *S.* Kingston, 1850–5.
GRIBBLE, Charles B. *S.* Lake Erie, 1841; Dunnville, 1842.
GRIER, John; *o.* D. 1824, P. 1826, Que. *S.* Carrying Place, 1824–41; Belleville, 1841–53.
GROUT, George R. F.; *o.* P. Que. 1828. *S.* Grimsby, 1827–50.
GROUT, George William Geddes, M.A.; *b.* Canada; *o.* D. 1860, P. 1861, Tor. *S.* Sydenham, 1863–4; Portland, 1865.
GROVES, J. S. *S.* Victoria, 1852–7.
GUNNE, John; *ed.* Cobourg Coll.; *o.* 1845, Tor. *S.* Dawn, 1851–7.
GUNNING, William H. *S.* Brockville, 1830–2, 1846; Younge, 1837; Toronto district, 1838; Elizabeth Town and Lamb's Pond, 1839–52.
HAINES, Samuel Charles. *S.* Durham &c., 1860–2. *Res.* ill.
HALLEN, George; *ed.* Trin. Coll., Ox.; *o.* D. 1817, P. 1818, Wor. *S.* Penetanguishine, 1840–57.
HALLIWELL, H. *S.* Finch, 1870–2.
HARDING, Freeman; *b.* Canada; *ed.* Huron Coll.; *o.* D. 1866, P. 1867, Hur. *S.* Aylmer, 1866–70; Mitchell, 1871–5.
HARDING, Robert; *b.* Limerick; *ed.* Cobourg Coll.; *o.* D. 1843, P. 1844, Tor. *S.* Emily, 1846–57.
HARPER, W. F. S.; *o.* Que. *S.* Newcastle, 1838; March, 1839–40; Bath, 1841–53.
HARRIS, James. Travelling Missy., 1852; Mountain and Edwoodsburg, 1853–7.
HARRIS, Michael; *o.* 1819, Que. *S.* Perth &c., 1819–52.
HARRIS, Samuel. *S.* Townsend, 1834; Waterford, 1865.
HARTE, Richard. *S.* Richmond, 1828; Beckwith, 1829–33.
HAYWOOD, Henry. *S.* London, 1853.
HEATHER, G. A. *S.* Ontario district, 1862.
HEATON, H. [*see* p. 866]. *S.* Sault Ste. Marie, 1882
HEBDEN, J. *S.* Hamilton, 1853.
HENDERSON, William, D.D. Trin. Coll., Dub.; *b.* Londonderry; *o.* D. 1857 Bath, P. 1858 Meath. *S.* Pembroke, 1862–9.
HERCHMER, W. M. *S.* Kingston, 1841–6, 1853.
HICKIE, John (from Ireland); *o.* 1842, Tor. *S.* Fenelon Falls, 1852–7.
HILL, Arthur. *S.* Gwillimbury, 1851–7.
HILL, Bold Cudmore, B.A. *S.* York and Grand River, 1841–57.
HILL, George S. J. *S* Mono, 1844; Stanley Mills, 1845–50; Markham, 1851–7.
HILL, Jeffery, M.A. Univ. Tor.; *o.* D. 1868, P. 1869, Hur. *S.* Meaford, 1875–9.
HILL, Rowland. *S.* Proton, 1866–9.
HILTON, J. *S.* Norwood, Asphortel, 1854–5; Perrytown, 1856–7.
HINCKS, John Perrott; *b.* Belfast; *ed.* Queen's Coll., Bel.; *o.* D. 1860, P. 1862, Hur. *S.* Exeter, 1861–4; Ingersoll, 1865–7.

HINDE, William; *b.* Maryport; *ed.* St. Bees Coll.; *o.* D. 1872, P. 1874, Mon. *S.* Clarksburg, 1876–7.

HOBSON, W. Henry. *S.* Chatham, 1842–9.

HODGKIN, Thomas Isaac, M.D.; *o.* D. 1865, P. 1866, Hur. *S.* Kincardine, 1866–72.

HOLLAND, Henry, B.A. Queen's Coll., Cam.; *b.* Raithby; *o.* D. 1841 Dur., P. 1842 Ches. *S.* Tyrconnell, 1850–7.

HOUGH, William (*tr.* L.C. [p. 870]). *S.* Brantford and Woodhouse, 1826–7. *Res.* ill [p. 167].

HOUGHTON, T. *S.* Ernest Town, 1826.

HUDSON, T. *S.* Lanark, 1872–7.

HUTCHINSON, James. *S.* Meaford, 1859–65; Kirton, 1866–8.

INGLES, Charles Leicester, M.A.; *o.* Tor. 1848. *S.* Stamford, 1851–3.

JACOBS, Peter; *o.* D. 1856, P. 1857, Tor. *S.* Mahnetooahning (Indians), 1856–64. Died 1864 of consumption [p. 171, and "Translations," Ojibwa, p. 800].

JAMIESON, Andrew; *ed.* Cobourg Coll., Tor.; *o.* 1842, Tor. *S.* Brock, 1842–5; Walpole Island (Indians), 1845–57, 1861–85. Died June 24, 1885 [pp. 172–3].

JENKYNS, E. H. *S.* Tamworth, 1869; Pembroke, 1870.

JEPHCOTT, F., M.D. (*tr.* Man. [p. 879]). *S.* Burk's Falls, 1887.

JESSUP, H. Bate. *S.* Dundas and Ancaster, 1850; Port Burwell, 1853.

JOHNSON, John. *S.* March, 1840–1.

JOHNSON, William. *S.* Sandwich, 1829–39.

JOHNSON, W. A. *S.* Cobourg, 1853.

JOHNSTON, Richard Waller; *b.* Ireland; *ed.* T.C.D.; *o.* D. 1859, P. 1861, Hur. *S.* Proton &c., 1861–2.

JOHNSTONE, R. W. (? same as above). *S.* Colchester, 1876–9.

JONES, Kearney Leonard, M.A., B.D., T.C.D.; *b.* Brockville; *o.* D. 1866, P. 1867, Ont. *S.* Madoc, 1867. Died 1891.

KELLOG, S. Benson. *S.* Eastwood, 1861–6.

KENNEDY, John; *ed.* Cobourg Coll.; *o.* 1848, Tor. *S.* Grand River (Indians &c.), 1850, 1853.

KENNEDY, Thomas Smith; *o.* D. 1839, Mon., P. 1840, Tor. *S.* Clarke & Darlington, 1840–52.

KER, Matthew, D.D.; *b.* Ireland; *ed.* Cobourg Theo. Coll.; *o.* D. 1842, P. 1845, Tor. *S.* March, 1847–54; Osnabruck, 1855–7; *tr.* L.C. [p. 870].

KEYS, George; *b.* Roslin, Ont.; *ed.* Bexley Hall, Ohio; *o.* D. 1861, P. 1862, Hur. *S.* Chatsworth, 1863–4, 1878–81 (Holland, 1865, 1873–7); Sullivan, 1866; Exeter, 1867–72.

KIRBY, Murdoch Charles; *ed.* Mon. Th. Coll.; *o.* D. 1887, P. 1889, Alg. *S.* Fort William West, 1888–92.

KNIGHT, Samuel Enos; *b.* Oct. 26, 1854, Barbados; *ed.* Cod. Coll.; *o.* D. Gui., P. Barb. *S.* Bracebridge, 1883; Port Carling, 1884–7.

LAMPMAN, Archibald, B.A. T.C.T.; *b.* Canada; *o.* D. 1850, P. 1851, Tor. *S.* London, 1852; Blanchard, 1853–7.

LANGHORNE, John (ex-Curate Harthill, Ches.). *S.* Cataraqui district, viz.: Ernest (or Ernest Town), and Fredericksburg, 1787–1813. *Res.* ill [p. 155].

LAUDER, William B., B.A. T.C.D.; *b.* 1819, Youghal. *S.* Napanee, 1849–57.

LEEDS, John. *S.* Elizabeth Town &c., 1818–23; Fort Erie, 1824–8; *tr.* L.C. [p. 870].

LEEMING, Ralph. *S.* Ancaster (and Grand River Indians), 1820–9; March and Huntly, 1830–1; Hamilton, 1832–3.

LEEMING, William; *ed.* St. Bees Coll. *S.* Ancaster &c., 1816–18; Chippawa &c., 1820–40.

LETT, Stephen, LL.D. *S.* Toronto, 1848–57.

LEWIS, Rt. Rev. John Travers, M.A., T.C.D., D.D., LL.D.; *b.* 1825, Garrycloyne Castle, Ir.; *o.* D. 1848 Ches., P. 1849 Down. *S.* Ottawa, 1849–50; W. Hawkesbury, 1851–3; Brockville, 1854–7. *Cons.* March 25, 1862, first Bp. of Ontario.

LEWIS, Richard. *S.* Beckwith, 1853–7.

LINDSEY, J. G. B. *S.* Matilda, 1830–40; Williamsburgh, 1841–5. Died Dec. 1845, of fever contracted while visiting emigrants.

LLWYD, Thomas; *b.* Salford; *o.* D. 1876, P. 1878, Alg. *S.* Gravenhurst, 1883; Huntsville, 1884–92.

LOGAN, William, M.A. T.C.T.; *b.* Scotland; *o.* D. 1850, P. 1851, Tor. *S.* Cartwright and Manvers, 1851–7; Millbank, 1869.

LOW, George Jacob; *b.* Calcutta, *ed.* T.C.T.; *o.* D. 1864, P. 1865, Hur. *S.* Millbank, 1864–7, 1872.

LOWE, H. P. *S.* Aspdin, 1890–2.

LUNDY, Francis James, D.C.L. *S.* Niagara, 1848–9; Grimsby, 1850–7.

MacALPINE, Harvey; *ed.* Cobourg Coll.; *o.* 1845 Tor. *S.* Kemptville, 1846–50.

MACARTNEY, G. D. *S.* Plantagenet, 1864–5. *Res.* ill.

MACAULAY, Allan. *S.* Young St., 1828; March, Huntly, and Goulbourn, 1827–9. Died.

MACAULAY, William. *S.* Hamilton, 1819–27; Hallowell, 1828–38; Picton, 1839–53 [p. 159].

MacGEORGE, Robert Jackson. (? *S.* 1841); Streetsville, 1842–7.

MACHIN, Charles John. *S.* Port Arthur 1885–92 [¶ 1886–92].

MacINTYRE, John; *b.* 1807, Scotland; *o.* D. 1841, P. 1842, Tor. *S.* Orillia, 1841–9; Murray, 1850; Carrying Place, 1851; *tr.* Tasmania [p. 906].

MACK, Frederick. *S.* Williamsburg, 1831; Osnabruck, 1831 & 1838; Amherstburg, 1839–53.

MACKENZIE, F. H. *S.* Mountain, 1870–2.

McKENZIE, J. G. D.; *ed.* Cobourg Coll.; *o.* 1845, Tor. *S.* Toronto, 1848–55. *Res.* ill.

MACKINTOSH, Alexander. *S.* St. Thomas ("Port Talbot"), 1824–9.

McMORINE, John Ker, M.A. Kingston Univ.; *b.* Melbourne, Q.; *o.* D. 1867, P. 1868, Ont. *S.* Lanark, 1867–9; Thunder Bay, 1880–4. *Res.*

McMURRAY, Ven. William, D.D., D.C.L.; *b.* 1810, Ireland; *o.* D. 1833 Que., P. 1840 Tor. *S.* Ancaster &c., 1841–52 (became Ardn. of Niagara, 1875).

MacNAB, Alexander, D.D. *S.* Rice Lake, 1851–2; Darlington &c., 1853–7. Died Nov. 15, 1891

MAGNAN, William Burbury; *ed.* T.C.T.; *o.* D. 1884, P. 1885, Alg. *S.* Burk's Falls, 1884–5. *Res.*

MAGRATH, James (from Ireland). *S.* Toronto &c., 1827–50.

MARSH, J. Walker. *S.* Elora, 1850–2.

MARSH, Thomas William, B.A. Tor. Univ.; *o.* 1848, Tor. *S.* Pickering, 1850–1; Equessing, 1852–7.

MATTHEWS, Charles. *S.* Yonge, 1836–8; York, 1838–41.

MAYERHOFFER, V. P. *S.* Markham, 1830–2, 1843–50.

MAYNARD, George. *S.* Toronto, 1840–1; Logansville, 1842–50.

MELLISH, Henry Frederick; *b.* Worksop; *o.* D. 1860, P. 1862, Hur. *S.* Wilmot and Haysville, 1861–71; Holland, 1872; Mt. Pleasant, 1873–5.

MERRITT, E. N. *S.* Gore district, 1850–1; Barton, 1852–3.

MIDDLETON, Isaac. *S.* Kincardine, 1859–62.

MILLER, Andrew Elias; *b.* U.S.; *ed.* Tor. Univ.; *o.* D. 1863, P. 1864, Hur. *S.* Shipley, 1863–4; Howick and Wallace, 1865–70 (Listowell, 1866); Tyrconnel, 1877–8.

MILLER, John, M.A. T.C.D. *S.* Ancaster, 1830–40.

MITCHELL, Richard, B.A. T.C.D.; *b.* about 1820, Monaghan. (? *S.* 1848–9); Toronto, 1850–1; York Mills, 1852–7.

MOCKRIDGE, Charles Henry, D.D. T.C.T.; *b.* Brantford, Can.; *o.* D. 1868, P. 1869, Ont. *S.* Madoc, 1868–71. ¶Org. Sec. S.P.G. Niagara Diocese, 1883–92.

Ringland

MOCKRIDGE, James; *ed.* Cobourg Coll.; *o.* 1843, Tor. *S.* Warwick, 1846–55; Port Stanley, 1856–7.
MOFFETT, W. B. *S.* Colchester, 1867–8.
MONTGOMERY, Robert A. *S.* Dungannon, 1861–2; Aylmer, 1863. Died ? 1865.
MORGAN, Edward. *S.* Barrie, 1856–8.
MORLEY, Thomas. *S.* Grand River (Indians), 1822–6; Chatham, 1827–37.
MORRIS, Ebenezer. Trav. Missy., 1842–7; Merrickville &c., 1848–57.
MORRIS, J. Alexander, M.A. Bp.'s Coll., Len.; *b.* Shrule, Ir.; *o.* D. 1852, P. 1853, Mon. *S.* Pakenham, 1854–7.
MORSE, William. *S.* Paris, 1841–9.
MORTIMER, Arthur, M.A. Cam. *S.* Warwick, 1841–5; Adelaide, 1848–53.
MORTIMER, George. *S.* Thornhill, 1833–45.
MOUNTAIN, Salter J. *S.* Cornwall, 1817–29.
MULHOLLAND, Arthur Hill Rigaud; *b.* 1823, Ballynahinch; *ed.* Foyle Coll. *S.* Owen's Sound, 1849–57.
MULKINS, Hannibal. *S.* Pakenham, 1841–50.
MULOCK, John Augustus; *b.* Ireland; *ed.* T.C.D.; *o.* D. 1849, P. 1846, Tor. *S.* Carlton Place, 1847–50; Fredericksburgh with Adolphustown, 1851–7. *Res.*
MURPHY, W. *S.* Wingham, 1866 75.
MYERS, Frederick (an ex-Lutheran minister); *o.* 1820, Que. *S.* Matilda, 1820–31.
NELLES, Abraham; *o.* 1830, Que. *S.* Grand River (Indians), 1829–37; Brantford, 1853.
NESBITT, A. C., B.A. Bp.'s Coll., Len.; *o.* D. 1864, P. 1865, Mon. *S.* Pembroke, 1871–7 [*see* p. 870].
NEWMAN, Edward Edmund; *b.* Wiltshire; *ed.* St. Bees Coll.; *o.* D. 1859, P. 1860, Hur. *S.* Perth Co., 1860; Howick, Wallace, &c., 1860–2; Kirkton, 1863–6.
NIMMO, John Henry, B.A. M.D. Kingston Coll.; *b.* Toronto; *o.* D. 1870, P. 1872, Ont. *S.* Tamworth, 1870–5.
NOBLE, William Thomas, B.A. Dur.: *o.* D. 1876, P. 1877, Rip. *S.* Gravenhurst, 1888–91. *Res.*
NORRIS, William H.; *o.* D. 1840, Tor. *S.* Scarborough, 1840–3.
NUGENT, Garrett, B.A. T.C.D.; *b.* 1822, Youghal. *S.* Barrie, 1852–5.
O'LOUGHLIN, A. J. *S.* Storrington, 1865–72.
O'MEARA, Frederick A., B.A., LL.D. T.C.D.; *b.* Wexford; *o.* D. 1837 Lon., P. 1838 Que. *S.* Sault Ste. Marie (Indians), 1839–41; Gt. Manatoulin Island (Indians), 1841–50 [pp. 168–71, and Translations, Ojibwa, p. 800].
OSBORNE, Alfred W., B.D. T.C.T. (*tr.* Man. [p. 879]). *S.* Gravenhurst, 1884–7. *Res.*
OSLER, Featherstone Lake, M.A. *S.* Tecumseth, 1841–57 [p. 161].
OSLER, Henry Bath; *b.* Falmouth; *o.* D. 1843, P. 1844, Tor. *S.* Bathtown, 1844–7; Lloydtown, 1848–57; and Albion, 1851–7.
PADFIELD, James William; *ed.* Up. Can. Coll.; *o.* 1833, Que. *S.* March and Huntly, 1833–8; Beckwith, 1839–42, 1847–52 (Franktown, 1841–6); Carrying Place, 1853.
PALMER, Arthur. *S.* Guelph, 1832–53 (Gore, 1841).
PARKIN, Edward (*tr.* L.C. [p. 871]). St. Catherine's, 1828; *tr.* L.C. [p. 871].
PATTERSON, Ephraim, M.A. *S.* Cobourg, 1850; Portsmouth and Woolfe Island, 1851; Stratford, 1852–7.
PATTERSON, R. S. *S.* Strathroy, 1866–70.
PATTON, Henry; *o.* D. 1829, P. 1830, Que. *S.* Oxford, 1829–38; Kemptville, 1839–45; Cornwall, 1846–53.
PENTLAND, John. *S.* Whitby (with Pickering, 1841–2), 1841–57.
PETRIE, George. Travelling Missy., 1842–8. Died of fever 1848.
PETTITT, Charles Biggar, M.A. McGill Coll., Mon., and T.C.T.; *o.* D. 1851, P. 1852, Tor. *S.* Wellington, 1852; Burford, 1853–6; Richmond, 1857.
PHILLIPS, Samuel H. *S.* (1) Hilsboro, 1863; Plimpton, 1864; H. (1) 1865–7.
PHILLIPS, Thomas. *S.* Etobicoke, 1841–9.
PHILLIPPS, A. *S.* Vankleek Hill, 1873–4.
PIERCY, Charles; *o.* D. 1888, P. 1890, Alg. *S.* St. Joseph's Island, 1888–9; Sudbury, 1890–2; Burk's Falls, 1892.
PLANTE, Robert W.; *ed.* Mon. Th. Coll.; *o.* D. 1884, P. 1885, Alg. *S.* Mary Lake, 1884–6.
PLEES, Henry Edward; *ed.* Cobourg Coll.; *o.* D. 1848, Tor. *S.* Johnston district, 1851; Kemptville, 1852–7.
POLLARD, Richard; *o.* Que. *S.* Sandwich (with Amherstberg), 1802–23. A prisoner about 1813–14, during war with America [p. 156].
PYNE, Alexander. *S.* Moore and Sarnia, 1841–5; Oakville, 1846–50; Carleton Place, 1851–2; Perth, 1853–7.
RADCLIFF, John. *S.* Amherst Island, 1839–40; Tanti Island, 1841.
RALLY, William Buchanan, M.A. Vienna Univ. (ex-Lutheran Minister); *o.* D. 1853, P. 1854, Ohio. *S.* Mitchell, 1859–65; New Hamburg (Germans &c.), 1866–9.
RAMSEY, Septimus F. *S.* Newmarket &c., 1848–57.
READ, Thomas Bolton; *ed.* Cobourg Coll.; *o.* D. 1842, P. 1845, Tor. *S.* Port Burwell, 1842–52; Orillia, 1853–7.
REVELL, Henry. *S.* Oxford, 1846–57.
RITCHIE, William; *ed.* Cobourg Coll.; *o.* 1843, Tor. *S.* Sandwich, 1843–51; Georgiana, 1852–7.
ROBERTS, Robert James. *S.* Bayfield, 1860–2.
ROBERTSON, David; *o.* 1827, Que. *S.* Matilda and Edwardsburg, 1828–31; *tr.* L.C. [p. 871].
ROBINSON, P. G. *S.* Burk's Falls, 1890–2. *Res.*
ROGERS, R. Washon. *S.* Kingston, 1843–57.
ROLPH, Romaine; *o.* D. 1819, P. 1822, Que. *S.* Amherstberg, 1819–38; Osnabruck, 1839–53.
ROTHWELL, John. *S.* Oxford, 1840–5; Amherst Island, 1846–57.
ROWE, Peter Trimble; *ed.* T.C.T. *S.* Garden River, 1880–1.
RUDD, James Sutherland, B.A. (*tr.* L.C. [p. 871]). *S.* Cornwall, 1801–3; tr. L.C. [pp. 155 and 871].
RUTTAN, Charles; *ed.* Cobourg Coll.; *o.* D. 1844, P. 1845, Tor. *S.* Paris, 1850–5; Cobourg, 1856–7.
SALTER, George John Ranking, M.A. Ch. Ch., Ox.; *b.* Teignmouth; *o.* D. 1838, P. 1839, Ox. *S.* 1848–9; River St. Claire, 1850–1; Moore, 1852–5; Port Sarnia, 1852–7.
SAMPSON, William. *S.* Grimsby, 1817–21.
SANDERS, Thomas Exmouth; *o.* D. 1859, P. 1860, Hur. *S.* Walkerton, 1859–69 (Biddulph, 1863–7, 1870); Tilsonburg, 1871; Norwich, 1875–6; Otterville, 1877; Delhi and Lynedoch, 1878–81.
SANDYS, Ven. Francis William; *ed.* Cobourg Coll.; *o.* 1845, Tor.; (Ardn. of Kent). *S.* Chatham, 1850–7.
SANSON, Alexander; *b.* Edinburgh; *o.* D. 1842, P. 1843, Tor. *S.* York Mills, 1842–51; Toronto, 1852–7.
SCADDING, Henry, D.D. St. John's Coll., Cam.; *o.* D. 1837, P. 1838, Que. *S.* Toronto, 1841–2, 1845–57.
SCAMMELL, Edward; *o.* D. 1869, P. 1870, Ant. *S.* Tamworth, 1876–8.
SCHAFFRANCK, A. (an ex-Lutheran Minister); *o.* 1865, Ont. *S.* Sebastopol, 1865; Arnprior, 1866.
SCHULTE, John, D.D., Ph.D.; *ed.* Coll. of the Propaganda, Rome; *o.* D. P. 1852 by Cardinal Patrizi; received into Ch. of England by Bp. Huron, 1862. *S.* Port Stanley, 1863; Berlin, 1864–6; Port Burwell, 1867.
SHANKLIN, Robert; *ed.* Cobourg Coll.; *o.* 1846, Tor. *S.* Oakville, 1852–7.

SHAW, William Elliott; *b.* 1819, Powerscourt, Ir.; *ed.* T.C.D. (? *S.* 1849).

SHAW, William Maw. *S.* Emily, 1841–5.

SHIRLEY, Paul; *ed.* Cobourg Coll.; *o.* 1842, Tor. *S.* Camden and Portland, 1848–57.

SHIRLEY, Robert. *S.* Richmond, 1834–8.

SHORT, Robert. *S.* Sandwich, 1824–7; Richmond, 1827–33; *tr.* L.C. [p. 871].

SHORTT, Jonathan (*tr.* L.C. [p. 871]). *S.* Franktown (or Beckwith), 1835–8; Port Hope, 1839–53.

SIMPSON, John Henry; *o.* D. 1866, P. 1870, Ont. *S.* Brudenell, 1867–8, 1872–7; Beachborough, 1868–71.

SIMS, Jabez W.; *b.* Basingstoke; *o.* D. 1858, Hur. *S.* Dungannon, 1863; Mahnetooahning Island, 1864–8; Shegiandah, 1868–9. Fell overboard in calm weather while visiting Killarney in boat, Sept. 1869, and drowned in sight of his wife and child.

SLADE, Edwin; *o.* D. 1862, Ont. *S.* Almonte, 1862–7. *Res.*

SMITH, Percy W.; *b.* London; *ed.* S.A.C.; (wrecked in the *Bohemian* on voyage to Canada, 1864;) *o.* D. 1864 Ont., P. 1866 Mon. *S.* Addington Road, 1864; Madoc, 1865. *Res.* ill [*see* p. 871].

SMITHURST, J. *S.* Elora, 1853–7.

SMYTHE, William Herbert. *S.* Teeswater, 1863; Tamworth, 1864–8.

SOFTLEY, Edward, B.D. Bayley Hall, Gambia, U.S.; *o.* D. 1862, P. 1863, Hur. *S.* Walkerton, 1863–70; Millbank, 1871; Howick, 1872–4; Eastwood, 1875–6; Wilmot, 1877–9.

SPENCER, Albert; *b.* Lyn, Ont.; *o.* D. 1863, P. 1865, Ont. *S.* Douglas, 1863–5. *Res.*

SPRATT, George; *o.* D. 1822, P. 1823, Que. *S.* Yonge &c., 1822–6. *Res.*

STEPHENSON, Francis L., B.A.; *o.* D. 1862, Ont. *S.* Cumberland, 1863–7.

STEPHENSON, Richard Langford, M.A. (*tr.* L.C. [p. 871]). *S.* West Hawkesbury, 1854–7.

STEVENS, B. B. *S.* Queenston, 1820.

STEWART, Hon. Charles, D.D. [*see* L.C., p. 871]. Visiting Missy. Up. Canada, 1820, 1822, and 1825 [pp. 157–8].

STEWART, M. (or **E. M.**) *S.* Guelph, 1850–7.

STEWART, R. S. *S.* Strathroy, 1867.

STIMPSON, Elam Rush; *ed.* Cobourg Coll. *S.* Talbot District, 1850–1; Mount Pleasant, 1852–7.

STOUGHTON, John; *o.* D. 1819, Que. *S.* Ernest Town &c., 1819–29; Bath, 1830–7.

STOUT, William; *b.* Cork; *ed.* Huron Coll.; *o.* D. 1878, P. 1879, Hur. *S.* Wiarton, 1879–81.

STRACHAN, Rt. Rev. John, D.D.; *b.* Aberdeen, 1778; brought up a Presbyterian; *ed.* St. Andrews University; *o.* Que. D. 1803, P. 1804; appointed by the Crown a member of the Legislative Council of Upper Canada; Archd. of York 1827; *cons.* first Bishop of Toronto in Lambeth Palace Chapel, Aug. 4, 1839. *S.* Cornwall, 1803–11; "York," afterwards "Toronto," 1812–34; do. as Bishop first five years 1839–44. Died Nov. 1, 1867 [pp. 155–61, 163–4, 169–72]. Noted for "great energy and firmness of purpose. . . . Probably no one of all our Colonial Bishops has gone through more laborious journeyings, or has endured more hardiness," and to him it was given to "build up a well-organised and living Church" [S.P.G. Minute, Dec. 1867].

STRACHAN John. *S.* Toronto, 1847.

STREET, George Charles. *S.* Emily, 1840–1; Newmarket, 1842–7; Port Stanley, 1848–53.

STRONG, Samuel Spratt (*tr.* L.C. [p. 871]). *S.* Bytown (after Col. By) 1842–57.

STUART, Ven. George Okill, D.D. (son of J. S.); *o.* 1800, Que.; (Bp.'s Commsy. for Up. Can. 1813, Archdn. of Kingston 1827). *S.* Yo.ktown, 1801–12; Kingston and Quenti (Indians &c.), 1812–53. Died first Dean of Ontario, 1862 [p. 155].

STUART, John, D.D., the "Father of the Church in Upper Canada" (*tr.* L.C. [p. 871]) (1789, Comsry. of Bp. N. Scotia for West Canada. *S.* Cataraqui (Kingston) (Quenti Bay and Grand River Indians), 1785–1811. Died Aug. 15, 1811, aged 75 [pp. 154–5, 165–6].

STUBBS, E. S. *S.* Port Carling, 1884. *Res.* ill.

TAYLOR, Robert J. Crosier. *S.* Peterborough, 1839, 1842–52 (Newmarket, 1840–1).

THOMPSON, Joseph. *S.* Cavan, 1819–40.

TIGHE, Stearn, B.A. T.C.D.; *b.* Dublin; *o.* D. 1859, P. 1860, Hur. *S.* Biddulph, 1861–2; Kincardine, 1863–5; Holmeshill, 1866–7.

TOOQUE, Philip, M.A. (*tr.* N.S. [p. 864]). *S.* Storrington, 1863; *tr.* L.C. [p. 872].

TOOKE, J. Reynolds. *S.* Marysburgh, 1850–5.

TOOKE, William Macaulay, B.A. T.C.T.; *o.* D. 1874 Tor., P. 1876 Niag. *S.* Port Sydney, 1877; Mary Lake, 1878–81; Gore Bay, 1882–5. *Res.*

TOWNLEY, Adam. *S.* Thornhill, 1841–2; Dunville, 1843–7, 1851–5; Port Maitland, 1848, 1851–5 (Portland, 1849–50); Paris, 1856–7.

TREMAYNE, Francis. *S.* Johnstown, 1851–7.

TREMAYNE, Francis, jun. *S.* Wellington, 1853–5; Milton, 1856–7.

TUCKER, William Guise, B.A. St. Pet. Coll., Cam.; *b.* 1812, Morehampton; *o.* D. 1835 Glos., P. 1836 Lon. (? *S.* 1850); Chinquacousy, 1851.

TUNNEY, R. W. *S.* Queenston, 1823–5.

USHER, James Campbell. *S.* ? 1838–9; Brantford, 1840–57.

VAN LINGE, J. *S.* Wilmot, 1853–7.

VESEY, Eustace A.; *ed.* Mount. Theo. Coll.; *o.* D. 1888, P. 1889, Alg. *S.* Burk's Falls, 1888–90.

WADE, —. *S.* Newcastle &c., 1836–7.

WADE, C. T. *S.* Peterborough, 1841.

WALL, Edward. *S.* Paiseley, 1876–7.

WARD, James. *S.* Markdale, 1878, 1880–1.

WARR, George Winter; *o.* 1842, Tor. *S.* Oakville, 1842–5.

WATKINS, Nathaniel. *S.* Johnstown district, 1851–2; Eastern district, 1853–5; Waterloo, 1856–7.

WATSON, Thomas; *b.* Dublin; *ed.* Huron Coll.; *o.* D. 1864, P. 1865, Hur. *S.* Meaford, 1866–76; Bayfield, 1877.

WEAGANT, John Gunter (an ex-Lutheran Minister of Williamsburg); *o.* 1812, Que. *S.* Osnaburg and Williamsburg, 1813–33. *Res.*

WELBY, T. E. *S.* Sandwich, 1841–2 [*see* p. 890].

WENHAM, John. *S.* Port Erie and York, 1823–4; Elizabeth Town, 1824–7; Brockville, 1828–9.

WIGGINS, C. O. *S.* Seymour, 1840–1.

WILLIAMS, Alexander. (? *S.* 1840); Cornwall, 1841–3.

WILLIAMS, Septimus Lloyd: *o.* 1862, Ont. *S.* Lanark, 1862–5.

WILSON, Edward Francis; *b.* London; *o.* D. 1867 Lon., P. 1868 Hur. *S.* Sault Ste. Marie, 1884–5.

WILSON, John. *S.* Ernest Town, 1816–7–8. *Res.*

WILSON, Ven. John, M.A. T.C.T.; *b.* Ireland; *o.* D. 1843, P. 1844, Tor. (Archn. of Peterboro' 1875). *S.* Colborne and Grafton, 1843–57.

WILSON, R. J. *S.* Morpeth, 1867; Howard, 1868.

WORRELL, John Bell; *ed.* Cobourg Coll.; *o.* 1848, Tor. *S.* Smith's Falls, 1850–7.

WRIGHT, Joel Tombleson; *o.* D. 1861, P. 1862, Hur. *S.* Wardsville, 1863–7.

WYE, George William; *b.* London; *ed.* Huron Coll.; *o.* D. 1869, P. 1870, Hur. *S.* Dunnannon, 1869–70; Wardsville, 1871.

YOUNG, Arthur John; *b.* London; *ed.* K.C. Lon. &c.; *o.* D. 1885, P. 1886, Alg. *S.* Magnettawan, 1885–92; N. Bay, 1892.

MANITOBA AND N. W. CANADA (1850–1892)—125 Missionaries and 88 Central Stations. [*See* Chapter XXI., pp. 177–81.]

(Dioceses of RUPERTSLAND, founded 1849; SASKATCHEWAN, f. 1874; QU'APPELLE, f. 1874; and CALGARY, f. 1887. The Society has had no Missions in the other Dioceses of the Province, viz.:—Moosonee, f. 1872; Mackenzie River, f. 1874; Athabasca, f. 1884; Selkirk, f. 1890.)

AGASSIZ, Shafto Lewis; *b.* Oct. 31, 1859, Cambridge; *o.* D. 1885, P. 1888, Qu'Ap. *S.* Moose Mt., 1890; Cannington Manor, 1891.

AITKENS, George, B.A. Downing Coll., Cam.; *b.* Jan. 11, 1855, Southsea; *o.* D. 1879, P. 1880, Lic. *S.* Turtle Mountain, 1882–5.

AKEHURST, Henry Stephen; *ed.* Lon. Univ. and St. John's Coll., Qu'Ap.; *o.* D. 1889, P. 1890, Qu'Ap. *S.* Qu'Appelle, 1891–2.

ANSON, Rt. Rev. the Hon. Adelbert John Robert (D.D.) M.A. Ch. Ch., Ox.; *o.* D. 1864, P. 1865; *cons.* first Bishop of Assiniboia (now Qu'Appelle), June 24, 1884, in Lambeth Church. *S.* Regina, 1884–5; Qu'Appelle, 1885–90. *Res.* 1892.

ARMSTRONG, L. O. *S.* Emerson, 1879.

BAKER, Frank Vidler, B.A. Lon. Univ.; *o.* D. 1885, P. 1886, Can. *S.* Grenfell, 1889–91.

BARBER, William Davin, B.A. St. John's Coll., Winn.; *o.* D. 1887, P. 1888, Rup. *S.* Manitou, 1888–90. *Res.*

BARNES, W. H. (*tr.* Hon. [p. 908]). *S.* Banff and Anthracite, 1892.

BARR, Isaac. *S.* Prince Albert, 1874–5. *Res.*

BARTON, Bernard; *ed.* Em. Coll., Pr. Albert; *o.* D. 1890, P. 1891, Sas. *S.* St. Andrew's 1890–2.

BEAL, Thomas Gilbert; *ed.* S.A.C.; *o.* D. 1888, P. 1889, Qu'Ap. *S.* Moosomin, 1889–90; Grenfell, 1891–2.

BELT, A. J. *S.* Fort Qu'Appelle, 1888.

BOLTON, William Washington, M.A. G. and C. Coll., Cam.; *o.* D. 1881, P. 1882, Lich. *S.* Moosomin, 1883–6. *Res.* ill.

BRASHIER, H. B. *S.* Red Deer &c., 1892.

BRENTON, Charles John, M.A. (*tr.* N.S. [p. 860]). *S.* Emerson, 1880–2.

BROWN, William Edward; *b.* April 29, 1859, Smethwick; *o.* D. 1885, P. 1886, Qu'Ap. *S.* Qu'Appelle, 1886–7; Whitewood, 1888; Moose Jaw, 1889–92.

BRUCE, George; *b.* Manitoba; *ed.* St. John's Coll., Winn.; *o.* D. 1868, P. 1869, Rup. (? Station, 1868.)

BUNN, Thomas W., B.D. St. John's Coll., Winn.; *o.* D. 1885, P. 1886, Rup. *S.* Shoal Lake, 1886–7, 1890–1; Stonewall, 1888; Woodlands, 1892; Westbourne, 1892.

CARTWRIGHT, Harry Beauchamp, B.A. Christ Ch., Ox.; *b.* July 13, 1863, London; *o.* D. 1886, P. 1887, Man. *S.* Moose Mt., 1888; Cannington, 1889; Souris, 1890–1. *Res.*

CHENEY, W. Langham; *b.* Oxford; *ed.* St. John's Coll., Winn.; *o.* D. 1883, P. 1884, Rup. *S.* Sunny Side, 1883; Glenboro, 1891–2.

CHILDS, George Borlase, B.A. Mag. Coll., Ox.; *o.* D. 1881 Roch., P. 1883 Win. *S.* Whitewood, 1887; Qu'Appelle, 1888.

CHRISTMAS, Frederick W. Granville; *ed.* Sal. Coll.; *o.* D. 1879, P. 1881, Sal. *S.* Banff and Anthracite, 1888–9. *Res.*

CLARKE, W. C., D.D. *S.* Winnipeg, 1874–5.

COCHRANE, Thomas, B.A.; *o.* P. 1853, Rup. *S.* Red River (St. John), 1854–9 [p. 179].

COGGS, T. Corrie, M.A., B.D., St. John's Coll., Winn.; *b.* London; *o.* D. 1884, P. 1885, Rup. *S.* Souris, 1886.

COLLIER, Henry Borrodale; *ed.* St. John's Coll., Winn.; *o.* D. 1888, Calg. *S.* Cochrane &c., 1888; Blind Man, 1889–90. *Res.*

COOK, Thomas; *b.* Manitoba; *ed.* St. John's Coll., Winn.; *o.* Rup. *S.* Fort Ellice, 1862–74; Westbourne, 1875–91. Died 1891 [p. 179].

COOMBES (Canon) George Frederick, M.A. St. John's Coll., Cam.; *o.* D. 1880, P. 1881, Ches. *S.* Winnipeg Cathedral Mission, 1888–92.

COOPER, Alfred William Francis, M.A. T.C.D.; *b.* March 28, 1848, Carlow; *o.* D. 1873, P. 1874, Cashel. *S.* Kenbrae, 1885–6; ¶ Calgary, 1887–92.

COOPER, W. D. *S.* Morris, 1881–2.

COOPER, William Henry (*tr.* N.Z. [p. 906]). *S.* Travelling Missy. in N. W. Canada, 1883; *tr.* B. Col. [p. 880].

COWLEY, Alfred Edmeads; *b.* Fairford, [illegible]; *ed.* C.M.S. Coll., Isl., and St. John's Coll., Winn.; *o.* D. 1872, P. 1876, Can. *S.* St. James, Manitoba, 1881–2.

CROKAT, Robert Campbell, B.A. Keb. Coll., Ox.; *b.* Oct. 10, 1855, Sydenham; *o.* D. 1878, P. 1879, Sal. *S.* Fort Qu'Appelle, 1889.

CUNLIFFE, Thomas William; *ed.* St. John's Coll., Qu'Ap; *o.* D. 1888, P. 1889, Qu'Ap. *S.* Medicine Hat, 1889.

CUNNINGHAM, Charles, B.A. Univ. Manitoba; *ed.* Em. Coll. P. Albert; *o.* D. 1890, Calg. *S.* St. Edmonton, 1890–2.

DAVIS, F. F.; *b.* London, Ont; *o.* D. 1885, P. 1886, Rup. *S.* Virden, 1885–6.

DAVIS, J. Wallworth; *ed.* St. Bees Coll.; *o.* D. 1864, P. 1865, Pet. *S.* Shoal Lake, 1884–5. *Res.*

DAWSON, Leonard, B.A. Ch. Coll., Cam.; *b.* May 31, 1862, Croydon; *o.* D. 1886, P. 1887, Newc. *S.* Regina, 1889–92; Touchwood, 1891–2 (¶ 1890–1).

DE LEW, J., LL.D. *S.* Winnipeg, 1872.

DOBIE, George Nelson; *ed.* St. John's Coll., Qu'Ap.; *o.* D. 1888, P. 1890, Qu'Ap. *S.* Regina, 1889; Medicine Hat, 1890–1; Canington Manor, &c., 1892.

DRUMMOND, Henry Murray, B.A. St. John's Coll., Manit.; *o.* D. 1887, P. 1888, Rup. *S.* Russell, 1888–91. *Res.*

DUNDAS, A. B. *S.* Winnipeg &c., Cathedral Mission, 1880–2.

FIELD, Walter Saint John, M.A. Cor. Ch. Coll., Cam.; *b.* April 1, 1855, Dornden, T. Wells; *o.* D. 1878, P. 1879, Nor. *S.* Moose Mt., 1885–8.

FLETT, James (Canon), B.D. St. John's Coll., Winn.; *o.* D. 1880, P. 1881, Sas. *S.* Prince Albert, 1880–5; St. Catherine's, P.A., 1886–92; St. Paul's, P.A., 1890–2. *Res.* 1892.

FORNERET, George Augustus, M.A. McGill Univ., Mont.; *b.* Berthier-en-haut, Q. *S.* St. Catherine's P.A., and Carlton, 1877–9. *Res.*

FORTIN, Ivan Charles, B.A., B.D., St. John's Coll., Winn.; *o.* D. 1884, P. 1885, Rup. *S.* Winnipeg &c., 1884–5; Emerson, 1886–8; St. Andrew's, 1889; Rat Portage, 1890–1.

FORTIN, Ven. Octave, B.A. (*tr.* P.Q. [p. 869]). *S.* Winnipeg, 1876–7.

GARRIOCH, Alfred Campbell; *ed.* St. John's Coll., Winn.; *o.* D. 1876, P. 1886, Atha. *S.* Rapid City, 1892.

GARTON, William John; *ed.* C.M.S. Coll., Isl.; *o.* D. 1883, P. 1884, Atha. *S.* Gladstone, 1889–92.

GIRLING, R. H., B.A. St. John's Coll., Winn. *S.* Shoal Lake, 1892.

GOODMAN, Charles Sydney; *ed.* S.A.C.; *o.* D. P. 1889, Ont. *S.* Deloraine, 1892.

GOULDING, Arthur W., B.D. St. John's Coll., Winn.; *b.* 1861, Hampshire; *o.* D. 1883, P. 1884, Rup. *S.* Victoria, 1886–7; Stony Mount, 1888–9; Rockwood, 1890.

GREEN, William Henry; *b.* Dec. 22, 1857, Sedgley; *ed.* St. John's Coll., Cam.; *o.* D. 1888, P.

1891, Qu'Ap. *S.* Qu'Appelle, 1888-9; Whitewood, 1891-2.

GREENE, Frank F. W.; *b.* 1854, Port Nelson; *ed.* St. John's Coll., Winn.; *o.* D. 1881, P. 1883, Rup. *S.* Victoria, 1881-5; Stonewall, 1883-5; *tr.* Up. C. [p. 874].

GREGORY, James Walter, M.A. Pem. Coll., Cam.; *b.* Aug. 5, 1859; *o.* D. 1883, P. 1884, Sal. *S.* Qu'Appelle, 1883-4; Grenfell, 1885-6; Churchbridge, 1887; Regina &c., 1888-9.

HEWITT, Noah, B.A. St. John's Coll., Winn.; *o.* D. 1890, Rup. *S.* Manitou, 1890-2.

HILL, George Charles; *ed.* St. John's Coll., Winn. *S.* Boissevain, 1891-2.

HILTON, Ronald; *ed.* Em. Coll., P. Albert; *o.* D. 1886, P. 1887, Sas. *S.* Fort Macleod, 1887-92.

HOOPER, George Henry (*tr.* N.F.L. [p. 858]); *o.* D. 1858, P. 1864, N.F.L. *S.* Springfield, 1883-92.

INKSTER, Robert; *ed.* Em. Coll., P. Albert; *o.* D. 1880, P. 1889, Sas. *S.* Saddle Lake, 1890-6; Sarcee Reserve, Calgary, 1896-7. *Res.*

JEPHCOTT, Francis; *b.* Feb. 29, 1836, Stoke, War.; *ed.* Queen's Coll., Birm.; *o.* D. 1870 Hur., P. 1872 Ches. *S.* Gladstone, 1884; *tr.* Up. C. [p. 875].

JOHNSON, Walter Robert; *o.* D. 1889, Rup. *S.* Killarney, 1889-92.

JUKES, Mark; *b.* 1842, Canada; *ed.* Huron Coll.; *o.* D. 1875 Hur, P. 1876 Rup. *S.* Emerson, 1876-8.

KRAUSS, Arthur; *b.* Nov. 7, 1849, Manchester; *ed.* St. Aidan's Coll., Birk.; *o.* D. 1874, P. 1875, Dur. *S.* Qu'Appelle, 1889; Whitewood, 1890-1. *Res.*

LE JEUNE, William George; *o.* D. 1879, P. 1881, Lic. *S.* Fort Qu'Appelle, 1888-9.

LESLIE, Henry Thurtell, B.A. T.C.T.; *b.* Canada. *S.* Winnipeg &c., Cathedral Mission, 1882.

LEWIS, Dan, B.A. T.C.D.; *b.* 1842, Carmarthen; *o.* D. 1872, P. 1874, York. *S.* Fort Qu'Appelle, 1883-4, 1887.

LITTLER, Charles Rogers, B.D. St. John's Coll., Winn.; *o.* D. 1886, P. 1887, Rup. *S.* Gladstone, 1886-8; Neepawa, 1889-91; Selkirk, 1892.

LOWRY, William Hamilton, M.A. T.C.D.; *b.* March 12, 1854, Dublin; *o.* D. 1884, P. 1885, Rup. *S.* Rowan, 1884-5; Oak River, 1886-7-8; Deloraine, 1891. *Res.*

LYON, Paul Kemp; *ed.* Cam. Univ.; *o.* D. 1885, P. 1886, Qu'Ap. *S.* Abernethy, 1886-8; Churchbridge, 1889-91.

LYON, Walter Garnett, B.A. Down Coll., Cam.; *b.* June 28, 1858, Seaforth; *o.* D. 1885, P. 1886, Glos. *S.* Medicine Hat, 1887-8; Qu'Appelle, 1889-90; Moosomin, 1891-2.

McDONALD, Ven. Robert (Hon.), D.D. Univ. Manit.; *o.* D. 1852, P. 1853, Rup. *S.* York Fort, 1853.

M'KAY, Ven. George; *ed.* St. John's Coll., Winn., and S. S. Coll., Cam.; *o.* 1878, Sas. *S.* Fort Macleod, 1878-84. (During Riel's rebellion became Chaplain to Canadian loyal forces and rendered conspicuous services, which were rewarded by appt. as Ardn. of Alberta, 1885.)

MACLEAN, Rt. Rev. John; *ed.* Aberdeen Univ.; *cons.* first Bp. of Saskatchewan May 3, 1874, in Lambeth Pal. Chapel. *S.* Prince Albert, 1874-86. Died at P.A., Nov. 7, 1886, from a carriage accident while returning from a visit to Edmonton Mission—lay for 21 days in a skiff after the accident.

MANNING, John; *ed.* K.C.W.; *o.* D. 1874, P. 1875, N.S. *S.* Moose Jaw, 1891-2.

MATHESON, Edward; *ed.* Em. Coll., P. Albert; *o.* D. 1880, Sas. *S.* Prince Albert, 1880; St. Catherine's, P.A., 1882-6; Lethbridge, 1886-7; Battleford, 1888-92.

MATHESON, Samuel P., B.D. St. John's Coll., Winn.; *b.* 1852, Kildonan, Man.; *o.* D. 1875, P. 1876, Rup. *S.* Victoria, 1876-80; Winnipeg &c., Cathedral Mission, 1881-7; 1888-92.

MERCER, Frank A. S., B.A. St. John's Coll., Winn. *S.* Melita, 1892.

MILLS, Samuel, B.A. T.C.T. *S.* Emerson, 1883-5.

MILTON, W. T. *S.* Birtle, 1889-90.

MORTON, John James; *b.* Ontario; *ed.* Huron Coll.; *o.* D. P. 1874, Hur. *S.* Birtle, 1884-7.

NEWTON, William, Ph.D. (Canon); *o.* D. 1870, P. 1871, Tor. *S.* Edmonton, 1875-89; The Hermitage, 1888-91; Belmont &c., 1892.

NICHOLL, Edward Powell, M.A. B.N. Coll., Ox.; *b.* England; *o.* D. 1856, P. 1858, Llan. *S.* Manitou, 1887-9.

NICOLLS, William, M.A. St. John's Coll., Winn.; *o.* D. 1885, P. 1887, Qu'Ap. *S.* Moose Jaw, 1887-8; Whitewood, 1889; Medicine Hat, 1891-2.

O'MEARA, James Dallas (Canon), M.A. Tor. Univ.; *b.* 1849, Manitowaning, Can.; *o.* D. 1872 Hur., P. 1873 Rup. *S.* Winnipeg, 1872-4; do. Cathedral Mission, 1876-85, 1888-92.

OSBORNE, Alfred, B.D. (*tr.* Nass. [p. 885]). *S.* Regina, 1882-3; *tr.* Up. C. [p. 876].

OUTERBRIDGE, Thomas William; *ed.* St. John's Coll., Qu'Ap.; *o.* D. 1890, Sas. *S.* Mitford, 1890-1. *Res.*

OWEN, Owen; *b.* Jan. 10, 1828, Liverpool; *ed.* St. Bees Coll.; *o.* D. P. 1853, Man. *S.* Touchwood, 1888-9.

PAGE, Joseph, B.A. St. John's Coll., Winn.; *o.* D. 1890, Rup. *S.* Emerson, 1891-2.

PARKER, Arthur Leonard, M.A. T.C.T. *S.* Winnipeg &c., Cathedral Mission, 1882.

PELLY, Frederick William, M.A. Linc. Coll., Ox.; *b.* Aug. 6, 1854, Liverpool; *o.* D. 1879, P. 1880, St. Alb. *S.* Qu'Appelle, 1884-6. *Res.*

PENTREATH, Edwin Sandys Wetmore (*tr.* N.B. [p. 866]). *S.* Winnipeg, 1882-3.

PINKHAM, Alfred George (brother of Bp. P.); *ed.* St. John's Coll., Winn.; *o.* D. 1880, P. 1881, Rup. *S.* Victoria, 1880-2.

PINKHAM, Rt. Rev. William Cyprian, D.D. Univ. Manit., and D.C.L. Tor.; *b.* Nov. 11, 1844, St. John's, N.F.L.; *ed.* Church Academy, St. John's, and S.A.C.; *o.* D. 1868 Huron, P. 1869 Rup. *S.* St. James', Assiniboia, 1868-81; ¶Organising Sec. S.P.G. for Rup. Diocese, 1883-6. B.D. Lambeth, 1879, "on account of his services to the Church, especially in the cause of education"; Ardn. Manit., 1882; *cons.* (second) Bp. of Saskatchewan, Aug. 7, 1887, in H. Trin., Winnipeg; Bp. also of Calgary since its formation out of Sas., 1887.

PRITCHARD, John Francis; *ed.* Em. Coll., P. Albert; *o.* D. 1884, P. 1885, Sas. *S.* South Branch, 1884; Battleford, 1885-7; Lethbridge, 1888-91. *Res.*

PRITCHARD, Samuel; *ed.* St. John's Coll., Winn.; *o.* D. 1866, P. 1868, Rup. *S.* St. Paul's and Springfield, 1872-82.

PUGHE, Hugh William, *ed.* St. Bees Coll.; *o.* D. 1886, P. 1888, Rup. *S.* Souris, 1889.

QUINNEY, Charles; *o.* D. 1879 Sas., P. 1889 Rup. *S.* Oak Lake, 1888-92.

ROSS, William Morrey, M.A. Bp.'s Coll., Len.; *o.* D. 1854, P. 1855, Que [*see* p. 871]. *S.* Russell, 1884-5.

ROUNTHWAITE, J. F., M.A. *S.* Rounthwaite and Milford, 1883. Died of apoplexy Monday before Christmas 1883.

ROY, Franklin Edward; *ed.* Mont. Coll., and St. John's Coll., Winn.; *o.* D. 1889, Rup. *S.* Oak River, 1889; Bradwardine, 1890-1. *Res.*

SARGENT, John Paine, B.A. (*tr.* N.Sco. [p. 863]). *S.* Rapid City, 1880-2; Moose Jaw, 1883-7; Moosomin, 1888-9; Fort Qu'Appelle, 1890-2.

SHEPERD, Lorenzo, B.A. T.C.D.; *b.* 1843, Dublin; *o.* D. 1867, P. 1868, Dub. *S.* Rapid City, 1883-4.

SMITH, Edward Paske, M.A. Wad. Coll., Ox.; *b.* Sept. 9, 1854, Mussouri, India; *o.* D. 1879, P. 1880, Roch. *S.* Calgary, 1884–7. *Res.*

SMITH, Henry Havelock; *b.* Dec. 16, 1857, Dalhousie, N.Brun.; *ed.* S.A.C.; *o.* D. 1883 Rup., P. 1884 Qu'Ap. *S.* Regina, 1883–7; Pincher Creek, 1888–92.

SPENCER, P. L. *S.* Grenfell, 1888.

STEVENSON, Robert G., B.A. St. John's Coll., Winn.; *o.* D. 1889, P. 1890, Rup. *S.* Elkhorn, 1889–92.

STOCKEN, Harry W. Gibbon; *ed.* C.M.S. Coll., Isl.; *o.* D. 1887, P. 1888, Sas. *S.* Sarcee Reserve and Fish Creek, 1888–92. [Translations, Sarcee, p. 801.]

STUNDEN, Alfred, B.A. T.C.T.; *b.* 1856, Canada; *o.* D. 1880 Ont., P. 1882 Rup. *S.* Morris, 1882–3; Rat Portage, 1886–90.

TANSY, Albert; *ed.* St. John's Coll., Winn. *S.* Woodlands and Somerset, 1892.

TAYLOR, W. Henry (*tr.* N.F.L. [p. 859]), the first S.P.G. Missy. to Rup. *S.* St. James', Assiniboine, 1851–67. *Res.* ill. [p. 178].

TEITLEBAUM, Theodore Alfonso; *ed.* Warminster Coll.; *o.* D. 1888, P. 1891, Qu'Ap. *S.* Esterhay, 1890; Churchbridge &c., 1891–2.

TERRY, Guy Pearson, Ll. Th. Dur. Univ.; *b.* Oct. 23, 1861, Keighley; *o.* D. 1886, P. 1888, Dur. *S.* Souris, 1892.

TUDOR, Hugh Aldersley, B.A. Keble Coll., Ox.; *b.* Dec. 29, 1856, Marshwood Char., Dorset; *o.* D. 1882, P. 1884, Sal. *S.* Medicine Hat, 1884–6. *Res.*

WALTON, Thomas Henry J., B.A. St. John's Coll., Winn.; *o.* D. 1890, P. 1891, Rup. *S.* Melita, 1891.

WALTON, William; *o.* D. P. 1888, Rup. *S.* Manninghurst, 1888; Pilot Mound, 1889; Morden, 1890.

WATTS, Henry L.; *o.* D. 1888, P. 1889, Rup. *S.* Emerson, 1888–9; Virden, 1890–2.

WEATHERLEY, Charles Thomas, Th.A. K.C., Lon.; *o.* D. 1855, P. 1856, Lon. *S.* Alexander, 1887; Carberry, 1888–9.

WILLIAMS, C. *S.* Carberry, 1891–2.

WILLIAMS, William; *ed.* St. Bees Coll.; *o.* D. 1888, P. 1889, Rup. *S.* Holland, 1889.

WILLIAMS, William John (*tr.* China [p. 921]. *S.* Banff and Canmore, 1890–1. *Res.*

WILSON, Thomas Neil; *ed.* Glasgow Univ.; *o.* D. 1872, P. 1873, Rup. *S.* Pembina, 1879–80; Nelsonville, 1881–3; Nelson, 1884–5; Morden, 1886–9.

WOOD, Charles; *ed.* Burgh Mission House; *o.* D. P. 1888, Rup. *S.* Souris, 1890–2.

WOOD, Ernest Edward; *ed.* Mont. Coll.; *o.* D. 1877 Sas., P. 1881 Wash., U.S. *S.* St. Mary's, Prince Albert, 1877–9. *Res.*

WOOD, James Hathorn Roworth, M.A. Qu. Coll., Cam.; *o.* D. 1887, P. 1889, Southw. *S.* Stonewall, 1891–2.

BRITISH COLUMBIA (1859–92)—46 Missionaries and 27 Central Stations.

[*See* Chapter XXII., pp. 181–92].

(Dioceses of BRITISH COLUMBIA, founded 1859; CALEDONIA, f. 1879; NEW WESTMINSTER, f. 1879.)

BASKETT, Charles Robert, Th.A. K.C., Lon.; *o.* D. 1876, P. 1878, Colum. (? *S.* 1875); Fraser, 1877; New Westminster, 1878; Sapperton, 1879–81.

BLANCHARD, Charles; *b.* June 15, 1852, Kingston-on-Hull; *ed.* Warminster Coll.; *o.* D. 1880, P. 1881, New West. *S.* Yale and Hope, 1881–2.

BLUNDUN, Thomas (*tr.* Hon. [p. 908]). *S.* Esquimault, 1875–6.

BROWN, R. L. C. *S.* Lillooet, 1864–5.

BROWNE, Michael Charles, M.A. T.C.D.; *o.* D. 1870, P. 1872, Tuam. *S.* Essington, 1888–90. *Res.* [pp. 190–1].

CAVE, J. C. B. *S.* Langley, 1867; Sapperton, 1868–70.

COOPER, William Henry (*tr.* N.Z. and Man. [pp. 878, 906]). *S.* Kamloops, 1887–8. *Res.*

CRIDGE, Very Rev. Edward, B.A. *S.* Victoria (V.I.), 1867–71.

DITCHAM, George; *ed.* S.A.C.; *o.* D. 1877 Colum., P. 1881 N. West. *S.* Yale and Hope, 1877; Chilliwhack, 1878–80.

DOWSON, Richard, M.A., Qu. Coll., Cam., the first S.P.G. Missionary to B.C.; *b.* Oct. 20, 1827, Liverpool; *o.* D. 1854, P. 1855, Ches. *S.* Vancouver's Island, 1859–60. *Res.* [pp. 181–4].

EDWARDS, Henry; *b.* Oct. 14, 1854, Wolverhampton; *ed.* Warminster and Lich. Colleges; *o.* D. 1882, P. 1883, Lich. *S.* Lytton, 1884–8.

FORBES, J. H. *S.* Kamloops, 1891.

GAMMAGE, James; *b.* Oct. 11, 1822, London; *ed.* St. Bees Coll.; *o.* D. 1857, P. 1858, Ches. *S.* Douglas, 1859–63 [p. 184].

GARRETT, Rt. Rev. Alexander Charles, D.D., T.C.D., do. (Hon.) Nebraska Coll., and Hon. LL.D. Univ. Mississippi, U.S.; *o.* D. 1856, P. 1857, Win. *S.* Victoria (V.I.), 1861–7; Nanaimo, Comox &c., 1868–70 [pp. 185–6, and Translations, Chinook, p. 801]. *Cons.* Bp. of Northern Texas, U.S., Dec. 20, 1874, at Omaha, U.S.

GILSON, Samuel, M.A. Mag. Hall, Ox.; *o.* D. 1846, P. 1847, Lic. *S.* Victoria (V.I.), 1864–7.

GOOD, John Booth (*tr.* N.S. [p. 861]). *S.* Victoria (V.I.), 1861; Nanaimo (V.I.), 1861–6; Lytton and Yale, 1866–82; and Lillooet &c., 1868–73 [pp. 186–8 and Translations, Nitlakapamuk and Chinook, pp. 800–1].

GOWEN, H. H. (*tr.* Hon. [p. 908]). *S.* New Westminster, 1892.

GRIBBELL, Frank Barrow, B.D. Lambeth; *ed.* C.M. Coll., Isl.; *o.* D. Lon., P. Colum., 1865. *S.* Saanich Lake (Esquimalt &c.) 1866–76.

HAYMAN, W. E. *S.* Sapperton, 1866; New Westminster, 1867; Colwood, 1868.

HOLMES, David; *ed.* S.A.C.; *o.* D. 1867, P. 1868, Colum. *S.* Yale, Hope, &c., 1867–73; Cowitchen, 1873–81 [pp. 187–8].

HORLOCK, Darrell Holled Webb, B.A. Wad. Coll., Ox.; *b.* Dec. 13, 1836, Box, Wilts; *o.* D. 1877, P. 1878, Ox. *S.* Yale and Hope, 1882–4; Kamloops, 1884–6.

IRWIN, Henry, M.A. Keb. Coll., Ox.; *o.* D. 1882, P. 1884, Wor. *S.* Kamloops, 1888.

JENNS, Percival; *ed.* St. Aidan's Coll.; *o.* D. 1862, P. 1863, Win. *S.* Sapperton, 1865; Nanaimo, 1866–7; Victoria, 1868–71.

KEMM, James Cornelius Canning; *ed.* Lich. Coll.; *o.* D. 1887, P. 1888, Lich. *S.* Kamloops, 1891–2.

KNIPE, C. *S.* Alberni, 1865. *Res.*

LOWE, Richard Lomas; *ed.* Hat. Ha'l, Dur.; *o.* D. 1858, P. 1859, Lich. *S.* Saanich, 1865.

MASON, George, M.A. (*tr.* Hon. [p. 908]). *S.* New Westminster, 1873–4; Nanaimo 1875–9.

MOGG, Henry Herbert, B.A. Pem. Coll., Cam.; *o.* D. 1874, P. 1875, Nor. *S.* Cedar Hill, 1877; Metchosen, 1878; Saanich, 1879.

NEWTON, H. S. *S.* Cowitchen, 1875–77; Nanaimo, 1879–80.

OWEN, Henry Burnard; *o.* D. 1868, P. 1872, Colum. *S.* Victoria (V.I.), 1868–70; Nanaimo, 1871; Burrard's Inlet, 1872–3. *Res.* ill.

PRICE, A. D. *S.* Gardner's Inlet, 1891-2 [p. 191].
PRINGLE, Alexander St. David, B.A. Caius Coll., Cam.; *b.* March 1, 1828, India; *o.* D. 1853, P. 1855, Win. *S.* Hope, 1860-4. *Res.*
PYEMONT-PYEMONT, T. C.; *b.* Jan. 4, 1857, Heidelberg; *ed.* Glos. Theo. Coll.; *o.* D. 1883, P. 1884, Lich. *S.* Essington and Fort Simpson, 1892 [p. 191].
REECE, W. Sheldon. *S.* Leech, 1865; Cowitchen, 1866-8 [p. 186].
REID, Alfred John; *b.* Sept. 27, 1861, Newport, Salop; *ed.* S.A.C.; *o.* D. 1885, P. 1886, Fred. *S.* Kootenay, 1892.
REYNARD, James; *b.* Oct. 31, 1829, Hull; *ed.* Battersea Tr. Coll. *S.* Victoria (V.I.), 1866-8; Cariboo, 1868-72; Nanaimo, 1873-4.
SHEEPSHANKS, John, M.A. Ch. Coll., Cam.; *o.* D. 1857, P. 1858, Rip. *S.* New Westminster, 1866.
SHELDON, Harold; *o.* P. 1884, Cal. *S.* Cassiar and Essington, 1884-8. Drowned on Feb. 20, 1888 [*see* pp. 189-90].
SHILDRICK, Alfred; *ed.* Dur. Univ.; *o.* D. 1881, P. 1882, Colum. *S.* Kamloops, 1890-2.
SILLITOE, Rt. Rev. Acton Windeyer, D.D. Pemb. Coll. Camb.; *o.* D. 1869, P. 1870, Lich.; *cons.* first Bishop of New Westminster, Nov. 1, 1879, at Croydon. *S.* New Westminster, 1880-8 (Bpric. Endt. then complete) [p. 189].
SMALL, Richard, M.A. Corp. Ch. Coll., Cam.; *b.* Feb. 5, 1849, Petersfield; *o.* D. 1873, P. 1874, Rip. *S.* Lytton, 1884-92 [p. 189, and *see* Corea, p. 922].
WILLEMAR, Jules Xavier; *o.* D. 1864, P. 1865, by a R.C. Bp. (Professor in R.C. Coll., St. Louis, Victoria, V.I.); Received into Anglican Church by Bp. of Columbia, 1867. *S.* Alberni, 1868-70; Comox, 1871-81.
WOODS, Ven. C. T. (Ardn. 1869). *S.* Esquimault, 1865; Cedar Hill, 1866-8; New Westminster, 1868-71.
WRIGHT, Edwin Leach; *b.* March 2, 1853, Henley-on-Th.; *ed.* Warm. Coll.; *o.* D. 1883, P. 1886, N. West. *S.* Lytton, 1888-91. *Res.*
WRIGHT, Frederick George (son of Archn. W.); *ed.* St. Mary Hall, Ox.; *o.* D. 1880, P. 1882, Colum. *S.* Saanich, 1880-1.
WRIGHT, Ven. Henry Press, M.A. St. Pet. Coll., Cam.; *o.* D. 1841 Bath, P. 1842 Glos. Archdeacon of Columbia, 1861-5. *S.* New Westminster, 1861-5 [p. 185].

II. WEST INDIES, CENTRAL AND SOUTH AMERICA, 1712-1892.

400 Missionaries and 172 Central Stations, now included in 8 Dioceses as set forth below, &c.:—

WINDWARD ISLANDS (*including BARBADOS*), **1712-1892—74 Missionaries and 24 Central Stations.** [*See* **Chapter XXIV., pp. 196-206.**]

(Dioceses of BARBADOS, founded 1824, and WINDWARD ISLANDS, founded 1878.)

ALLINSON, J. *S.* Barbados, Ast. Mast. Cod. Gram. School, 1807-8.
ALLISON, John James. *S.* Barbados, 1837-9; Tutor Cod. Coll., 1839-41.
BARKER, Thomas, M.A. Qu. Coll., Ox.; *b.* 1824, Clithero, Lan.; *o.* D. 1851 Lon. *S.* Barbados, Tutor Cod. Coll., 1852-3. *Res.* ill.
BARNETT, Edward; *ed.* Cod. Coll.; *o.* D. 1849, P. 1850. *S.* Barbados, Ast. Mast. Cod. Coll. School, 1849-51.
BARROW, R. H. *S.* barbados, 1836-9; St. Barnabas, Bar., 1840.
BARROW, T. P. *S.* St. Barnabas, Bar., 1841.
BEWSHER, Joseph, B.A. *S.* Barbados, Usher and Catechist Cod. Estate, 1743-9 or 50. *Res.* ill.
BINDLEY, Thomas Herbert, M.A. Mer. Coll., Ox.; *b.* Oct. 21, 1861, Smethwick; *o.* D. 1889 Ely. *S.* Barbados, Principal Cod. Coll., 1890-2 [p. 783].
BLAGG, Michael Ward; *b.* June 1, 1830, Cheadle; *ed.* K.C. Lon.; *o.* D. 1856, P. 1857, Sal. *S.* Barbados, Chaplain Cod. Estate, 1860-2. *Res.* ill.
BOWEN, Richard. *S.* Barbados, S.M. Cod. Coll., 1763-7.
BRADSHAW, John, M.A., B.M. *S.* Barbados, Medical Lecturer and Ast. Chaplain Cod. Estate, 1851-9. *Res.*
BRANCH, S. F. (Canon); *ed.* Cod. Coll. *S.* Chateau Bellair, St. Vin., 1885-92.
BROWN, William. *S.* Barbados, Catechist Cod. Estate, 1714-15. Died.
BUCHANAN, A. J. P.; *o.* 1844, Bar. *S.* St. George's, Grenada, 1845-6.
BUTCHER, James, B.A. St. Jo. Coll., Cam.; *b.* Barbados. *S.* Barbados, S.M. Cod. Gram. School, 1762-74 [p. 783].
CALDECOTT, Alfred, M.A. Lon. and Fell. St. John's Coll., Cam. *S.* Barbados, Principal Cod. Coll., 1884-5 [p. 783]. *Res.*
CARTER, Charles. *S.* St. Jude's, Bar., 1842-8.
CHAMBERLAIN, G. W. *S.* St. Barnabas, Bar., 1839-41.
CLARKE, C., M.A. Cai. Coll., Cam. *S.* Barbados, Tutor Cod. Coll., 1865-6. *Res.*
CLARKE, Nathaniel Gill; *o.* D. 1879 Bar. *S.* Ouia, St. Vin., 1885-92.
COLLYMORE, H.; *ed.* Cod. Coll.; *o.* D. 1844, P. 1846. *S.* Springhead, 1846-8.
DAVIES, Thomas. *S.* Barbados, 1836-9.
DUKE, Thomas; *b.* Barbados. *S.* Barbados, Usher and Catechist Cod. Estate, 1761-2. *Res.* ill.
FALCON, Thomas, B.A. Qu. Coll., Ox. *S.* Barbados, Usher and Catechist Cod. Estate, 1753-7; S.M. do. 1758-62. Died Feb. 22, 1762 [p. 783].
FARR, S. A. *S.* Barbados, Ast. Mast. Cod. Coll. &c., 1836-7.
GARNETT, James. *S.* St. Patrick's, Grenada, 1840.
GILBERTSON, Frederick, B.A. Jes. Coll., Cam.; *o.* D. 1886, P. 1887, Pet. *S.* Barbados, Chaplain Cod. Estate, 1891-2 [p. 205].
GILL, Thomas, M.A. Pem. Coll., Cam.; *b.* Barbados. *S.* Barbados, Tutor Cod. Coll., 1838-42.
GITTENS, G. D.; *ed.* Tr. Coll., Ox.; *o.* D. 1839, P. 1840. *S.* Innocents, Bar., 1841-2; St. Michael's, Bar., 1843-8.
GITTENS, John Hamlet; *ed.* Cod. Coll.; *o.* Bar. *S.* Barbados, 1836-9; Trinity and St. Martin's, Bar., 1842-3; Trinity, Bar., 1844-8.
GRAYFOOT, C. H. *S.* Innocents, Bar., 1842-7.

GRESHAM, Harold Edward, L.Th. Dur.; *ed.* Cod. Coll.; *o.* D. 1882, P. 1883, Trin. *S.* Chateau Bellair, St. Vin., 1887–90. *Res.*

HAMILTON, J. W. *S.* Calliaqua, St. Vin., 1836–9.

HARTE, William Marshall; *b.* Barbados. *S.* Barbados, Ast. Master Cod. Gram. School, 1801–6.

HEATH, William. *S.* Grenada, 1838–9.

HINDS, Samuel, M.A. and D.D. Qu. Coll., Ox.; *b.* Barbados. *S.* Barbados, President Cod. Gram. School, 1822–3 [p. 783]; *res.* Became Dean of Carlisle and Bp. of Norwich (*cons.* 1849; *res.* 1857). Died 1872.

HODGSON, —, M.A. Qu. Coll., Ox. *S.* Barbados, Usher and Catechist Cod. Gram. School, 1759–61. Died.

HOLT, Joseph, the first S.P.G. Missy. to the West Indies. *S.* Barbados—Chaplain, Catechist, Missy., and Doctor, Cod. Estate, 1712–14 [pp. 199, 816].

IRWINE (? Charles). *S.* Barbados, Acting Catechist Cod. Estate about 1714–15.

JEMMETT, George. *S.* Barbados, Ast. Tutor Cod. Coll., 1851.

JESSAMY, Thomas Dudley, B.A. Dur.; *ed.* Cod. Coll.; *o.* D. 1890, P. 1891, Bar. *S.* St. Charlotte, St. Vin., 1892.

JONES, Henry. M.A. Ex. Coll., Ox. *S.* Barbados, Principal Cod. Coll., 1835–46. *Res.*

LAWSON, Ven. Archdeacon. *S.* Barbados, Math. Lecturer, Cod. Coll., 1844–7.

LOVE (? Richard or Christopher). *S.* Barbados, Catechist Cod. Coll., about 1715.

LOWNDES, William, M.A. Keb. Coll., Ox.; *b.* April 30, 1859, Poole Keynes; *o.* D. 1883, P. 1884, Can. *S.* Barbados, Ast. Tutor and Chaplain Cod. Estates, 1890–1.

MACEY, V. H. *S.* Barbados, Medical Lect. Cod. Coll., 1859. *Res.*

MALLALIEU, Frederic Francis Canarikin, B.A. Dur.; *ed.* Cod. Coll.; *o.* D. 1886, P. 1887, Bar. *S.* St. David's, Grenada, 1886–92.

MASHART, Michael. *S.* Barbados, S.M. and Catechist, Cod. Estates, 1768–81.

MELVILLE, H. A.; *ed.* Cod. Coll. *S.* Calliaqua &c., St. Vin., 1885–8; St. Paul's, St. Vin., 1889–92.

MEYRICK, Frederick, M.A. Trin. Coll., Ox.; *o.* D. 1850, P. 1852, Ox. *S.* Barbados, Acting Principal Cod. Coll., 1886–7.

NICHOLSON, Mark, M.A. Qu. Coll., Ox. *S.* Barbados, President Cod. Gram. School, 1797–1821 [p. 783].

PACKER, John; *b.* Barbados; *ed.* Cod. Coll. *S.* Barbados, Chaplain Cod. Estate, 1825, 1827 (*Res*). St. Lawrence, Bar., 1843–4. *Res.*

PARKINSON, Henry; *b.* Barbados; *o.* Lon. *S.* Barbados, Chaplain Cod. Estate, 1823–4; Actg. Prin. Cod. Gram. School, 1828–9 [p. 783].

PARRY, E. H., B.A. Pem. Coll., Cam. *S.* Barbados, S.M. and Chaplain Cod. Estate, 1844–7.

PARRY, Rt. Rev. Henry Hutton, M.A. Ball. Coll., Ox.; D.D. Dur.; *o.* D. 1851, P. 1852, Bar. *S.* Barbados; Tutor Cod. Coll., 1854–60. *Res.*; *cons.* Bp.-Coadj. of Barbados May 15, 1868, in Whitehall Chapel. *Tr.* to Perth 1876.

PARRY, John, M.A. C.C.C., Cam.; *b.* Aug. 17, 1835, Llandegai; *o.* D. 1860, P. 1861, Ches. *S.* Barbados, Tutor and Chaplain &c. Cod. Coll., 1867–79. *Res.*

PHILLIPS, A. J. (*tr.* W. Af. [p. 889]). *S.* Barbados, Chap. Cod. Coll., 1863–4. *Res.*

PINDER, John Hothersall, M.A. Cai. Coll., Cam.; *b.* 1794, Barbados; *o.* 1818, England. *S.* Barbados, Chap. on Cod. Estates, 1818–27. (*Res.* to become Eccles. Comsy. for Guiana.) First Principal Cod. Coll., 1829–35. *Res.* ill.; died Easter Thursday 1868 in England [pp. 200–1, 261, 783].

PRIDEAUX, William Henry, M.A. Lin. Coll., Ox.; *b.* April 2, 1830, Bristol; *o.* D. 1857, P. 1858, Wor. *S.* Barbados, Tutor Cod. Coll., 1861–4.

RAWLE, Rt. Rev. Richard, M.A. and Fell. Trin. Coll., Cam.; *b.* Feb. 27, 1812, Plymouth; *o.* D. and P. 1839 in London. *S.* Barbados, Principal Cod. Coll., 1847–64. *Res.* ill. [V. of Felmersham, 1867, and Tamworth (Eng.) 1869. Declined B'pric of Antigua in 1860.] *Cons.* first Bp. of Trinidad in Lichfield Cathedral 1872. *Res.* Bprc. ill 1888. ¶ Principal of Cod. Coll., 1888–9. Died May 10, 1889; buried Cod. Chapel Cemetery [pp. 209, 260–1, and Translations, Susu, pp. 783, 802–3].

REECE, Abraham. *S.* St. Bartholomew and St. Patrick, Bar., 1843–8.

ROCK, Richard J. (*tr.* Trin. [p. 883]). *S.* Barbados (St. Simon's, 1842–8, and St. Andrew's, 1843).

ROTHERHAM, John. *S.* Barbados; Catechist and Usher Cod. Estate, 1750–2; S.M. Cod. Gram. School, 1754–7. *Res.* [p. 783].

ROTHERHAM, Thomas, M.A., Qu. Coll., Ox. (brother of J. R.) *S.* Barbados, S.M. Cod. Gram. School, 1743–9. *Res.* [p. 783].

ROWE, Thomas. *S.* St. Giles, Bar., 1842–3.

SMITH, Edward Parris, B.A. Pem. Coll., Ox. *S.* Barbados, Tutor and Chap. Cod. Estate, 1829–52 (and St. Mark's & St. Catherine's, Bar., 1842–8). Pensioned 1852.

WALL, John Pilgrim. *S.* Barbados, 1837–9.

WATTS, Thomas, M.A. *S.* Barbados; S.M. and Chaplain Cod. Estate, 1832–43. *Res.*

WEBB, Charles. *S.* Barbados, Chaplain Cod. Estate, 1864–5.

WEBB, Ven. William Thomas, M.A. Dur.; *ed.* Cod. Coll.; *o.* D. 1848, P. 1849, Bar. (Archn. of Grenada 1878). *S.* Grenada, 1847; Barbados, Master Cod. School, 1851–2; Hd. Master of Cod. Coll., 1862–4; Principal do. 1864–83 [p. 783]. Pensioned 1883.

WENT, James King. *S.* St. Luke's, Bar., 1837–9, 1844–6.

WHARTON, Thomas. *S.* Barbados, S.M. and Catechist, Cod. Estate, 1766–8. *Res.*

WILLIAMS, Arnold Bertram, B.A. Dur.; *o.* D. 1881 Trin., P. 1883 Bar. *S.* St. David's, Grenada, 1885–8; Chateau Bellair, St. Vin., 1886–7. *Res.*

WRIGHT, Alban Henry, B.A. Dur.; *b.* Aug. 11, 1853; Morro Velho, Brazil; *o.* D. 1881 Bp. Mitchinson, P. 1882 Bar. *S.* Barbados, Chaplain of Cod. Estate and Tutor of Mission House, 1882–5; Chaplain and Ast. Tutor of Coll., 1886–8. *Res.*

TOBAGO (1835–51, 1886–92)—6 Missionaries and 2 Central Stations.

[*See* Chapter XXV., pp. 206–7.]

(Now a part of Diocese of TRINIDAD, founded 1872.)

CLINCKETT, J. S. *S.* Tobago, 1842–3.

CULPEPER, G. P. *S.* St. Andrew's, 1844–5.

GORRINGE, C. H.; *o.* 1844, Bar. *S.* St. Mary's, 1844–54.

MORISON, George, first S.P.G. Missy. to Tobago. *S.* Tobago, 1836–9 [p. 206].

SEMPER, John. *S.* St. Mary's, 1855–8.

TURPIN, Edmund Adolphus (Canon); *ed.* Cod. Coll.; *o.* D. 1874, P. 1875. *S.* St. Andrew's, 1886–92.

TRINIDAD (1836–92).—10 Missionaries and 7 Central Stations. [*See* Chapter XXVI., pp. 208–10.]

(Diocese of TRINIDAD, founded 1872. [*See also* TOBAGO, p. 882.])

EVANS, D. *S.* Port of Spain, 1842.

FLEX, Oscar (*tr.* India [p. 909]). *S.* Port of Spain, 1884–5. *Res.* ill; *tr.* Europe [pp. 209, 923].

GABBETT, J. H. *S.* St. Paul's, Trin., 1851–2. Died Aug. 1852.

GILLETT, Charles; *b.* 1824, Kensington (Clerk in S.P.G. Office); *ed.* S.A.C.; the first Student to leave S.A.C. Sailed in Sept. 1851, for Sydney in charge of Emigrants, but vessel disabled and his destination changed to Trinidad; *o.* 1852, Bar. *S.* St. Peter's, 1852; St. Clement's, 1853–4. *Res.*

GOLDSTEIN, J. F. (*tr.* India [p. 912]). *S.* Port of Spain, 1842–3; Diego Martin, 1844. *Res.*

HAMILTON, John. *S.* Tacoraigua, 1838–9 [p. 208].

HAWKINS, E. J. E.; *o.* 1844, Bar. *S.* Naparina, 1843.

HUTSON, Eyre; *ed.* Cod. Coll. *S.* St. Clement's, 1854–5.

JACKSON, Rt. Rev. William Walrond, D.D. Lambeth 1860, and Durham 1876; *b.* Jan. 9, 1811, Barbados; *ed.* Cod. Coll., of which he was elected the first scholar (1830); *o.* D. 1834, P. 1835, Bar. *S.* Port of Spain, 1839; *cons.* Bishop of Antigua Ascension Day 1860. Obliged by ill health to reside in England since 1879, but has never ceased to work for his Diocese [*see* pp. 214–15].

ROCK, Richard J. First S.P.G. Missy. to Trinidad, 1837–41 [p. 208]; *tr.* W.I. [p. 882].

THE LEEWARD ISLANDS (1835–92)—59 Missionaries and 20 Central Stations. [*See* Chapter XXVII., pp. 210–15.]

(Diocese of ANTIGUA, founded 1842.)

ABBOTT, R. R.; *ed.* Cod. Coll; *o.* D. 1843, P. 1844, Ant. *S.* All Saints, Antigua, 1846.

BARNETT, Frederick Herbert. B.A. Dur.; *ed.* Cod. Coll.; *o.* D. 1880 Bar., P. 1883 Ant. *S.* All Saints', Ant., 1883–5.

BASCOMB, John A. *S.* St. Andrew's &c., Dominica, 1836–40 [p. 212].

BERKELEY, A. F. M.; *ed.* Cod. Coll.; *o.* 1848, Ant. *S.* All Saints', Ant., 1853–6.

BERKELEY, Alfred Pakenham, B.A. Dur.; *ed.* Cod. Coll.; *o.* D. 1885, P. 1886, Ant. *S.* All Saints', Ant., 1886–8.

BOTT, Alexander. *S.* Antigua, 1838–9; Virgin Islands, 1840–1; Tortola, 1842–9. Died 1849.

BOVELL, James, D.D. *S.* Nevis, 1878.

BRANCH, Ven. Baptist Noel; *ed.* Cod. Coll.; *o.* D. 1869, P. 1870, Ant. *S.* St. Kitts, 1876–85 (Archdn. ? 1879).

BURROWS, Henry Malden; *b.* March 3, 1843, London; *ed.* S.A.C.; *o.* D. 1866 Nov. Sco., P. 1874 Ox. *S.* St. John's, 1879–80; All Saints', Ant., 1880–2.

CARTER, James. *S.* Antigua, 1839.

CAUNT, Frederic; *ed.* S.A.C.; *o.* D. 1889, P. 1890, Ant. *S.* St. Anthony's, Montserrat, 1890–1.

CLARK, Ven. James, M.A., Ph.D. Univ. Gottingen; *o.* D. 1863, P. 1864, Rip. *S.* St. Philip's, Ant., 1876–92 (Ardn. of Antigua, 1885).

CLARKE, Thomas. *S.* Ant., 1836–9 [p. 212].

COWLEY, William; *ed.* St. Mark's Coll., Chelsea; *o.* D. 1858, P. 1860, Ant. *S.* Barbuda, 1872–81; St. James, Nevis, 1882–92.

CULPEPER, C. C.; *ed.* Cod. Coll.; *o.* 1852 Ant. *S.* St. Mary, Cayon, 1877–81.

CURTIN, James (jun.). *S.* All Saints', Ant., 1842–5.

DIXON, John; *b.* 1815, St. Vincent, W.I.; *o.* D. 1843, P. 1844, Ant. *S.* St. James', Ant., 1844; Montserrat, 1845–8. *Res.* ill, and *tr.* N. Scotia [p. 861].

DODSWORTH, Ralph de Mayne, B.A. Cor. Ch. Coll., Cam.; *b.* Oct. 24, 1846, Ceylon; *o.* D. 1872, P. 1873, Win. *S.* St. John's, Ant., 1874–6; St. James' and St. Luke's, Ant., 1877–9. *Res.*

DRAYTON, J. *S.* Nevis, 1881; St. Anthony's, Montserrat, 1882.

ELLIOTT, Edwin. *S.* St. John's, St. Christopher's, 1842–3.

ELLIOTT, G. E.; *o.* 1874, Ant. *S.* Ant., 1874–5.

EMREY, Joseph; *ed.* Qu. Coll., Birm.; *o.* D. 1889, P. 1891, Ant. *S.* St. Paul's, Ant., 1891–2.

EVANS, Evan; *ed.* St. Bees Coll.; *o.* D. 1881 Bar., P. 1883 Ant. *S.* Montserrat, 1882.

GENEVER, Henry (*tr.* N.S. [p. 861]). *S.* Dominica, 1872–5.

GIFFORD, —. First S.P.G. Missy. to the Leewards. *S.* Antigua, 1710 [p. 211].

GILLIE, Kenneth McKenzie; *o.* D. 1882 Bar., P. 1883 Ant. *S.* St. George's, Montserrat, 1883–4; St. Mary's, Ant., 1885–92.

GITTENS, John Archer. *S.* St. George's, Montserrat, 1837–9 [p. 212].

GRANT, F. B. *S.* Antigua, 1837 [p. 212].

HODGE, Peter Thomas; *ed.* Cod. Coll.; *o.* D. 1846, P. 1848, Ant. *S.* Montserrat, 1849; Tortola, 1850–6.

HOLMAN, George James Clark; *b.* Feb. 18, 1856, Pembroke Dock (ex-Congregational preacher); *ed.* Warm. Coll.; *o.* D. 1881 Bar., P. 1883 Ant. *S.* St. Kitts, 1880; St. John's, 1880–1.

HOLME, Rt. Rev. Henry Redmayne, M.A. Ch. Coll., Cam.; *o.* D. 1867, P. 1868, York. *S.* St. Kitts, 1882. (Ardn. of St. Kitts, 1885; *cons.* in Barbados first Bp. of British Honduras Mar. 1, 1891; wrecked on his way to Diocese, and died at Belize, July 6, 1891 [p. 240].)

HUGHES, Henry Bascorn, B.A. Dur.; *ed.* Cod. Coll.; *o.* D. 1879 Ant., P. 1880 Bar. *S.* St. Mary's, 1879–80; Nevis, 1882–5; St. Mary's and St. Kitts, 1886–92.

***HUMPHREYS, Arthur Augustus** (a negro); *o.* D. 1883, P. 1887 Ant. *S.* Trinity, Barbuda, 1883–92.

HUTSON, John; *ed.* Cod. Coll. *S.* Virgin Islands, Tortola, 1836–9 [p. 212].

JONES, John; *ed.* Lon. and Dur. Univ.; *o.* D. 1884, P. 1886, Ant. *S.* St. Mary's, St. Kitts, 1885.

LEVEROCK, John William; *ed.* St. Kitts Gram. School; *o.* D. 1891, Ant. *S.* St. George's, Montserrat, 1892.

McCONNEY, William James; *ed.* Cod. Coll.; *o.* D. 1884 Bar., P. 1887 Ant. *S.* Anguilla, 1884–5; St. Paul's, Ant., 1886–90; All Saints', do., 1891–2.

MARSHALL, Thomas Ansell, M.A. Lon. Univ.; *o.* D. 1855 Glos., P. 1871 Ex. *S.* St. Mary's, Ant., 1877.

MOORE, Arthur Lindesay, B.A.; *o.* D. 1885, P. 1887, Ant. *S.* All Saints', Ant., 1888–9.

MOORE, W. *S.* Nevis, 1880.

MUSSON, Samuel P. *S.* Nevis, 1839 [*see* p. 858].

NURSE, J. H. *S.* St. Christopher's 1836–9 [p. 212].

OLTON, Henry Ernest, L.Th. Dur.; *o.* D. 1880, P. 1882, **Bar.** *S.* Anguilla, 1882–4; St. Bartholomew's, 1884–92.
PHILLIPS, H. N. *S.* Montserrat, 1836–7; Antigua, 1838–9; St. Paul's, Nevis, 1842 [p. 212].
PIGGOTT, Joseph Thomas. *S.* Antigua, 1840–1; St. James', Ant., 1842–3.
REECE, Abraham. *S.* Antigua, 1838–9.
RICHARDS, Lawrence Gegg; *o.* D. 1871, P. 1872, Kingston. *S.* Antigua, 1876–7; All Saints', Ant., 1878–9; St. Mary's, Ant., 1882–4; Montserrat, 1885–92.
ROCK, T. A. *S.* St. John's, St. Kitt's, 1844–5; Anguilla, 1846–8.
ROPER, J. W.; *ed.* Cod. Coll. *S.* Antigua, 1851–3; Dominica, 1854–6.
SCOTT, Richard John Ernest, M.A. Hat. Hall, Dur.; *b.* Jan. 7, 1863, Whitchurch, Hants; *o.* D. 1886, P. 1887, Ant. *S.* All Saints', St. Thomas, 1886–91. *Res.*
***SEMPER, Hugh R.** (a negro); *o.* D. 1873, P. 1874, Ant. *S.* Virgin Islands, 1872–84; do., Tortola, 1885–92.
SERRES, W. S., B.A. *S.* Nevis, 1876–8. Died Aug. 1878 of apoplexy.
SHEPHERD, Charles Agard; *o.* D. 1883, P. 1886, Ant. *S.* St. Mary's, Anguilla, 1886–8.
SHEPHERD, Henry Young, B.A. Dur.; *o.* D. 1880, P. 1882, Ant. *S.* Antigua, 1881–7 (viz. St. Mary's, 1881; St. James', 1883–5; St. John's &c., 1882–9).
SHERVINGTON, Joseph. *S.* Montserrat, 1861–81 [p. 214].
THOMAS, Frederick; *ed.* S.A.C.; *o.* D. 1887, P. 1889, Ant. *S.* Anguilla, 1889–91; St. Thomas, St. Kitts, 1892.
TODD, G. H. *S.* Tortola, 1845–7; Montserrat, 1848–58.
WALL, Thomas William Barry, B.A. Dur.; *ed.* Coc Coll.; *o.* D. 1891, Ant. *S.* St. Mary's, Anguilla, 1891–2.
WARNEFORD, Henry. *S.* Anguilla &c., 1861–81.

THE BAHAMAS (1733–1807, 1835–92)—73 Missionaries and 27 Central Stations. [*See* XXVIII., pp. 216–27.]

(Diocese of NASSAU, founded 1861.)

ALDRICH, P. S. *S.* Nassau, 1842–3 [p. 224].
ASTWOOD, Joseph C. Travelling Missy., 1850–1; St. Peter's [? Abaco], 1853–7.
BARKER, James (Irish, a refugee from Maryland). *S.* New Providence, 1780–2. *Res.* [p. 220].
BRACE, Frank D. Yuza. *S.* Long Island, 1887–92.
BROWN, Joseph; *b.* June 5, 1852, Rickmansworth; *ed.* Warminster Coll. *S.* Eleuthera, 1879–81. Died July 1881.
BROWNE, James. *S.* New Providence, 1788–9. *Res.* ill.
BYWATER, M. J. (*tr.* Borneo [p. 920]). *S.* Exuma, 1887–91. *Res.*
CARTER, Robert; *ed.* "Eaton," and Peterhouse, Cam. *S.* Nassau, Harbour Island and Eleuthera, 1749–65. *Res.* [p. 218].
CHAMBERS, Richard, B.A. *S.* St. Patrick's, St. Stephen's [Biminis &c.], and St. Peter's, 1846–7; St. Anne's, New Providence, 1848–53. Died Jan. 20, 1862.
***COOPER, M. J. M.** (a negro). *S.* Long Island, 1881; Andros Island, 1882–6. *Res.*
CRAMER-ROBERTS, Rt. Rev. F. A. R. C. *S.* Nassau &c., 1878–81. *Res.* [p. 226].
CRISPIN, Henry Shuter; *b.* Dec. 26, 1846, Kensington; *ed.* St. Ed. Hall, Ox.; *o.* D. 1874, P. 1875, Nas. *S.* Grand Turk, 1876–7; Eleuthera, 1883–6. Died May 26, 1886, in Bp.'s house, Nassau.
CROFTON, Henry Francis, B.A. Dur. Univ.; *b.* Dec. 6, 1859, Rangoon; *o.* D. 1884 Lic., P. 1886 Nass. *S.* Turk's Island, 1886–92 [p. 226].
***CROWTHER, Joseph T.**; *ed.* S.A.C. *S.* Long Island, 1870–82. Died Feb. 11, 1884 [p. 226].
DAVIES, Robert. *S.* Rum Cay, 1845. Drowned Nov. 3, 1845, while visiting stations.
DIXON, Philip (ex-curate of Thorndon, Suf.). *S.* Harbour Island and Eleuthera—arrvd. Jan. 21, 1794, and died in following October of yellow fever [p. 222].
DUNCOMBE, W. W. *S.* St. David's, 1866–7; Crooked Island, 1868; Fortune Island, 1869–70; Long Cay, 1871–2.
FISHER, J. H. *S.* Eleuthera, 1869.
FITZGERALD, C. T., B.A. St. John's Coll., Cam. *S.* St. Andrew and St. Paul, 1867; Long Island, 1868–9.
FRASER, Patrick (*tr.* W. Africa [p. 888]). *S.* Long and Crooked Islands, 1793–4. Died Oct. 1794 of yellow fever [pp. 220–2].
GLANVILLE, W. L. *S.* Inagua, 1869–70, 1873–6, 1881, 1887–9.
GORDON, William (a Scotchman). *S.* Exhuma, 1789–94; Harbour Island and Eleuthera, 1795–9. *Res.* [pp. 219–20].
GRAY, William. *S.* Eleuthera, 1844; St. Anne and Carmichael &c., 1845–8 [p. 224].
GROOMBRIDGE, Henry; *o.* Lon. *S.* Nassau, E. districts, 1802–4. Died 1804 [p. 224].
GUY, William, of S. Carolina, the first S.P.G. Missy. to visit Bahamas; remained 2 months of 1731, and visited Providence, Harbour Island, and Eleuthera, baptizing 128 persons [*see* p. 216].
HIGGS, J. S. J. *S.* St. Stephen, 1854–5; San Salvador, 1856–63; Eleuthera, 1864–7. Drowned with wife off Eleuthera Sept. 7, 1883, on returning from Nassau in the mail schooner *Carlton*.
HILDYARD, W. *S.* Eleuthera, 1870–3. Died June 19, 1873, of fever, brought on by exposure when travelling.
HODGES, Nathaniel, M.A. Qu. Coll., Cam. *S.* New Providence—arrvd. Feb. 1743, died July 3, 1743 [p. 218].
HODGSON, John. No fixed station, 1849.
HUMPHRIES, Henry, B.A. Un. Coll., Dur.; *o.* D. 1872, P. 1874, Nass. *S.* Grand Turk; *tr.* Gui. 1874–5 [p. 887].
HUNT, John (of New England). *S.* New Providence, 1770–8. Died 1778 [p. 219].
IKEN (or **IKIN**), **William D.** *S.* Governor's Harbour, 1848; St. Salvador, 1849–51.
IRWIN, Philip Sidney; *b.* Dec. 30, 1864, Prospect Newtown, Ir.; *ed.* Ely Theo. Coll.; *o.* D. 1888, P. 1889, Nass. *S.* San Salvador, 1889–92.
JENKINS, Henry (ex-Curate of Ashington), captured by French privateer on way out [*see* pp. 222–4]. *S.* Caicos, 1797–1801; Harbour Island and Eleuthera, 1801–3; St. Matthew's, New Providence, 1803–6. *Res.*
JONES, James Copeland Lea. *S.* Turk's Island, 1881–5. *Res.*
LIGHTBOURNE, Francis Joseph R. *S.* Inagua, 1862–7. Died 1869.
MATTHEWS, F. B. (*tr.* India [p. 913]). *S.* San Salvador, 1884–9; Andros Island, 1890–2 [p. 226].
MINNS, Samuel. *S.* Exuma, 1849–63; Eleuthera, 1864–7.
MOORE, William Huntridge (ex-curate, Ex. Diocese). *S* Exuma 1796–7. Died June 1797 of yellow fever [p. 222].
MOSS, Richard (ex-Dissenting Minister); *o.* Lon. *S.* Harbour Island and Eleuthera, and Nassau, 1767–79 [p. 218–9]. ♣

NEALE, Charles. *S.* Bahamas, 1836–8; Turk's Island, 1839; Clarence Town, 1845. *Res.* ill [p. 224]. Died Mar. 3, 1891.
NEESH, William (ex-curate, Wisboro, Sus.). *S.* Exuma—arrvd. May 25 and died Dec. 4, 1799.
NESBITT, C. H. *S.* Inagua, 1853; St. Ann, 1854; Adelaide &c., 1855.
ORAM, Frank William; *b.* 1862, London; *ed.* Dorch. Coll.; *o.* D. 1888, Nass.; *S.* Long Island, 1883. *Res.*
OSBORNE, Alfred, B.D. T.C.T.; *ed.* S.A.C.; *o.* D. 1871, P. 1873, Nass. *S.* Eleuthera, 1873–4. *Res.*; *tr.* N.W. Can. [p. 879].
PAGE, Walter Sylvester; *b.* May 24, 1848, Brinton, Norf.; *ed.* St. Al. Hall, Ox.; *o.* D. 1874, P. 1879, Nass. *S.* Exuma, 1875–86. *Res.* ill.
PEARSON, W. J.; *o.* 1848, Nas. *S.* Fortune Island &c., 1846–8.
PHILPOT, R. *S.* Abaco, 1870.
RICHARDS, John (ex-curate of Petersfield, Hants). *S.* Nassau, 1791–1805 [pp. 221, 224]. *Res.*
RIVERS, Albert. *S.* Turk's Island, 1873. Died May 22, 1873, from overwork.
ROBERTS, J. *S.* Rum Cay and Watling's, 1880–1. *Res.*
ROBERTS, Richard. *S.* Nassau, 1805–7 [p. 224].
ROBERTSON, Thomas; *ed.* Edinburgh Univ.; *o.* Lon. *S.* Harbour Island and Eleuthera, 1786–92. Died 1792 [p. 220].
ROGERS, Edward J. (? *S.* 1836–41); Rum Cay, 1842–4 [p. 224].
ROSE, Daniel Warner (of Dominica, Antigua). Aptd. 1795, but captured by French privateer in Jan. 1797 and did not reach Bahamas till Aug. 1798 [*see* pp. 222–4]. *S.* Nassau, 1798–9; Long Island (Feb.) 1799–1802; Exuma, 1802–4. *Res.* for Jamaica.
ST. JOHN, Richard, B.A. T.C.D. *S.* New Providence, 1746–7 [p. 218]; *tr.* S.C. [p. 850].
SAUNDERS, Richardson; *o.* D. 1856, P. 1857, Jam. *S.* St. Peter's &c., 1858–66.
SHARPE, Thomas J. G. *S.* St. Salvador, 1854–5; Eleuthera, 1856–63; ? 1864–6.
SMITH, Charles William; *b.* Sept. 1856, Gt. Oakley, Essex; *ed.* Dorch. Coll.; *o.* D. 1886, P. 1887, Nas. *S.* Eleuthera, 1886–92.
SMITH, William, the first settled S.P.G. Missy. in Bahamas [*see* Guy]. *S.* New Providence, Harbour Island, Eleuthera, &c., 1733–8; New Providence, 1739–41. Died in Nov. 1741 [pp. 217–18].
SNOW, John (ex-Secy. of the Bahamas &c.). *S.* New Providence, 1747–8. Died 1748 [p. 218].
STREMBOW, R. *S.* Long Island, 1848.
STROMBOM, William Henry; *o.* D. 1847, P. 1848, Nas. *S.* Exuma, 1847; Eleuthera, 1848–55; Inagua, 1855–61. *Res.*
***SWEETING, William Henry** (a negro). *S.* Andros Island, 1869–81. Died June 28, 1881, aged 70 [p. 225].
THOMSON, Charles John, B.A. Jes. Coll., Cam.; *b.* June 15, 1857, London; *o.* D. 1885, P. 1886, Pet. *S.* Biminis, 1887–92.
TIZARD, George. *S.* New Providence, 1767–8. Died October 16, 1768 [p. 218].
TODRIG, Francis T. (*tr.* Bermuda [p. 860]). *S.* Nassau, 1841–2. Died Oct. 5, 1842 [p. 224].
TWINING, William (ex-curate of Haverfordwest). *S.* Exhuma, 1787–8. *Res.* ill [p. 220]; *tr.* N.S. [p. 864].
VINCENT, Joseph Robinson; *b.* Oct. 11, 1863, Colchester, Ess.; *ed.* Dorch Coll.; *o.* D. 1886, P. 1887, Nas. *S.* Eleuthera, 1886.
WAIT, Daniel R. *S.* Caicos, 1876–7. Drowned March 17, 1877, in East Harbour by upsetting of a boat.
WARD, George H.; *o.* 1864, Nas. *S.* St. David Fortune Island, 1865–6.
WEATHERSTON, John. *S.* St. Peter's and St. Stephen, 1864–8. *Res.* ill; went to Gold Coast as chaplain 1868, returned to Eng. ill and died 1869.
WITTEN, Walter; *b.* July 31, 1859, London; *o.* D. 1882, Bp. Colenso. *S.* Long Island, 1884, Left.

JAMAICA (1710, 1835–65)—84 Missionaries and 37 Central Stations.

[*See* Chapter XXIX., pp. 228–33.]

(Diocese of JAMAICA, founded 1824.)

ALMON, J. *S.* Kingston, 1853–5; St. Alban's and Mt. Hermon, 1856–7.
ANGELL, Charles. *S.* Portland, 1854–5.
BARRETT, E. G. *S.* Providence, 1852; Aboukir, 1853–7.
BARROW, Edward. *S.* Prattville and Providence, 1863–7.
BELCOMB, Henry. (No fixed station) 1844.
BERRY, Philip. *S.* Hanover, 1837–9.
BRANFOOT, Thomas R. *S.* Kingston, 1837–41.
BROADLEY, William. *S.* St. Thomas E., 1836 [p. 229].
BROWN, George. *S.* St. Ann, Middlesex, 1842–4.
BROWNE, Henry. *S.* Rio Bueno, 1838–9.
BUCKNER, R. G. (or **R. J.**, or **H.**). *S.* Darliston, 1845–51. *Res.*
BYRNE, Francis. *S.* Prattville, 1850–2.
CAHUSAC, T. B. *S.* St. Anne's, 1846–7.
CAIRD, William, B.A. T.C.D.; *b.* 1801, Lisburn, Ir.; *o.* D. 1839, P. 1841, Jam. *S.* Westmoreland, 1839–43.
CAMPBELL, John. *S.* Manchioneal, 1838–41; St. Thomas E., 1842–3.
CHISHOLM, John R. *S.* ? 1847.
COLEBY, Samuel (of Diocese of Killmore and Ardagh); *b.* 1669; the first Missy. to Jamaica aided by the Society. *S.* Jamaica, 1710 [p. 229].
CONSTANTINE, M. G. *S.* Bluefields, 1862–5.
COOKE, John. *S.* (No fixed station) 1840; St. Catherine, Middlesex, 1842–3.
COOPER, C. A. *S.* Rural Hill &c., 1849–54. Died of fever.
COWARD, W. S. *S.* St. Catherine, 1836–9 [p. 229].
DALZELL, W. T. D. *S.* Mooretown, 1850–1.
DARRELL, Aubrey Spencer. *S.* St. Alban's and Mt. Hermon, 1864–5.
DAVIDSON, J. Andrew M. *S.* St. Ann, Middlesex, 1839–43 (? *S.* 1844); Ocho Rios, 1845–6.
DUNBAR, Richard. *S.* Bluefields &c., 1860–1.
DUNBAR, W. J. *S.* St. Thomas E. or Manchioneal, 1854–7.
FARQUHARSON, J. S. *S.* Providence, 1850–1.
FIDLER, Daniel. *S.* Westmoreland, 1836–41 [p. 229].
FINDLAY, A. *S.* Providence, 1852.
FORBES, Richard. *S.* St. George, 1837–8.
FOX, J. (an ex-Wesleyan Minister); *o.* 1847, Jam. *S.* Hampstead, 1848–9; Good Hope, 1850–1. Died of cholera 1851.
GALBRAITH, Edward. *S.* Westmoreland, 1837–41.
GIRAUD, Augustus F. *S.* St. Elizabeth, 1836 [p. 229].
GUTHRIE, William, one of the first two Missionaries to Jamacia aided by the Society; *o.* D. and P. 1709, Lon. *S.* Jamaica, 1710 [p. 229].
HANNA, Thomas. *S.* Manchester, 1878.
HAWKINS, E. *S.* St. Andrew (Surrey), 1842–3.
HEATH, C. *S.* St. James' (Cornwall), 1840–3.

INGLE, W. Haggerston. *S.* St. John's, Darliston, 1851–65.
JONES, Evan. *S.* St. Thomas E., 1842–7.
JONES, J. A. *S.* St. Christopher, 1848–9.
JONES, J. P. *S.* Bluefields, 1845–8.
KERR, John. *S.* Aboukir, 1838–9.
KEY, Edward Bassett; *o.* D. 1863, P. 1864, Jam. *S.* Siloah, 1865.
KINGDON, B. B. *S.* Aboukir, 1850–2.
LAWSON, H. G. *S.* Trelawney, 1837–43.
LE GROS, John S. *S.* Clarendon, Arthur's Seat, 1839–43.
LINDSAY, W. H. *S.* St. George, 1839.
LITTLEJOHN, D. R. *S.* St. Elizabeth, 1837–9.
LYNCH, Robert B. *S.* St. Alban's and Mt. Vernon ("Hermon" from 1857), 1853–60. *Res.*
MACDERMOT, Henry C. P. *S.* Portland, 1860–5.
MACINTYRE, J. L. *S.* Providence and Prattville, 1862–4.
M'CLAVERTY, C. *S.* Clifton, Mt. Dallas &c., 1845–7 [p. 232].
MAGNAN, Charles M. *S.* Bluefields, 1862–5. *Res.* ill.
MAYHEW, William. 1840, no fixed station; 1851, visiting stations during cholera.
MELVILLE, Henry. *S.* Porus, 1860–5.
MITCHELL, Moses. *S.* St. Thomas E. [p. 229], 1836–9.
MORRIS, John. *S.* Grove, 1845–7; Keynsham, 1847–65 (with Siloah, 1854–65). *Res.* [p. 232].
MURPHY, —. *S.* St. Alban's, 1852.
NASH, John. *S.* Clarendon, 1841–3.
ORGILL, T. T. T. *S.* Rio Bueno, 1838.
OSBORNE, David. *S.* Westmoreland, 1840–2.
OSBORNE, George. *S.* St. Mary, 1836; St. Ann, 1837–8 [p. 229].
OWEN, J. E. *S.* Aboukir, 1848–9.
PRICHARD, Howell. *S.* (No fixed station) 1843–4; Good Hope, 1845–6.
RICHARDS, J. *S.* Moore Town, 1848–9.
ROBINSON, Robert. *S.* (No fixed station) 1840; Kingston, 1842–3.
SCOTLAND, Horace. *S.* Prattville &c., 1858–62. *Res.* ill.
SEYMOUR, A. H. *S.* Providence and Prattville, 1864–5.
SMITH, William. *S.* Westmoreland, 1842–4.
SPENCE, G. G. No fixed station, 1849.
STAFFORD, B. (or de B. H.). *S.* Good Hope, 1848–9.
STEARNS, William. *S.* St. Thomas E., 1838.
STEVENS, Thomas. *S.* St. Thomas E., 1840–3.
STEWART, W. H. N. *S.* Good Hope, 1847.
STONE, J. C. *S.* St. Thomas E., 1837–41; Trelawney, 1842–3.
THOMSON, John. *S.* Portland, 1847–54. Died of fever 1854.
THOMSON, Joseph Adam; *ed.* S.A.C. *S.* St. Alban's and Mt. Hermon, 1861–3.
TOOSEY, O. D. No fixed station, 1840.
WATERS, G. A. *S.* St. Mary, 1836–9 [p. 229].
WHARTON, Thomas. *S.* St. George, 1836 [p. 229].
WILKINSON, J. H., B.A. *S.* Kingston, 1843.
WILSON, David. *S.* Grand Caymanas, 1836–9; Westmoreland, 1840–3 [p. 229].
WOOD, J. S. (*tr.* N.F.L. [p. 859]). No fixed station, 1844.
YATES, H. L. *S.* St. Elizabeth, 1836–7 [p. 229].

(CENTRAL AMERICA.)

I. *MOSKITO SHORE, BAY OF HONDURAS* (1748, 1768–85)—4 Missionaries. [*See* Chapter XXX., pp. 234–7.]

PRINCE, Nathan, M.A. and Fellow Harvard Coll., Mass.; *o.* Lon. Aptd. 1747 to Black River, but died a few days after arrival at Rattan, 1748 [p. 235].
SHAW, Robert. *S.* Moskito Coast, 1774–6. *Res.* ill, and to Bay of Honduras [pp. 235, 238].
STANFORD, — . *S.* Moskito Coast, 1776–7; *Res.* ill, and went to Jamaica [p. 235].
WARREN, Thomas. *S.* Moskito Coast, 1769–71. *Res.* and to Jamaica [p. 235].

NOTE.—The Rev. HENRY JONES of Newfoundland [p. 858] was appointed to the Moskito Mission in 1748–9, but on his way there he accepted the living of St. Anne's, Jamaica, at the advice of the Governor.

For an account of Mr. C. F. Post's nearly 20 years' labours *see* pp. 235–6.

II. *BRITISH HONDURAS* (1844–5, 1877–84, 1892)—3 Missionaries and 3 Central Stations. [*See* Chapter XXXI., pp. 238–40.]

(Diocese of BRITISH HONDURAS, founded 1883.)

BANKS, William Joseph Helmore; *b.* March 11, 1854, Stanwell; *ed.* S.A.C.; *o.* D. 1881 Ant., P. 1883 Jam. *S.* Orange Walk, 1881–4 [p. 239]; *tr.* Natal [p. 895].
GEARE, John Holwell; *b.* Aug. 22, 1850, Abingdon; *o.* D. 1875, P. 1876, Ex. *S.* Belize, 1877–82. *Res.* [p. 239].
MORTLOCK, Charles (the first S.P.G. Miss. to Brit. Honduras). *S.* Belize, 1844–5. *Res.* for Turks Island [p. 238].

III. *ISTHMUS OF PANAMA* (1883–92)—4 Missionaries and 2 Central Stations. [*See* Chapter XXXII., pp. 240–1.]

(Under supervision of BISHOP OF JAMAICA.)

HENDRICK, S. P. *S.* Colon, 1892.
***KERR, Shadrach** (a negro); *ed.* Baptist Coll., Leeds; *o.* D. P. 1881, Haiti. *S.* Colon &c., 1883–90. *Res.* [pp. 240–1].
SMITH, J. B. (*tr.* Europe [p. 924]). *S.* Colon, 1890–2. *Res.*
TINLING, E. D. *S.* Panama, 1892.

BRITISH GUIANA, SOUTH AMERICA (1835–92)—84 Missionaries and 48 Central Stations. [*See* Chapter XXXIII., pp. 242–53.]

(Diocese of GUIANA, founded 1842.)

ANTON, James A. *S.* Berbice (St. Patrick's &c.), 1836–43; Demerara, 1844–6 [p. 242].

AUSTIN, Preston Bruce, LL.D. Cam. *S.* Essequibo, 1852–3. *Res.*

BECKLES, William Augustus; *b.* 1799; *ed.* Cod. Coll. *S.* Demerara, 1826–40. Died 1840 [p. 242].

BEST, John Henry; *ed.* Cod. Coll. *S.* St. John's, Ess., 1844–5; St. Luke's, Dem., 1846–50; St. Stephen's, Ess. 1851–3. Died 1853.

BISHOP, Alfred Hothersall, M.A.; *ed.* Cod. Coll. *S.* Demerara, 1847; Wakenaam, Dem., 1848–50.

BLOOD, William. *S.* St. Margaret's, Ber., 1846–7. *Res.*

BREE, M. Stapylton. *S.* St. James, Ess., 1841–2.

BRETT, William Henry, B.D. Lambeth ("The Apostle of the Indians in Guiana"); lay Missionary 1840–3 at Pomeroon; *o.* 1843 Gui. *S.* Pomeroon River (Indians), 1843–9, 1860–79. (¶ St. Matthew's, Dem., 1851–2; Trinity, Dem., 1853–4; and Pom., 1860–79.) *Res.*; died Feb. 10, 1886, in England [pp. 243–9, and "Translations," p. 801].

BRIDGER, John; *b.* Dec. 12, 1842, Petworth; *o.* D. 1870, P. 1872, Gui. *S.* Port Mourant, 1871–3; tr. Hon. [p. 908].

BUNN, William Bantoft; *ed.* Cod. Coll. *S.* Trinity &c., Dem., 1844–6.

BUTT, George Holden, B.A. Cam. *S.* Port Mourant, 1876–7 [p. 247].

CAMPBELL, David, M.A. St. Andrews Univ.; *b.* 1829; *o.* D. 1855, P. 1856, Gui. *S.* Wakenaam, 1859; West Coast, Dem., 1860–6; Waramuri, 1868. *Res.*

CAMPBELL, William Harper; *ed.* St. Mark's Col., Chel.; *o.* D. 1867, P. 1870, Gui. *S.* Bartica Grove &c., 1873–7; ¶ St. Michael's, Berbice, 1891–2. Died 1892.

CARTER, Charles. *S.* St. Matthew's, Dem., 1840–1 [p. 243].

CHRISTIAN, Edmund. *S.* Port Mourant, 1864–5. *Res.* ill.

CONYERS, Charles. *S.* Beterverwagting, 1855–6; St. Saviour's, Ess., 1857–8. Died at sea on way to Eng. on sick leave, Sept. 1, 1858.

CORNWALL, John. *S.* Berbice (St. Saviour's &c.), 1842–5.

CROSKERRY, Hugh, M.D. Dub.; *o.* Jam. *S.* Corentyn River, 1884. Died 1886, Skeldon.

DANCE, Charles Daniel. *S.* Corentyn River, 1880–7. Died 1887.

DAWES, John Samuel, D.D., LL.D., T.C.T.; *o.* D. 1851, P. 1855, Gui. *S.* St. Alban's, Ber., 1851–2; All Saints', Ber., 1853–4; Albert, St. George, Dem., 1855. *Res.*

DODGSON, William James, M.A. *S.* St. Peter's, 1842–3. Died 1845.

DONELLY, George William; *ed.* S.A.C. *S.* Lodge District, 1861–7. Died at sea.

DRUMMOND, William Richard; *ed.* S.A.C.; *o.* 1867, Gui. *S.* New Amsterdam, Skeldon, &c., 1867–70. Died July 1870 from an overdose of an opiate.

EASTMAN, Robert Morgan. *S.* Demerara, 1852; Lodge, Ber., 1853–4; St. James', Dem., 1855; All Souls' &c., Ber., 1856–7. Died 1857.

FARRAR, Ven. Thomas, B.D. Lambeth; *b.* 1830, Leeds; *ed.* York Tr. Coll.; *o.* D. 1855, P. 1856, Gui. Ardn. of Dem. and Ess. 1890. *S.* Lower Essequibo Indian Missions (Bartica Grove &c.), 1865–73. *Res.*

FARRAR, W., M.A. Keb. Coll., Ox. (son of above); *o.* D. 1888, P. 1889, Gui. *S.* Corentyn Riv., 1888–91; New Amsterdam, 1892.

FOTHERGILL, Ven. John; *ed.* Qu. Coll., Cam. *S.* Essequibo, 1836–7; became Ardn. of Essequibo [p. 242]. Died 1851.

FOX, William, M.A. Dub. *S.* Christ Church, Dem., 1844–6.

FREEMAN, John. *S.* All Saints', Ber., 1850; St. Saviour's, Ess., 1851–4. Died.

GILL, William, B.A. *S.* Essequibo, 1839; St. Stephen's, Ess., 1840–1.

GREATHEAD, John (ex-superintendent of the Wesleyan Missions in Guiana); *o.* D. 1883, P. 1884, Gui. *S.* Georgetown, 1885–6.

HARRIS, J. C. *S.* Port Mourant, 1866–7.

HEARD, Walter (Canon 1889); *b.* Jan. 24, 1847; *ed.* S.A.C.; *o.* D. 1870, P. 1871, Gui. *S.* St. Margaret's &c., Ber., 1871–5; Pomeroon and Moruca, 1875–85; St. John's, Ess., 1884–92; (¶ 1875–92) [p. 248].

HILLIS, Robert. *S.* River Berbice, 1856–9; St. Saviour's, Ess., 1859–60. Died 1860 on sick leave.

HILLIS, Thomas. *S.* St. Paul's, Enmore, 1855–6. *Res.* Died at sea 1868.

HITCHINS (or **HICHENS**), **Alfred,** M.A. Lambeth. *S.* St. Mark's, Enmore, 1865–8.

HOLLAND, Henry, B.A. Cam. *S.* Christ Church, Dem., 1847; All Saints', Ber., 1848. *Res.* ill.

HORE, Samuel Coode; *b.* Feb. 27, 1844, Islington; *ed.* London Coll. Div.; *o.* D. 1869, P. 1870, Rip. *S.* Berbice, 1878–9. *Res.*

HUMPHRIES, Henry, B.A. Dur. (*tr.* Bah. [p. 884]). *S.* Orealla, 1878–9.

HUNTER, Henry. *S.* St. Stephen's, Ess., 1842–3; St. Peter's, Ess., 1844–5; Holy Trinity, Dem., 1846–8.

INGLE, S. (? *S.*) 1852.

JOHNSON, Martin B. *S.* St. James, Wakenaam, 1847; St. Margaret's, Ber., 1848–50; St. Lawrence, Ess., 1851–4; Wakenaam, 1855–8; Berbice River, 1858–9.

JOSA, Fortunato Pietro Luigi; *b.* June 5, 1851, Rome; *ed.* a R. Catholic and afterwards at S.A.C.; *o.* D. 1874, P. 1875, Gui. *S.* Coolie Missions, 1879–82; ¶Trinity, Ess., 1883–9; ¶Christ Church, Georgetown, 1890–2 [pp. 249, 799, and Translations, Hindi, p. 807].

KEELAN, Joseph; *b.* June 14, 1845, Calcutta; *ed.* S.A.C.; *o.* D. 1877, P. 1879, Gui. *S.* La Penitence, 1880.

LARGE, James Joseph; *ed.* Battersea Tr. Coll.; *o.* D. 1867, P. 1870, Gui. *S.* Port Mourant, 1868–9.

LATHBURY, T. *S.* All Saints' &c., Ber., 1860–8.

LEVIE, Alexander (a converted Jew). *S.* Port Mourant, 1859.

LUGAR, Ven. James, M.A. Cam. *S.* Demerara, 1836–7; became first Ardn. of Demerara. Died 1853 [p. 242].

***McKENZIE, Lambert** (a negro); *b.* 1831, Berbice; *ed.* S.A.C.; *o.* D. 1855, Gui. *S.* Beterverwagting, Dem., 1855; St. Margaret's, Corentyn, 1856–7; Upper Berbice River, 1858–9; Lodge District, Dem., 1860.

McLELAND, J. *S.* Demerara, 1852–4.

MANNING, Samuel; *o.* D. 1849, P. 1852, Gui. *S.* St. Philip's, Dem., 1850; All Souls', Ber., 1851–2; St. Alban's, Ber., and Kiblerie, 1853–7; St. Paul's, Waramurie, 1857–9.

MATTHEWS, George William; *b.* Nov. 24, 1857, Prickwillow; *ed.* S.A.C.; *o.* D. 1881, P. 1883, Gui. Gave up a colonial living in Guiana for Indian work. *S.* Pomeroon, Moruca, and Wairui Rivers, 1886–92.

MAY, Very Rev. Henry John; *ed.* Bp.'s Coll., Dem.; *o.* D. 1853, P. 1856, Gui., became Dean of

St. George's 1890. *S.* St. Peter and Hog Island, Ess., 1853–4; Friendship, St. Paul, Dem., 1855; Enmore, St. Mark's, Dem., 1856–64 [pp. 246, 249–50].

MOOR, Robert Henry (*tr.* India [p. 910]). *S.* Bel Air, &c., 1880; Non Pareil, 1883.

MOORE, John Richard; *ed.* St. Bees Coll.; *o.* D. 1879, P. 1880, Gui. *S.* Mary's Hope, 1879–80; St. Mary's, Corentyn, 1881–4.

MORGAN, Charles; *o.* D. 1856, P. 1857, Gui. *S.* Bartica Grove, 1867–8.

PEARSON, John George; *ed.* C.M.S. Inst., Reading; *o.* D. 1877, P. 1879, Gui. *S.* Port Mourant, 1878–9; Orealla, 1890–2.

PIERCE, William Edward, B.A., Corp. Ch., Cam. *S.* Potaro River, Shenanbawie &c. (Indians), 1880–1. Drowned Sept. 29, 1881, in the Maraheah Falls, with his wife, 3 of his 4 children, and maid servant [p. 248–9].

PIERITZ, Joseph Abraham (a converted Jew). *S.* Lodge, Dem., 1851. Died 1869 in Guiana from lumber-cart accident.

QUICK, Frederick Louis; *b.* July 20, 1861, King's Teignton; *ed.* S.A.C.; *o.* D. 1883, P. 1885, Gui. *S.* Potaro River, 1886–92.

QUICK, Thomas Edwin; *ed.* Warm. Coll.; *o.* D. P. 1890, Gui. *S.* N.W. district, 1892.

RADLEY, Thomas; *b.* 1828, Hurst Lane; *ed.* St. Bees Coll. *S.* St. Philip's, 1855.

READ, Henry, M.A., St. John's Coll., Cam; *b.* 1832 Manchester. *S.* All Saints' &c., New Amsterdam, 1859.

REDWAR, Henry R.; *ed.* Cod. Coll. *S.* Berbice, 1836–41 (St. Patrick's, 1837–8; St. Saviour's, 1840–1); Trinity Ess., 1842–3; Wakenaam, Ess., 1844–5 [p. 242].

RITCHIE, Frank William, B.A. Bp.'s Coll., Len.; *o.* D. 1885, Gui. *S.* Mary's Hope, 1886–7.

ROBINSON, John, L.Th. Dur. *S.* Trinity, Ess., 1839–41; St. Saviour's, Ess., 1842–3.

SALMON, George, M.A. Dur. and S.A.C.; *b.* Oct. 15, 1853, Yatton. *S.* Coolie Missions,¶ 1888–92. Died April 19, 1892, in London.

SEIFFERTH, Charles Benjamin; *b.* Nov. 17, 1835, Malmesbury; *ed.* Lich. Coll.; *o.* D. 1873, P. 1874, Gui.; Port Mourant, 1874–5; Orealla, 1876–8.

SMITH, David, M.A. St. John's Coll., Cam.; *o.* D. 1850, P. 1851, Ex. *S.* St. Matthew's, Dem., 1884–6.

SMITHETT, W. T. *S.* St. James, Wakenaam, Ess., 1846.

SNELL, Samuel. *S.* St. John's, Ess., 1851–4. Died.

SPOONER, Benjamin; *ed.* Cod. Coll. *S.* St. Matthew's, Dem., 1842–3; All Saints', New Amsterdam, 1844–7; All Souls', New Amsterdam, 1848; Wakenaam, 1851–2; St. Stephen's, Ess., 1853–8. Died 1858 from "overwork and over-exposure to the sun."

STRAKER, Octavius John. *S.* St. George's, Dem., 1848–50. Died 1867.

STRONG, Leonard. *S.* River District, 1836–7 [p. 242].

TANNER, Augustus Scudamore. *S.* Demerara River, 1856–8; St. Stephen's, Ess., 1858–9; Bartica Grove, 1860–4. Died 1875.

THORLEY, Joseph. *S.* All Saints', Ber., 1855. Died after a short residence.

VENESS, Thomas Robert. *S.* Port Morant, Berbice, 1860–3. Died Feb. 1863 of yellow fever.

VENESS, William Thomas; *b.* Nov. 6, 1828, Deptford; *ed.* St. Mark's Coll., Chel. *S.* St. Margaret's, Skeldon, Ber., 1862–71. Died 1877 [p. 247].

WADIE, John William; *b.* 1830, London. *S.* Moruca, 1854; Waramuri, Ess., 1856–8. *Res.* ill Oct. 1857 and died at Ardn. Jones' house at St. George's, Dem., Sept. 17, 1858, from fever, contracted in work [p. 246].

WEBBER, Ven. Richard Legge, M.A. Cam. *S.* St. George's, Dem., 1844–5. Died 1873.

WEBBER, William John Bussell; *b.* 1830, Silverton, Ex.; *ed.* S.A.C. *S.* St. Paul's, 1853–4. Died 1871.

WICKHAM, Horace Edward; *o.* D. 1851, P. 1855, Gui. *S.* St. Augustine's, Dem., 1851–9.

WOODHOUSE, George, M. *S.* Pomeroon, 1874. Died 1877.

WYATT, Ven. Francis James, B.D. Lam.; *o.* D. 1851, P. 1852, Gui. *S.* Port Mourant, 1870; Indian Missions, ¶1879; became Ardn. of Dem., 1874 [p. 247].

FALKLAND ISLANDS—One Missionary: **BULL, Charles** (*tr.* Cape [p. 889]). *S.* Falkland Islands, 1860–7 (¶1861–7).

(Diocese of FALKLAND ISLANDS, founded 1869.)

III. AFRICA, 1752–1892.

469 Missionaries (65 being Natives) and 271 Central Stations, now included in 14 Dioceses as set forth below, &c.:—

WEST AFRICA (1752–6, 1766–1824, 1856–92)—19 Missionaries and 8 Central Stations. [*See* Chapter XXXV., pp. 254–68.]

(Dioceses of SIERRA LEONE, founded 1852, and NIGER, founded 1864.)

***COLE, Samuel** (a negro); *o.* D. 1888, P. 1889, S. Le. *S.* Domingia, 1888–92.

COLLINS, James. *S.* Cape Coast Castle, 1818–19 [p. 258].

DEAN, Joseph; *o.* D. 1860, Bar. *S.* Fallangia and Domingia, 1860–1. Died January 4, 1861, at Fallangia of fever [p. 264].

DODGSON, Edwin Heron (*tr.* Tris. [p. 894]). *S.* St. Vincent, Cape de Verde Is., 1890–2 [p. 267.]

***DOUGHLIN, Philip Henry** (negro); *ed.* Cod. Coll.; *o.* D. 1871, P. 1873, S. Le. *S.* Domingia, 1873–85. *Res.* [Translations, Susu, pp. 802–3.]

***DUPORT, J. H. A.** (negro); *b.* 1830 St. Kitts, W.I.; *ed.* Cod. Mission House; *o.* D. 1856, P. 1861, S. Leone. *S.* Fallangia, 1856–60, 1862–6; Domingia, 1861, 1867–8. Licence temporarily withdrawn. Died September 20, 1873, in Royal Infirmary, Liverpool [p. 261–6, and Translations, Susu, pp. 802–3].

FRASER (or **FRAZER**) **Patrick**; *o.* D. P. 1786 Ely. *S.* Sierra Leone and Pensee Island 1786–7 or 8. *Res.* ill [p. 259]; *tr.* Bah. 1791 [p. 884].

HAROLD, Richard. *S.* Cape Coast Castle, 1823–4 [p. 258].

LEACOCK, Hamble J. or T. (the first Missionary sent by the West Indian Association. *S.* ¶ Rio Pongo, Fallangia, &c., 1855–6. Died August 20, 1856, at Freetown [pp. 261–3].

***McEWEN, John Baptiste** (negro); *ed.* Cod. Coll.; *o.* D. 1869 Bar., P. 1873 S. Le. *S.* Fallangia, 1877–85, Domingia, 1886–9, Isle de Los, 1891–2 (¶ 1878–85).

•**MAURICE, J. A.** (negro); *ed.* Cod. Coll.; *o.* D. 1863, P. 1864, S. Le. *S.* Fallangia, 1863-6. *Res.* [p. 266].

•**MORGAN, R. B.** (negro); *o.* D. 1882 Niger. *S.* Farringia, 1882-9. Died November 2 or 3, 1889, Freetown.

•**MORGAN, W. C.** (negro); *o.* D. 1882 Niger. *S.* Domingia, 1882-3.

NEVILLE, William Latimer, M.A. Queen's Coll., Ox. *S.* Fallangia &c., 1859-61. Died July 7, 1861, of fever [p. 264].

PHILIP, William (ex-Curate of Tenby). *S.* Cape Coast Castle, 1817. Died [p. 258].

PHILLIPS, Abel J.; *ed.* Cod. Coll.; *o.* D. 1859, P. 1860, Bar. *S.* Fallangia and Domingia, 1860-3. *Res.* ill [pp. 264-5], *tr.* W.I. [p. 882].

•**QUAQUE, Philip** (a negro); *b.* 1741; *ed.* by the Society in London; *o.* 1765, Lon., being the first of any non-European race to receive Anglican Orders since the Reformation. *S.* Cape Coast Castle, 1765-1816. Died October 17, 1816 [pp. 256-8, 771].

THOMPSON, Thomas, M.A., Fellow of Ch. Coll., Cam. (*tr.* N.J. [p. 855]); the first S.P.G. Missy. to Africa. *S.* Cape Coast Castle, 1752-6. *Res.* ill [pp. 255-6].

•**TURPIN, Joseph William Thomas** (negro); *ed.* Cod. Coll.; *o.* D. 1868 Bar., P. 1871 S. Le. *S.* Fotuba, Isle de Los, 1867-72, Fallangia, 1873-4; Fotuba, 1876-7. *Res.* [p. 266].

CAPE OF GOOD HOPE, WESTERN DIVISION (1821-92)—102 Missionaries and 56 Central Stations. [*See* Chapters XXXVI. and XXXVII., pp. 268-97.]

(Diocese of CAPETOWN, founded 1847.)

ANDERSON, George William, S.A.C.; *o.* D. 1870, P. 1872, Cape. *S.* Mossel Bay, 1871-3; Robertson, 1874-9; Riversdale, 1880-92.

ANDREWS, William, M.D. T.C.D.; *b.* 1811 Lincolnshire. *S.* Knysna, 1851-60.

ARNOLD, John Muehleisen, Ph.D. Tubingen Univ., D.D. William and Mary Coll., N.S.; *b.* Aug. 6, 1817, at Zell, Germ. *S.* Papendorp (Moslems), 1875-81. Died Dec. 9, 1881 [pp. 279, 295].

ATKINSON, Charles Frederick; *ed.* S.A.C.; *o.* D. 1878, P. 1879, Cape. *S.* Schoonberg, 1878-9; Uniondale, 1883-6; Caledon, 1887-92.

BADNALL, Ven. Hopkins, D.D. and Fellow Univ. Coll., Dub.; *o.* D. 1845, P. 1846, Dur. *S.* Capetown &c., 1848-9; Claremont, 1852-4; George, 1862-9 (Ardn. of George, 1862-9; do. of Capetown, 1869-85). Died Sept. 1892, England [pp. 274, 294].

BAKER, James (Canon); *o.* D. 1849, P. 1850, Cape. *S.* Swellendam, 1849-67; Kalk Bay, 1879-87 [p. 290].

BEBB, William. *S.* Capetown (St. John's), 1857-67.

BELSON, William Eveleigh, M.A. Or. Coll., Ox.; *b.* 1827; *o.* D. 1850, P. 1851, Roc. *S.* Riversdale, ¶ 1854-7; Malmesbury, 1857-70. *Res.* ill [pp. 291-2]; *tr.* Europe [p. 923].

BENDELACK, Ch. *S.* Swellendam, 1851.

BLAIR, Thomas Richard Arthur. *S.* Wynberg, 1852-4.

BRAMLEY, William; *ed.* S.A.C.; *o.* D. 1856, P. 1861, Cape. *S.* Caledon, 1857-9; Beaufort West, 1863-4; Swellendam, 1860-1, 1868-92 (¶ 1889-92).

BRIEN, Robert. *S.* Schoonberg, 1865-8; Victoria W., 1869-74.

BROCK, E.; *o.* D. 1881, P. 1882, by Bp. Colenso, reconciled to the Church by Bp. of Capetown 1883. *S.* Somerset W., 1886.

BROOKE, Richard; *o.* D. 1864, P. 1865, Cape. *S.* Clanwilliam, 1869-77; Claremont, 1877-80, 188[illegible] [p. 784].

BROWNING, Thomas, T.C.D. Glas. Univ.; *o.* D. 1854, P. 1855, St. And. *S.* Clanwilliam, 1868-68; Capetown, 1869-83.

BULL, Charles, M.A. Lamb.; *b.* 1828, Hampstead; *o.* D. 1851 Cape, P. 1856 Lon. *S.* Knysna, 1851; Plettenburg, 1852-4; *tr.* Falklands [p. 888].

BURROW, E. J., D.D. *S.* Capetown and Wynberg, 1831-3 [p. 272].

CAMILLERI, Michael Angelo, D.D. Malta Univ.; *b.* Feb. 15, 1814, Malta; *o.* D. 1835, P. 1836, R.C. Bp. of Malta. *S.* Capetown (Moslems) 1848-53 [p. 279].

CARLYON, Frederick, M.A. Pem. Coll., Cam.; *o.* D. 1839, P. 1840, Glos. *S.* Stellenbosch, 1849-64.

CLARK, Richard Martin; *b.* June 18, 1837, Reading; *o.* 1875, Cape. *S.* Somerset, 1875-7; Upper Paarl, 1878-92.

CLEMENTSON, William Lawson, M.A. Cape Univ.; *o.* D. 1874, P. 1877. *S.* Bredasdorp, 1875-80.

CLULEE, Charles; (*tr.* from O.F.S. [p. 897]). *S.* Malmesbury, 1872-82; *tr.* to Transv. [p. 897].

COLLINS, W. *S.* Prince Albert, 1882-4.

CURLEWIS, James Frederick; *o.* D. 1859, Cape. *S.* Lower Paarl, 1860-92.

CURREY, R. A. *S.* Georgetown, 1853-4.

DORRELL, Alfred Anstey; *b.* Sept. 22, 1842, Lambeth; *o.* D. 1872, P. 1876, Cape. *S.* Uniondale, 1873-8; Newlands, 1881-90. *Res.*

DOUGLAS, Hon. Henry, M.A. Univ. Coll., Dur.; *o.* D. 1846, P. 1847, Wor. *S.* Capetown, 1848 [pp. 274, 277].

EDWARDS, Frederick Dandy (ex-Wesleyan Minister); *o.* D. 1868, P. 1872, Cape. *S.* Swellendam, 1870-82; Malmesbury, 1882-92 [p. 296].

EEDES, John; *o.* D. 1857, P. 1859, Cape. *S.* Beaufort W., 1859-60 (? 1861); Knysna, 1862, 1865-74; Caledon, 1875-85.

FISK, George Henry Redmore; *o.* D. 1850, P. 1857, Cape (? *S.* 1851). *S.* Durban, 1858-9.

FOGG, Ven. Peter Parry, M.A. Jes. Coll. Ox.; *o.* D. 1860, P. 1862, Win. (Archdn. of George, 1871). *S.* George, 1871-81, 1886-8.

FRY, John. *S.* Capetown, 1836-7; Wynberg, 1838; Vyge Kral, 1839-41; Wynberg and Rondebosch, 1842-4 [p. 272].

GETHING, Guy; *b.* Dec. 14, 1829, Tatenhill, Staff.; *ed.* S.A.C.; *o.* D. 1859, P. 1861, Cape. *S.* Ceres, 1861-5; Greenpoint, 1866-7; Capetown, 1868; Beaufort West, 1875-82.

GIBBS, Edwin; *b.* April 1827, Littlehampton; *ed.* S.A.C. *S.* Plettenburg Bay, 1887-9. Died 1892 in Somerset Hospital, Capetown.

GIBBS, John; *b.* 1835 Emscote, War.; *ed.* St. Mark's Coll., Chel. *S.* Prince Albert, 1869-73; Papendorp, 1874.

GLOVER, Ven. Edward, M.A. Jes. Coll., Cam.; *o.* D. 1851, P. 1852, Wor.; Ardn. of George, 1869. *S.* Schoonberg, 1858-9; Zonnebloem, 1859-68; George, 1868 [p. 785].

GODFREY, James Robert; *b.* Nov. 1, 1837, Oxford; *o.* D. 1861, Cape. *S.* Somerset W., 1865-72; Papendorp, 1873; Port Nolleth, 1875-8; Fraserburg, 1881.

GORHAM, John [illegible]. St. John's Coll., Cam.; *b.* 1823, Mersham, Kent; *o.* D. 1848, P. 1849, Chic. *S.* Woodlands, 1853-4.

GRAY, Robert, B.A. Bp. Hat. Hall, Dur.; *b.* Dec. 22, 1832, W. Rainton; *o.* D. 1856, P. 1857, Man. *S.* Beaufort, 1858; Simonstown, 1858-60.

GREENWOOD, Frederick; *b.* Dec. 8, 1839, Gloucester; *ed.* Ex. Tr. Coll.; *o.* D. 1875, Cape. *S.* Fraserburg, 1875–82; Prince Albert, 1885–9; Bredasdorp, 1890–2.

GRESLEY, Geoffrey Ferrers; *ed.* Salisb. Coll.; *o.* D. 1878, P. 1879, Ox. *S.* Papendorp (renamed Woodstock, 1885), 1882–6; Claremont, 1887–9.

HANCOCK, Thomas L. *S.* Papendorp, 1865–7.

HARE, Marmaduke; *ed.* Dorch. Coll.; *o.* D. 1879 Ox., P. 1881 Cape. *S.* Salt River, 1882.

HENRY —. (Station not stated) 1851.

HEWITT, James Alexander (Hon. D.C.L. Un. S. U.S.A.); *b.* Aug. 13, 1843, Capetown; *ed.* S.A.C.; *o.* D. 1871 Cape, P. 1873 Gra. *S.* Bredasdorp, 1871–4; Riversdale, 1875–9; Worcester, 1880–90. *Res.*

HILLYARD, Percy Edward Hebard; *o.* D. 1885, P. 1890, Cape. *S.* Oudtshoorn, 1887–92.

HIRSCH, Herrmann; *o.* D. 1857 Cape, P. 1861 Bath. *S.* Simonstown, 1858; Zonnebloem, 1858–9; Schoonberg, 1859–60.

HOPWOOD, H. G. *S.* Robertson, 1868–73.

HOSMER, Arthur Henry, M.A. Or. Coll., Ox., 1848; *o.* D. 1847, P. 1848, Lic. *S.* Fraserburg, 1883–5.

INGLIS, J. *S.* Paarl, 1852–70.

JEFFERY, Albert; *b.* July 17, 1838, Bidboro, T. Wells; *ed.* S.A.C.; *o.* D. 1861, P. 1871, Cape. *S.* Villiersdorp, 1862–5; Ceres, 1866–92.

JENKINS, John David, M.A., Jenkyns Fellow of Jesus Coll., Ox. [*see* p. 840]; *b.* 1828, Merthyr Tydfil; *o.* D. 1851, P. 1852, Ox. ? *S.* 1852–3.

JOBERNS, Charles Henry, M.A. St. John's Coll., Ox.; *o.* D. 1863, P. 1864, Lic. *S.* Newlands, 1876–7. *Res.* ill.

JONES Charles Earp; *ed.* S.A.C.; *o.* D. 1879, P. 1881, Cape. *S.* Port Nolloth, 1879–92.

KENDALL, Robert Sinclair (*tr.* Eur. [p. 923]). *S.* Newlands, 1892.

KEWLEY, Thomas Wilson, M.A. New Coll., Ox.; *o.* D. 1872, P. 1873, Ely. *S.* Capetown, 1878–80.

LANGDON, E. *S.* Bredasdorp, 1870; Paarl, 1871.

LAWRENCE, George; *o.* D. 1857, P. 1874, Cape. *S.* D'Urban, 1860–81; D'Urbansville, 1882–92.

LEGG, Jacob Philip; *b.* March 1, 1836, Gosport; *o.* D. 1873 St. Hel., P. 1874 Cape. *S.* Paarl, 1872–4; Stellenbosch, 1875–88.

LIGHTFOOT, Ven. Thomas Fothergill, B.D. Lambeth; *b.* March 4, 1831, Nottingham Castle; *ed.* S.A.C.; *o.* D. 1857 Lon., P. 1859 Cape (Archd. of Cape 1885). *S.* Greenspoint, 1868 [p. 292].

LOMAX, Arthur Holliday; *ed.* Lich. Coll.; *o.* D. 1868, P. 1871, Cape. *S.* Papendorp, 1869–72; *tr.* Gra. [p. 891].

MARTIN, Robert; *ed.* S.A.C.; *o.* D. 1870, P. 1874, Cape. *S.* Montague, 1871–4; Victoria W. 1875; *tr.* Gra. [p. 891].

MARTINE, J. M. *S.* Worcester, 1851–4 [p. 295].

MAYNARD, John; *b.* 1819, Halsham (Hull); *ed.* York Tr. Coll.; *o.* D. 1847 St. And., P. 1849 Cape. *S.* Beaufort, 1849–57; Worcester, 1858–79 [p. 295].

MOLONY, C. W. *S.* Claremont, 1858–60.

MOORE, Frederick Bullen; *o.* D. 1866, P. 1871 Cape. *S.* Wynberg, 1867; Constantia, 1868–92.

MORRIS, Alfred; *b.* 1826, Christian Malford, Wilts; *ed.* St. Mark's Coll., Chel.; *o.* D. 1855, P. 1861, Cape. *S.* Oudtshorn, 1861–89.

MORRIS, William John Richard; *ed.* S.A.C.; *o.* D. 1859, P. 1861, Cape. *S.* (1) Robertson, 1859–64; Namaqualand (Ookiep &c.), 1875–82; (1) R., 1884–92.

MORTIMER, Benjamin Clapham; *o.* D. 1866, P. 1871, Cape. *S.* Riversdale, 1867–74; Knysna, 1875–9.

MORTON, M. *S.* Somerset W., 1882–3.

NICHOL, Robert Gibbons; *ed.* S.A.C.; *o.* D. 1864 Cape. *S.* (1) St. Helena Bay, 1864–6; Malmesbury, 1868–9; (1) St. H.B., 1870–89.

PALMER, Walter Vaughan; *b.* 1823. *S.* Capetown, 1857; Papendorp, 1861–4.

PARMINTER, Ferdinand, B.A. St. John's Coll., Cam.; *o.* D. 1859, P. 1860, Pet. *S.* Capetown, 1867–8.

PATTISON, Charles Benjamin; *o.* D. 1885, Cape. *S.* Zuurbraak, 1885–92.

PERRY, Ambrose; *ed.* St. Aid. Coll., Birk.; *o.* D. 1878, P. 1879, Der. *S.* Uniondale, 1880–3.

PETERS (Canon) **Thomas Henry**, M.A., T.C.D.; *o.* D. 1857, P. 1859, Ex. *S.* Stellenbosch, 1864–74; Zonnebloem Kafir Coll., 1875–92 [p. 785].

QUINN, John; *b.* 1808, Loughkea; *o.* D. R.C. Bp. of Clonfert. *S.* Capetown, 1850–4; Papendorp, 1855–7.

REYNOLDS, Charles William Henry; *o.* D. 1875, P. 1877, Blo. *S.* Robertson, 1880–3.

ROBINSON, Daniel Edward (*tr.* Natal [p. 896]). *S.* Uniondale, 1885–9; Victoria W., 1890–2.

ROGERS, William Moyle; *o.* D. 1859; P. 1861, Cape. *S.* Georgetown, 1861–4.

SAMUELS, John Cornelius; *o.* D. 1861, P. 1869, Cape. *S.* Mossel Bay, 1865; Willowmore, 1867–8; George, 1870–5; Prince Albert, 1875–9; Victoria W., 1881; George, 1892.

SANDBERG, Samuel (*tr.* Madras [p. 914]). *S.* Caledon, 1851. *Res.*

SANDERS, James Willis. *S.* Stellenbosch district, 1838–9 [pp. 272–3, 278–9].

SCHIERHOUT, William Peter Gerritt, M.A. Cape Univ.; *o.* D. 1880, P. 1882, Cape. *S.* Swellendam, 1882–6; Heidelberg, 1887–92 [p. 296].

SHEARD, Robert, M.A. Cape Univ.; *o.* D. 1875, P. 1877, Cape. *S.* Clanwilliam, 1878–89; Worcester, 1891–2.

SHEARD, Thomas. *S.* Mossel Bay, 1857–70.

SHOOTER, Joseph (Emigrants' Chaplain on voyage from Eng. to Natal, 1850). *S.* Albert, 1851–3.

SHORT, —. *S.* Swellendam, 1859.

SLINGSBY, William Edward; *o.* D. 1883, P. 1891, Cape. *S.* Mossel Bay, 1885, 1887–92.

SQUIBB, George Meyler, B.A. Brazenose.; *b.* 1827; *o.* D. 1851, Nor. *S.* Plettenburg, 1857–64.

TAYLOR, William Frederick (*tr.* Tris. [p. 894]). *S.* Riversdale, 1856–66; Mossel Bay, 1872–89.

THOMAS, Rice. *S.* Capetown, 1869–77.

THORNE, John (*tr.* Transv. [p. 898]). *S.* Bredasdorp, 1882–9; *tr.* O.F.S. [p. 897].

VON DADELSZEN, H. H. (*tr.* Madras [p. 915]). No fixed station 1841 [p. 272]; *tr.* Ceylon [p. 920].

WAUGH, J. C. *S.* Caledon, 1860–1.

WELBY, Rt. Rev. Thomas Earle, D.D. Lambeth; *b.* 1810, Rugby; ex-Lt. 13th Light Dragoons, India, and Missy. in Canada [*see* p. 877]; *o.* D. and P., Tor. *S.* George, 1851–4, 1858–61 (became Ard. of George, and on Ascen. Day 1862 *cons.* in Lamb. Pal. Chap. Bp. St. Helena) [pp. 284, 286, 321, 323–4, 332].

WIDDICOMBE, John; *b.* Mar. 28, 1839, Brixham; *o.* D. 1863, P. 1869, Cape. *S.* George, 1865–70; Malmesbury, 1870; *tr.* O.F.S. [p. 897].

WILSHERE, Alfred R. Myddelton, M.A. Pem. Coll., Ox.; *b.* Mar. 30, 1821; *o.* D. 1845 York, P. 1846 Dur. *S.* Claremont, 1859–77. *Res.* Died 1891.

WILSHERE, Ebenezer Stibbs; *tr.* India [p. 915]. *S.* Capetown, 1848 [p. 279]; *tr.* Gra. Dio. [p. 892].

WILSHERE, Henry Michael Myddelton; *b.* 1827 Blackheath; *o.* D. 1851 Lon. *S.* Caledon, 1852–74; Simon's Town, 1875–6.

WOOD, A *S.* Capetown, 1857.

WRIGHT, William, M.A. Trinity Coll., Dub.; the first S.P.G. Missy. to S. Africa. *S.* Capetown and Wynberg, 1821–9 (*tr.* E. Div. [p. 892]) [pp. 269–71, 771, and Translations, Dutch, p. 813].

YOUNG, Daniel Elliott, M.A. Pem. Coll., Ox.; *o.* D. 1876, P. 1877, Ox. *S.* Woodstock, 1887–92.

CAPE OF GOOD HOPE, EASTERN DIVISION (1821-92)—104 Missionaries and 52 Central Stations. [*See* Chapters XXXVI. and XXXVIII., pp. 268–85, and 297–305.]

(Diocese of GRAHAMSTOWN, founded 1853.)

ALDRED, John; *o.* D. 1859, P. 1864, Gra. *S.* St. John's, 1859–68; Adelaide, 1869–81; E. London, 1882–6; E. London West, 1889–92.

ALLEN, John Thomas Walford, B.A. Tr. Coll., Cam.; *b.* 1830; *o.* 1854, Chi. *S.* St. John's, 1856–7 [p. 299].

AUSTIN, Daniel Delf; *ed.* Dorch. Coll.; *o.* D. 1884 Ox., P. 1885 Pre. *S.* Richmond, 1885–8; *tr.* Transvaal [p. 897].

BAKER, Frederick Henry; *o.* D. 1881 Gra., P. 1883 Mar. *S.* Sidbury, 1881–4; *tr.* St. Hel. [p. 894].

BALDWIN, Edward Curtis, M.A. Hert. Coll., Ox.; *o.* D. 1870, P. 1872, Ox. *S.* Queenstown, 1878.

BANKES, Frederick. *S.* Grahamstown, 1853–4.

BARKER, Edward Waller; *b.* Jan. 8, 1828, Deptford; *o.* D. 1860, P. 1863, Gra. *S.* St. Peter's, 1861; Aliwal, 1862–6; Somerset E., 1867–8. *Res.*

***BOOM, Jacob**; *o.* D. 1874 Gra. *S.* St. Matthew's, K.H., 1874–8; Cwaru, 1879–80; Rura, 1881–2; *tr.* Kaff. [p. 893].

BOON, John. *S.* Mancazana, 1850–1; Cuyterville, 1861; Port Alfred W., 1862–4.

BOOTH, G. *S.* Fort Beaufort, 1840–3. Died April 18, 1843 [p. 272].

BRERETON, Alfred William; *b.* Feb. 15, 1862, London; *ed.* S.A.C.; *o.* D. 1885, P. 1887, Gra. *S.* Keiskamma Hoek, 1885; Dordrecht, 1886–9; Stutterheim, 1889.

BROOKES, Edward Yorick; *b.* April 20, 1842, Islington; *o.* D. 1870, P. 1876. *S.* E. London, 1874; Alice, 1875–8; Colesberg, 1880; Dordrecht, 1881–4; Sidbury, 1887–90.

BROOKES, George; *b.* Nov. 8, 1843, London; *ed.* S.A.C.; *o.* D. 1876 Gra., P. 1877 Cape. *S.* Colesberg, 1877–82.

BRUCE, William Robert; *o.* D. 1885, Gra. *S.* Southwell, 1889–92.

CASS, Arthur Herbert Du Pre; *ed.* Cape Univ.; *o.* D. 1889, P. 1891, Gra. *S.* Keiskamma Hoek, 1890–1.

CATLING, John; *ed.* S.A.C.; *o.* D. 1883 Cape, P. 1885 Gra. *S.* Grahamstown, 1883; Bedford, 1886–92.

CHAMBERLAIN, Thomas, M.A. Ch. Coll., Cam.; *b.* April 21, 1854, Queenstown, Cape Colony; *o.* D. 1880, P. 1881, St. Alb. *S.* Alice, 1882–4 (became Ardn. of Kokstad 1891).

COOPER, Theodore James, B.D. T.C.D.; *o.* D. 1870 Derry, P. 1874 Oss. *S.* Barkly E., 1885–6.

COPEMAN, Philip Walker. *S.* Uitenhage, 1846–57 [pp. 272, 299].

CORNFORD, Edward, M.A. St. John's Coll., Cam.; *o.* D. 1856 Ex., P. 1857 Gra. *S.* Grahamstown, 1857–8.

COX, Samuel William; *b.* Oct. 22, 1849, Leeds; *ed.* S.A.C.; *o.* D. 1878, P. 1886. *S.* Herschel, 1878–92.

COYTE, James Calrow; *o.* D. 1879 Mar., P. 1886 Gra. *S.* Peddie, 1887–90. Killed by lightning in vestry of Church of SS. Simon and Jude, just after evensong on Second Sunday in Advent 1890.

DE KOCK, S. N. (a Dutchman, and an ex-L.M.S. Missy.); *o.* D. 1856, Gra. *S.* Colesberg, 1858–64, 1868–76 (Grahamstown, 1867).

ELLINGHAM, C. M. (*tr.* Transvaal [p. 897]). *S.* Peddie, 1883–4.

EVERY, M. R. (*tr.* O.F.S. [p. 897]). *S.* Hopetown, 1859–66; Burghersdorp, 1867–8. (? *S.* 1874.)

***GAWLER, John William**; *o.* D. 1887. *S.* Port Elizabeth, ¶ 1887–92.

GORDON, John (*tr.* Kaff. [p. 893]). *S.* Kingwilliamstown, 1881–92 [pp. 309–10].

GRANT, Alexander Joseph; *o* D. 1878, P. 1880. *S.* Queenstown, 1885–6; 1889–92.

GRAY, Samuel. *S.* Cradock, 1851–5 [p. 297].

GREEN, Edward I. *S.* Queenstown, 1858–64 [p. 300].

GREEN, T.; *o.* D. 1868, Gra. *S.* Kabousie, 1868.

GREEN, T. W. *S.* Herschel, ? 1874–6; *tr.* Kaff. [p. 893].

GREENSTOCK, William (*tr.* Kaff. [p. 893]). *S.* St. Luke's, 1856–9; St. Matthew's, Keiskamma Hoek, 1859–69; Port Elizabeth, 1870–4 [pp. 298–9, 301–2] [*see* p. 897]; Translations, Xosa [pp. 803–4].

HARRIS, G. *S.* Barkly E., 1889.

HEATHCOTE, Godfrey Samuel Charles; *o.* D. 1883, P. 1886. *S.* Winterberg, 1885–6; Adelaide, 1887–90.

HENCHMAN, Thomas; *o.* D. 1849, P. 1850, Cape. *S.* Olifant's Hoek, 1851; Fort Beaufort, 1856–76.

HOADLEY A. (*tr.* N.B. [p. 866]). *S.* Richmond, 1889–90. Died March 20, 1891, at St. Mark's, Kaffraria.

HUNTER, William Elijah (*tr.* Natal [p. 895]). *S.* Alice, 1889–92.

HUTT, Richard G.; *o.* D. 1857, Gra. *S.* St. John's, 1857–62, Grahamstown, 1862–4.

IMPEY, William; *o.* D. 1878, P. 1879, Gra. *S.* Sandflats, 1880.

JACKSON, W. H. *S.* St. John's, Sandilli's, 1859.

JECKS, Charles Bloomer, B.A. Dur. Univ.; *ed.* S.A.C.; *o.* D. 1881, P. 1882, Gra. *S.* Burghersdorp, 1882–4.

JOHNSON, W. H. L. *S.* Alice, 1858–60.

***KAWA, Peter**; *ed.* Kaf. Coll., Gra.; *o.* D. 1889, P. 1892, Gra. *S.* Keiskamma Hoek, 1890; Kabousie, 1891–2.

KING, Lucius, B.A. T.C.D.; *o.* D. 1869, P. 1871, Man. *S.* Queenstown, 1873–6.

KITTON, Ven. Henry; *b.* Oct. 12, 1819, Bircham, Norf.; *ed.* St. Bees Coll.; *o.* D. 1846, P. 1847, Ches.; Ardn. of Brit. Kaffraria, 1862. *S.* Kingwilliamstown, 1862–73. Died June 1891 [*see* p. 894].

LANGE, C. R. (an ex-Lutheran Missy.); *o.* D. 1854 Gra. *S.* St. Luke's, Newlands, 1857–63.

LLEWELLYN, William, B.A.; *o.* D. 1856 Cape, P. 1858 Gra. *S.* Uitenhage, 1858–92, and Humansdorp, 1889–92.

LOMAX, Arthur Holliday (*tr.* Cape [p. 890]). *S.* Aliwal, 1874; Dordrecht, 1875–7; Southwell, 1879–88 [p. 786].

LONG, W.; *o.* Lon. *S.* Graaff Reynett, 1845–54 [pp. 272–3, 276].

M'CORMICK, Richard; *ed.* Cape Univ.; *o.* D. 1867, P. 1869, Gra. *S.* Queenstown, 1867–8; Komgha, 1869–92.

MAGGS, Albert; *b.* Aug. 22, 1840, Midsomer Norton (ex-Wesleyan Local Pr.). *S.* St. John's, 1865–6; Komgha, 1867–8; St. Luke's, 1869–82. Died by his own hand while insane in 1882.

MAGGS, Matthew Albert; *b.* Oct. 30, 1859, Midsomer Norton; *ed.* S.A.C.; *o.* D. 1884, P. 1885, Gra. *S.* Herschel, 1884–5; St. Matthew's, K.H., 1886–7; Bolotwa, 1888–92.

***MALGAS, Daniel**; *ed.* Kaf. Coll., Gra.; *o.* D. 1879, P. 1885, Gra. *S.* St. Luke's, 1879–80; St. Andrew's, 1881–2; Port Elizabeth, 1883–5; Fort Beaufort, 1887–92.

MARTIN, Robert (*tr.* Cape [p. 890]). *S.* Alice, 1879–81; Seymour, 1890; Winterberg, 1891–2.

***MASIZA, Paulus** (a Fingoe); *ed.* by the Moravians; *o.* D. 1870 Gra., the first native of S.A. ordained in Anglican Church. *S.* Fort Beaufort, 1870. Died 1870 [p. 303].

MEADEN, William; *o.* D. 1855 Cape, P. 1857 Gra. *S.* Southwell, 1856–7; Post Retief, 1857–8; Winterberg, 1859–77.

MERRIMAN, Rt. Rev. Nathaniel James, D.D. B.N. Coll., Ox.; *b.* 1809; *o.* D. 1832, P. 1833. *S.* Grahamstown district, 1848, 1851–4. Became Ardn. of Kaffraria 1855, Dean of Capetown 1870; *cons.* third Bishop of Grahamstown Nov. 30, 1871, Gra. Cath. Died Aug. 16, 1882, from carriage accident on Aug. 7, 1882, at Wold Hill, 3 miles from Grahamstown [pp. 274, 280, 283, 297, 304, 310, 312, 315, 348–9, 351].

MITCHELL, Henry John (*tr.* Kaff. [p. 893]). *S.* Dordrecht, 1890; *tr.* Natal [p. 895].

***MNYAKAMA, Stephen**; *o.* D. 1874 Gra. *S.* Beaufort, 1874–84.

***MOMOTI, Philip William**; *o.* D. 1885 Gra. *S.* Graaf Reinet, 1885–91.

***MTOBI, Hezekiah**; *o.* D. 1887, P. 1892, Gra. *S.* Cradock, 1887–92.

MULLINS, Robert John; *b.* June 30, 1838, Box, Wilts; *ed.* S.A.C.; *o.* D. 1863, P. 1864, Gra. *S.* St. John's, Bolotwa, 1863–7; St. Bartholomew's, 1868–73; Grahamstown, Kafir Inst., 1864–92 [pp. 307, 785–6].

***MZAMO, Daniel**; *o.* D. 1877 Gra. *S.* Port Elizabeth, 1877–82; *tr.* Natal [p. 895].

NEWTON, Alfred James; *o.* D. 1867, P. 1869, Gra. *S.* St. Peter's, Gwatyu, 1867–78; Herschel, 1878–9; St. Peter's on Indwe, 1879–92. [Translations, Xosa, p. 803.]

***NGWANI, E.** *S.* St. Matthew's, K.H., 1877–82.

NIVEN, —. *S.* Cradock, 1849–51 [p. 297].

NORTON, Matthew; *o.* D. 1860, P. 1862, Gra. *S.* Kahoon River, 1860 [*see* p. 893]; Adelaide, 1862–6; Cradock, 1869–73.

ORGAN, Henry James; *b.* 1857; *ed.* S.A.C.; *o.* D. 1883 Cape, P. 1886 Gra. *S.* Burghersdorp, 1886; *tr.* Transv. [p. 898].

ORPEN, Charles Edward Herbert, M.D. *S.* Colesberg, 1848–57 [pp. 274, 276, 297].

OVERTON, C. F.; *o.* D. 1867 Gra. *S.* E. London, 1867–72.

PAIN, Edmund. *S.* Somerset E., 1849–66 [p. 297].

PARNELL, Cyrus May; *b.* Jan. 17, 1864, Caerhayes, Corn.; *ed.* S.A.C.; *o.* D. 1887, P. 1889, Gra. *S.* Queenstown, 1887–8; Cathcart, 1890.

PATTEN, Charles Frederick; *o.* D. 1864, P. 1867; *S.* St. John's, Bolotwa, 1865–83.

PATTISON, Joseph; *ed.* Warm. Coll.; *o.* D. 1885 Gra. *S.* Peddie, 1885, 1887–90 (Rura, 1886); Herschel, 1889–90.

PHILIP, William; *ed.* Kaf. Coll., Gra.; *o.* D. 1879, P. 1885, Gra. *S.* Grahamstown, 1879–84; Newlands, 1885–6; Igwaba, 1887–92. [Translations, Xosa, p. 803.]

ROBINS, William Henry; *ed.* St. Cyp. Coll., Blo.; *o.* D. 1879, P. 1882, Blo.; *S.* Steynsburg, 1889–92.

ROSSITER, William; *o.* D. 1863, P. 1867, Gra. Station not stated, 1864–66. *S.* Aliwal, 1875–8, 1881–5, 1889–92.

ST. LEGER, Frederick Y., B.A. Cor. Ch. Coll., Cam. *S.* Queenstown, 1868–71.

SHAW, William Clark; *o.* D. 1873, P. 1877. *S.* Seymour, 1874–85. Died March 24, 1890, from fall from his horse on March 19.

SINDEN, John Fitch; *o.* D. 1882, P. 1883, Cape. *S.* Bedford, 1884; Adelaide, 1885.

SLOAN, Joseph Ware, LL.B. K.C.L.; *o.* D. 1858, P. 1859, Lon. *S.* E. London, 1874–7.

SMITH, George; *o.* D. 1875, P. 1879, Gra. *S.* Port Elizabeth, 1884.

SMITH, Horace, L.Th. Dur. Univ.; *b.* 1832; *o.* P. 1857 Gra. *S.* Keiskamma Hoek, 1856; St. John's, Sandills, 1857–9 [p. 299].

STEABLER, (Canon) William Anderson (*tr.* O.F.S. [p. 897]). *S.* Graff Reinet, 1856–81, 1885–92 [p. 274].

STUMBLES, Robert Washington; *o.* D. 1868 Gra., P. 1877 Cape. *S.* Peddie, 1877–8, 1882; St. Luke's, Newlands, 1883–92.

SYREE, Peter J.; *ed.* Bonn. Univ.; *o.* D. 1857, P. 1858, Gra. *S.* Smith's Location, 1857; Port Frances (from 1862 called "Port Alfred"), 1859–64.

TABERER, Charles; *b.* Ap. 12, 1843, Nuneaton; *o.* D. 1867, P. 1869, Gra. *S.* Fort Beaufort, 1867–9; St. Matthew's, Keiskamma Hoek, 1870–92 [pp. 302–3, and Translations, Xosa, p. 803].

TEMPLE, Alexander; *ed.* S.A.C.; *o.* D. 1873 St. Hele., P. 1880 Pre. *S.* Burghersdorp, 1877–8; *tr.* Transv. [p. 898].

THOMPSON, George, M.A. Station not stated, 1851. *S.* Grahamstown &c., 1860–74. Died 1874.

TRUSCOTT, Howard John Henry; *ed.* K.C.L.; *o.* D. 1884 Tru., P. 1888 Wor. *S.* Uitenhage, 1884–5.

TURPIN, William Homan (*tr.* Kaff. [p. 893]). *S.* Grahamstown, 1860–92 [p. 303, and Translations, Xosa, p. 803].

URQUHART, A. J. *S.* Cradock, 1858–61; Grahamstown, 1862–4.

WALLIS, William Charles; *o.* D. 1856, P. 1857, Gra. *S.* Alice, 1858; Burghersdorp, 1859–67; Cradock, 1885, 1891.

WATERS, Ven. Henry Tempest; *b.* Oct. 23, 1819, Newcastle-on-Tyne; *o.* D. 1850 Cape, P. 1855 Gra. *S.* Southwell, 1850–5; *tr.* Kaff. [p. 893].

WHITE, William Henry Thomas; *ed.* S.A.C.; *o.* D. 1889, P. 1891, Gra. *S.* Grahamstown, 1890–2.

WILLIAMS, William John; *b.* Oct. 14, 1858, Neath Abbey; *ed.* St. Bees and Warm. Coll.; *o.* D. 1884 Gra., P. 1888 N. China. *S.* Molteno, 1885; *tr.* China [p. 921].

WILLSON, Joseph; *b.* 1817, Maidstone; *o.* 1848–9 Cape. *S.* Post Retief &c., 1849–58. Murdered by Kafirs, Sunday Feb. 28, 1858, within a mile of E. London, on the way to service at Fort Pato [pp. 274, 297, 301].

WILSHERE, Ebenezer Stibbs (*tr.* Cape [p. 890]). *S.* Fort Beaufort, 1849–55 [p. 279].

WILSON, John Robert; *b.* 183?, Lasswade, Scot.; *o.* D. 1859, P. 1861, Gra. *S.* Alice, 1861–73; Fort Beaufort, 1877–84, 1887–92. *Res.* ill.

WOODROOFFE, (Canon) **Henry Reade**, M.A. *S.* St. John's Kabousie, 1859; St. Peter's, 1860; Grahamstown, 1860–2; St. John's, Bolotwa, 1862–4; Somerset E., 1882–3 [p. 786 and Translations, Xosa, p. 803].

WRIGHT, William, M.A. (*tr.* W. Div. [p. 890]). *S.* Bathurst, 1829–32.

WYCHE, Cyril H. E., M.A. Tr. Coll., Cam.; *b.* July 18, 1834, Camberwell. *S.* E. London, 1878–81. Drowned July 24, 1881, in crossing the R. Chaluma in an ox-cart while visiting his district.

WYLD, Samuel. *S.* St. Luke, 1865–8.

KAFFRARIA (1855–92)—38 Missionaries and 23 Central Stations.

[*See* Chapter XXXIX., pp. 305–17.]

(Diocese, now ST. JOHN'S, founded 1873.)

ADKYN, Frederick John; *b.* 1857, Churcheaton; *ed.* S.A.C.; *o.* D. 1881, P. 1882, St. J. *S.* Kokstad, 1884–92.

***BANGELA, Stephen Adonis** (an Amapondomisi); *o.* D. 1873 Gra., P. 1887 St. J. *S.* (? 1873–7); (1) St. Augustine's, 1878–82; St. Mark's, 1883; Umtata, 1884–9; Maclear, 1890–2; (1) St. A. 1891–2 [p. 313, and Translations, Xosa, p. 803].

BEAN, James; *b.* June 3, 1852, Sheriff Hutton, Yk.; *ed.* Burgh Mission House; *o.* D. 1882 Kaff., P. 1887 Bris. *S.* Umtata, 1883–4.

***BOOM, Jacob** (*tr.* Gra. [p. 891]). *S.* St. Peter's, 1884–9. Died Dec. 1889, of liver complaint.

BROADBENT, Francis A.; *ed.* Springvale; *o.* D. 1875 St. J. *S.* Ensikeni, 1875–9.

BUTTON, Ven. Thurston (*tr.* Natal [p. 895]). *S.* Clydesdale (Ardn. of, 1879), 1872–86. Died from fall from horse, 1886 [pp. 312, 333].

CAMERON, (Canon) William Mouat, M.A. Cor. Ch. Coll., Ox.; *o.* D. 1878, P. 1880, St. J. *S.* Umtata, 1884–9 [p. 736].

CHATER, James Gibbon; *b.* May 28, 1855, Acton, Ches.; *o.* D. 1879 St. J., P. 1889 Zul. *S.* Ensikeni, 1880–2; Clydesdale, 1883–8.

COAKES, Ven. Ebenezer Lloyd; *b.* June 4, 1853, Maritzburg; *ed.* Taunton Wesleyan Coll. and S.A.C.; *o.* D. 1877, P. 1878, St. J. *S.* Umtata, 1879–82; St. Peter's, 1882–5; St. Mark's, 1886–92.

DAVIS, Humfrey (*tr.* Natal [p. 895]). *S.* Kokstad, 1879–81.

DIXON, Edward Young; *o.* D. 1879, P. 1888, St. J. *S.* Clydesdale, 1884–5, 1891–2.

DODD, William Douglas; *b.* Feb. 4, 1841, Eton; *ed.* S.A.C.; *o.* D. 1864, P. 1870, Gra. *S.* St. Augustine's, 1865–7; St. Alban's, 1867–74. *Res.* [pp. 310–11].

GIBSON, (Canon) Alan George Sumner, M.A. C.C. Coll., Ox.; *b.* May 7, 1856, Fawley, Hants.; *o.* D. 1879, P. 1881, Lin. *S.* Umtata, 1882–3; St. Augustine's, 1884–7; St. Cuthbert's (Ncolosi) 1884–92; (Ardn. of Kokstad 1886–91) [p. 311, and Translations, Xosa, p. 803].

GODWIN, Robert Herbert, B.A. T.C.D., M.A. St. Ed. H., Ox.; *o.* D. 1873, P. 1875, Man. *S.* Umtata, 1884, 1891–2 [Translations, Xosa, p. 803].

GORDON, John; *o.* D. 1861, P. 1864, Gra. *S.* All Saints', Bashee, 1862–77 [pp. 309–10]; *tr.* Gra. [p. 891].

GREEN, T. W. (*tr.* Gra. [p. 891]). *S.* All Saints', Bashee, 1877–86; Matatiela, 1886–92.

GREENSTOCK, William; *o.* D. 1854, P. 1855, Gra. *S.* Kreli's country, 1856; *tr.* Gra. Dio. [p. 891].

***JWARA, Ebenezer**; *o.* D. 1882 St. J. *S.* St. Augustine's, 1883–9; Mount Frere, 1891–2.

KEY, Rt. Rev. Bransby Lewis, D.D. Lambeth; *b.* Jan. 5, 1838, London; *ed.* S.A.C.; *o.* D. 1864, P. 1886, Gra. *S.* St. Augustine's, 1865–82 (Komgha, 1866); Umtata, 1884–92; *cons.* Coadj. Bp. of St. John's Aug. 12, 1883, in St. James's, Umtata; became Bishop of do. 1886 [pp. 310–11, 315–16, and Translations, Xosa, p. 803].

MANSBRIDGE, Sydney Gilbert, M.A. T.C.D.; *b.* April 24, 1863; *o.* D. 1886, P. 1887, Lic. *S.* St. Andrew's, Pondoland, 1891–2. *Res.*

***MASIKO, Petrus**; *ed.* St. John's Coll., Umtata; *o.* D. 1886 St. J. *S.* Clydesdale, 1889–92.

***MASIZA, Peter K.** (a Fingoe); *o.* D. 1873 Gra., P. 1877 St. John's, being the first native of South Africa admitted to Priesthood in the Anglican Church. *S.* (Not fixed, 1873–8); St. Mark's, 1879–92 [pp. 313, 315].

MITCHELL, Henry John; *o.* D. 1877 St. John's, P. 1881. *S.* Kokstad, 1877–8; St. Mark's, 1884–5; *tr.* Gra. [p. 892].

***NGCWENSA, William** (*tr.* Natal [p. 895]). *S.* (No fixed station, 1875–6); St. Andrew's, Pondoland, 1877–80; Clydesdale, 1880–92.

NORTON, Matthew (*tr.* from and to Gra. [p. 892]). *S.* St. Mark's, 1861.

***NTSIKO, Jonas Thomas** (a Fingoe); *b.* Sept. 23, 1850, near Grahamstown; *ed.* S.A.C.; *o.* D. 1873 Gra. *S.* St. Mary's, Xilinxa, 1873–5; St. Cyprian's, 1876; ? 1877–80 [p. 313, and Translations, Xosa, p. 803].

OXLAND, John Oxley; *b.* June 11, 1844, Plymouth; *ed.* Cor. Ch. Coll., Cam.; *o.* D. 1873 Ex., P. 1875 St. J. *S.* St. John's River, 1874–6; St. Andrew's, Pondoland, 1877–8 [1878, British Resident in Pondoland]; Clydesdale, 1886–92.

PARKINSON, George (*tr.* Natal [p. 895]). *S.* Clydesdale, 1871–2. *Res.* ill [p. 312].

STEAD, William Yewdall; *b.* Oct. 15, 1858, Eccleshill; *ed.* S.A.C.; *o.* D. 1884, P. 1885, St. J. *S.* Clydesdale, 1885; St. Peter's, Butterworth, 1886–92.

STEWART, Robert; *ed.* Madras Coll. and Glas. Univ.; *o.* D. 1881, P. 1883, St. J. *S.* Port St. John's, 1886–8 [p. 311]; *tr.* Transvaal [p. 898].

SUTTON, Frank W. (*tr.* Burma [p. 918]). *S.* Umtata, 1890–2.

TONKIN, Charles D.; *o.* D. 1877 St. J. *S.* Matatiela, 1879–80; St. Andrew's, Pondoland, 1884–8; *tr.* Natal [p. 896].

TURPIN, William Homan; *b.* Tullamore, Ir.; *o.* D. 1859, P. 1864, Gra. *S.* St. Mark's, 1859–60; *tr.* Gra. [p. 892].

WATERS, Ven. Henry Tempest (*tr.* Gra. [p. 892]). *S.* St. Mark's, 1855–83 (Ardn. 1874). Died Nov. 20, 1883 [pp. 280, 307–9, 313, 316].

WATERS, Henry (son of above); *b.* Nov. 30, 1852, Southwell; *ed.* S.A.C.; *o.* D. 1876, P. 1880, St. J. *S.* St. Alban's, 1876–92.

WEBBER, Henry Born; *ed.* Burgh Miss. Ho.; *o.* D. 1887 Sal., P. 1888 St. J. *S.* Mount Frere, 1889–92. Incapacitated.

WILLIAMS, Tegid Aneurin; *ed.* S.A.C. and Dur. Univ.; *o.* D. 1884, P. 1886, St. J. *S.* St. Peter's, 1884–5; Umtata, 1886–7; *tr.* Quebec [p. 872].

***XABA, John** (previously called "James"); *ed.* St. John's Coll., Umt.; *o.* D. 1889 St. John's. *S.* Umtata, 1891–2 [Translations, Xosa, p. 803].

GRIQUALAND WEST (1870–92)—16 Missionaries and 6 Central Stations.

[*See* Chapter XL., pp. 317–19.]

(Part of Diocese of BLOEMFONTEIN [*see* p. 897].)

BALFOUR, Francis Richard Townley, M.A. Tr. Coll., Cam.; *o.* D. 1873, P. 1874, Ox. *S.* Du Toits Pan &c., 1876–7; *tr.* Basu. [p. 894].

BEVAN, William Henry Rawlinson, M.A. (*tr.* Bech. [p. 898]). *S.* Barkly, Kimberley, &c., part of 1877–9; *tr.* Bech. [p. 898].

CLULEE, Charles (of O.F.S. [p. 897]). Visiting Diamond Fields part of 1869–70 [p. 317].

CROGHAN, Ven. D. G. (of O.F.S. [*see* p. 897]). Visiting Diamond Fields part of 1869–70 [pp. 317–18].

CROSTHWAITE, Herbert; *ed.* Theo. Coll., Bloem-

fontein; *o.* D. 1884, P. 1886, Gra. *S.* Beaconsfield, 1884–90 (*tr.* O.F.S. [p. 897]).

DOXAT, Frederick William, B.A. Or. Coll., Ox.; *o.* D. 1868 Blo., P. 1869, Gra. *S.* Kimberley, Du Toits Pan, Barkly, &c., 1873–7 [pp. 317–8].

GAUL, Ven. William Thomas, B.A. T.C.D.; *b.* June, 24, 1844, Lambeth; *o.* D. 1873 Der., P. 1875, Blo. *S.* (¶) Du Toits Pan, 1880–3; Kimberley, 1884–92.

JACKSON, William Edward, M.A. C.C.C., Cam.; *o.* D. 1877, P. 1878, Ches. *S.* Beaconsfield, 1888–9. *Res.*

KITTON, Ven. H. (of Graham's T. [p. 891]). *S.* Klip Drift &c., 1870–1 [p. 317].

MITCHELL, G. (*tr.* O.F.S. [p. 897]). *S.* Kimberley, 1881–92 [p. 319]; *tr.* O.F.S. [p. 897].

RICKARDS, John Witherston, B.A. Gon. and C. Coll., Cam.; *o.* D. 1867 Win., P. 1868 Maur. *S.* Kimberley &c., 1873–7 [p. 318].

SADLER, H. (of Transv. [p. 898]). Visiting Diamond Fields, 1871 [p. 317].

STENSON, Edmund William; *o.* D. 1872, P. 1873, Blo. *S.* Kimberley &c., 1873–4 [p. 318] and *tr.* Basu. [*see* below].

STENSON, John William; *ed.* St. Cyp. Th. Coll., Blo.; *o.* D. 1879, P. 1882, Blo. ? *S.* 1881; Kimberley, 1891–2.

TOBIAS, Charles Frederick, LL.B. S.S. Coll., Cam.; *o.* D. 1875, P. 1879, Blo. *S.* Beaconsfield &c., 1886–8.

WRIGHT, Radford Graceleigh Ellis; *ed.* T.C.D.; *o.* D. 1873, P. 1875, Blo. *S.* Diamond Fields, 1873–7 [p. 318].

ST. HELENA (1847–92) *and TRISTAN D'ACUNHA &c.* (1851–6, 1888–9)—19 Missionaries and 6 Central Stations. [*See* Chapters XLI., XLII., pp. 319–24.]

(Diocese of ST. HELENA, founded 1859.)

N.B.—With the exception of the Rev. E. Dodgson and W. F. Taylor (Tristan d'Acunha), and A. G. Berry (Ascension Island), the following list refers wholly to the Island of St. Helena.

BAKER, Frederick Henry (*tr.* Gra. [p. 891]). *S.* St. Paul's, 1884–92.

BENNETT, Edward, B.A. T.C.D.; *o.* D. 1854, P. 1855, Ches. *S.* Jamestown, 1858–9; St. Paul's, 1860–2 [pp. 320–1].

BENNETT, George, B.A. T.C.D. (brother of E. B.); *o.* D. 1852 S. & M., P. 1854 York. *S.* St. Paul's and Rupert's Valley, 1858–62; Jamestown, 1860–2 [p. 320].

BERRY, A. G. *S.* Ascension Island,¶ 1861–8.

BODILY, Henry James; *b.* Feb. 18, 1830, Lond.; *ed.* St. Bees Coll.; *o.* D. 1853, P. 1854, Lic. *S.* Longwood, 1861–7 (and Rupert's Valley, 1864–7) [p. 321].

BOUSFIELD, William, Fellow of Linc. Coll., Ox., first S.P.G. Missy. to St. Helena; *b.* Spilsby, Linc. *S.* St. Helena, 1847–51 [p. 319].

CADMAN, Peter Frank; *b.* July 20, 1848, Sheffield; *o.* D. 1877, Lon. *S.* Jamestown, 1877–8. *Res.*

DODGSON, Edwin Heron; *b.* June 30, 1846, Croft, Darlington; *o.* D. 1873, P. 1874, Ches. *S.* Tristan d'Acunha, 1881–9 [pp. 323–4]. *Res.* ill, and *tr.* Cape de Verde [p. 888].

ELLIS, Stephen Johnson; *b.* May 27, 1857, Newton, Linford; *o.* D. 1884, P. 1885, Man. *S.* Jamestown and Rupert's Valley, 1886–91; *tr.* O.F.S. [p 897].

ESTCOURT, Matthew Hale, B.A. Ex. Coll.; *b.* 1818; *o.* D. 1843, P. 1844, Glos. *S.* St. Helena, 1852–4 [p. 320].

FREY, L. (ex-German Missy. in India); *o.* D. 1849, Cape. *S.* St. Paul's, 1861–3 [p. 319].

GOODWIN, Thomas; *o.* D. 1871, P. 1874, St. H. *S.* African Mission, 1871; St. John's, 1872–4; *tr.* Natal [p. 895].

GRAY, Robert. *S.* Jamestown, 1864.

HANDS, John Compton; *b.* May 8, 1842, Daventry; *ed.* S.A.C.; *o.* D. 1868, P. 1874, St. H. *S.* Longwood, 1868–92.

HUGHES, Edwin; *b.* Sept. 16, 1839, Manafon, Wales; *ed.* Jesus Coll., Ox.; *o.* D. 1887, P. 1888, Chi. *S.* Jamestown, 1891–2.

LAMBERT, J. C.; *o.* D. 1879, P. 1880, St. H. *S.* Jamestown, 1879–86. Left.

SMITH, Lister; *ed.* St. Bees Coll.; *o.* D. 1866, P. 1874, Lon. *S.* Jamestown, 1875.

TAYLOR, William Frederick; *o.* D. P. 1850 Nor., first Missy. at Tristan d'Acunha, 1851–6; *tr.* Cape [pp. 322–3, 890].

WHITEHEAD, Henry. *S.* St. John's, 1861–71; St. Paul's, 1872–84. Died July 21, 1884.

BASUTOLAND (1875–92)—9 Missionaries and 5 Central Stations. [*See* Chapter XLIII., pp. 324–7.]

(Part of Diocese of BLOEMFONTEIN [*see* p. 897].)

BALFOUR, Francis Richard Townley, M.A. (*tr.* Griq. W. [p. 893]). *S.* Thlotse Heights and Sekubu &c., 1877–8 [p. 326]; *tr.* Bechu. [p. 898].

BALL, William Henry; *ed.* Warm. Coll.; *o.* D. 1887, P. 1890, Blo. *S.* Sekubu, 1887–8.

CHAMPERNOWNE, Richard Keble, B.A. Ch. Ch., Ox.; *o.* D. 1874, P. 1879, Blo. *S.* Thlotse Heights, 1881–5. Died Dec. 14, 1887, in the Mission. [Translations, Sesuto, p. 802.]

DEACON, Joseph; *b.* Aug. 24, 1856, Witney; *ed.* S.A.C.; *o.* D. P. 1887 Blo. *S.* Thlotse Heights, 1889–92.

READING, Mark A.; *ed.* Warm. Coll.; *o.* D. 1881, P. 1889, Blo. *S.* Thlotse Heights, 1881–5; Basutoland, 1890–2.

STENSON, Edmund William (*tr.* Griq. W. [*see* above]); the first resident Anglican Missy. in Basutoland. *S.* Maseru, 1875–6; Mohalis Hoek, 1876; Mafeting, 1875 ?–88; Basutoland, 1888–90 [pp. 325–6].

WEAVER, John; *ed.* Warm. Coll.; *o.* D. 1887, P. 1891, Blo. *S.* Masite, 1887.

WIDDICOMBE, John (*tr.* O.F.S. [p. 897]). *S.* Thlotse Heights, 1876–92 [pp. 326–7, and Translations, Sesuto, p. 802].

WOODMAN, Thomas, Th.A. K.C.; *o.* D. 1878, P. 1879, Blo. *S.* Sekubu &c., 1878, 1884–6; Masite, 1884–92 [p. 327].

NATAL (1849–92)—82 Missionaries and 36 Central Stations.

[*See* Chapter XLIV., pp. 328–35.]

(Diocese of NATAL, now MARITZBURG, founded 1853.)

BANISTER, Charles Litchfield, M.A. Jes. Coll., Cam.; *b.* May 8, 1849, Tring, Herts; *o.* D. 1872, P. 1873, Ches. *S.* Verulam, 1892.

BANKS, William Joseph Helmore (*tr.* Hond. [p. 886]). *S.* Stanger &c., 1885–8.

BARKER, Ven. Joseph; *b.* 1835, Kidderminster; *o.* D. 1857, P. 1861, Nat. (Ardn. of Durban, 1878–87). *S.* (1) Ladismith, 1858–63; Umzinto, 1864–86; (1) L. 1887–92 [p. 330].

BAUGH, Walter; *ed.* S.A.C.; *o.* D. 1858, Nat. *S.* (1) Ekukanyeni, 1858; (2) Maritzburg, 1859–61; Umlazi, 1862–7; (2) M. 1870–6. Died Aug. 18, 1876, of dropsy [p. 330].

BIBBY, Edwin William; *b.* July 21, 1862, Rochester; *ed.* S.A.C.; *o.* D. 1885, P. 1887, Mar. *S.* Richmond, 1885–9.

BOOTH, Lancelot Parker, M.D. T.C.T., L.R.C.P. & S. Edin.; *o.* D. 1883, P. 1885, Mar. *S.* Durban and Indian Coolie Missions, 1884–92 [p. 334].

BURGES, Ernest Travers, M.A. St. John's Coll., Cam.; *o.* D. 1880, P. 1881, Mar. *S.* (1) Karkloof, 1882–6; (2) Ho[illegible]k, 1887; (1) K. 1888–91; Pinetown, 1891; (2) [illegible] 1892.

BURGES, Philip Travers; *o.* D. 1890, P. 1891, Mar. *S.* Pinetown, 1890–2.

BUTTON, Thurston; *b.* May 28, 1845, Brundish, Suff.; *ed.* S.A.C.; *o.* D. 1871, P. 1872, Mar. *S.* Springvale and Highflats, 1871 [pp. 312, 333]; *tr.* Kaff. [p. 893].

CALLAWAY, Henry, D.D. (Hon.) Ox., M.D. Aberd.; *o.* D. 1854, P. 1855, Nat. *S.* Maritzburg, 1854–6; Ladismith, 1857; Springvale &c., 1858–73. *Cons.* first Bp. of Kaffraria, now "St. John's," All Saints' Day 1873, in St. Paul's Ch., Edinburgh. *Res.* 1886; died March 29, 1890, Ottery St. Mary, Devon [pp. 312–16, 330–3, and Translations, Xosa and Zulu, pp. 803–4].

CARLYON, Hubert Edward, M.A. St. Cath. Coll., Cam.; *b.* 1848, St. Just, Cor.; *o.* D. 1872, P. 1873, Ex. *S.* Ladismith, 1879–81.

CLARK, Wm.; *b.* Nov. 24, 1847; *ed.* Warm. Coll.; *o.* D. 1873, P. 1876, Blo. *S.* Newcastle, 1883–92.

COLE, John Frederick; *b.* Aug. 29, 1838, Islington; *ed.* Lich. Coll.; *o.* D. 1870 Lic., P. 1872 Mar. *S.* Durban, 1871–2.

DAVIS, Humfrey; *b.* Jan. 16, 1850, Twyford, Berks; *ed.* S.A.C.; *o.* D. 1875, P. 1877, Mar. *S.* Highflats, 1875–8; *tr.* Kaff. [p. 893].

DAYKIN, Ven. William Yate, LL.B. Jes. Coll., Cam.; *b.* Oct. 23, 1832; *o.* D. 1857 B. and W., P. 1858 Ex. (Ardn. of Durban, 1875–7). *S.* Durban, 1875–7. *Res.*

DE LA MARE, F. *S.* Berea, 1866.

ELDER, William Alexander (*tr.* N.F.L. [p. 857]). *S.* Verulam, 1860–7. *Res.*

FEARNE, Ven. Thomas Gleddow, M.A. St. Cath. Hall, Cam.; *b.* 1811, Hull; *o.* D. 1839, P. 1840, Ches. (Ardn. of Durban, 1855; do. Maritzburg, 1869). *S.* (1) Richmond, 1853–6; Byrne, 1867–9; (1) R. 1870–7. *Res.* [pp. 329–30].

FITZPATRICK, Ven. Bernard Gowran; *ed.* Dur. Univ. and T.C.D.; *o.* D. 1877, P. 1878, Ches. (Ardn. of Maritzburg, 1885–7). *S.* Estcourt, 1885–6. *Res.*; *tr.* Pretoria [p. 897].

GOODWIN, Thomas (*tr.* St. Hel. [p. 894]). *S.* Sydenham, 1874–8; Umgeni, 1875–92.

GREEN, Very Rev. James, M.A. C.C., Cam.; *o.* D. 1844, P. 1845, Lon. (Dean of Maritzburg, 1857). *S.* Maritzburg, 1849–64, 1867–74, 1888–9 [pp. 328, 331, 348].

GREENE, Francis James; *ed.* Bp.'s Coll., Cape; *o.* D. 1878, P. 1882, Mar. *S.* Maritzburg, 1879–92 [p. 786].

GREENSTOCK, William (*tr.* Gra. [p. 891]). *S.* Springvale, 1879–85. *Res.* [Translations, Zulu, p. 804.]

HAWKER, Henry Ernest, A.K.C.; *b.* Feb. 4, 1863, Peckham; *o.* D. 1888, P. 1889, Lon. *S.* Stanger, 1892.

HUNTER, William Elijah; *o.* D. 1869, P. 1871, by Bp. Colenso (reconciled to the Church by Bp. Macrorie at St. Cyprian's, Durban, Oct. 17, 1880). *S.* Addington &c., 1881; *tr.* Cape [p. 891].

GRUBB, Ven. Charles Septimus, M.A. Jes. Coll., Cam.; *b.* May 3, 1830, Horsendon Down; *o.* D. 1854, P. 1855, Ox. *S.* (1) Ekukanyeni, 1858–9; Umlazi, 1860; Clairmont, 1861 (Archdeacon 1862); (1) E., 1862–5. *Res.* [p. 330].

ILLING, Wilhelm August (an ex-Lutheran Missy., Berlin Sy.); *o.* D. 1869, P. 1871, Mar. *S.* Ladismith, 1869–85; Umzinto, 1886–9; seceded to the Independents Sept. 1889.

JACOB, Eustace Wilberforce; *o.* 1865–6, Cape. *S.* Karkloof, 1866–71. Died July 9, 1871, in England, from throat affection.

JENKINSON, Thomas Barge, M.A. Pem. Coll., Ox.; *o.* D. 1853, P. 1856, Ches. *S.* Springvale &c., 1873–9. *Res.*

JOHNSON, Charles; *o.* D. 1881, P. 1887, Zul. *S.* Durban, 1877; *tr.* Zul. [p. 896].

JOHNSON, Herbert, M.A. Tr. Coll., Cam.; *o.* D. 1882, P. 1883, St. Alb. *S.* Durban, 1890–2.

KENDALL, Robert Sinclair; *o.* D. 1882, P. 1885, Mar. *S.* (1) Umzinto, 1885; Ladismith, 1886–7; (1) U. 1888; *tr.* Eur. [p. 923].

KIRK, John Hotham. *S.* Durban, 1870. Drowned Nov. 22, 1870, while crossing Riv. Umbilo on horseback.

MABER, Chasty; *ed.* St. Bees. Coll.; *o.* D. 1856 Car., P. 1857 York. *S.* Maritzburg, 1868; Boston, 1869–70; Karkloof, 1871–4.

***MAGWAZA, Francis**; *ed.* St. Alb. Coll., Mar.; *o.* D. 1888, Mar. *S.* Ladismith, 1890–2.

MARGISON, W. (an ex-Roman Catholic priest, received by Bp. of Bloemfontein). *S.* Ladismith, 1877.

MARKHAM, Benjamin; *o.* D. 1874, P. 1879, Mar. *S.* Maritzburg, 1874–8; Highflats, 1879–84; Ipolela, 1885–7, 1888–9; Springvale, 1888–9, 1892.

***MBANDA, Umpengula** (a Zulu); *bap.* and *ed.* by Dr. Callaway; *o.* D. 1871 Mar. (one of the first two natives ordained in Natal). *S.* Springvale &c., 1871–4. Died Jan. 12, 1874, of fever [p. 333, and Translations, Zulu p. 803].

METHLEY, John; *o.* D. 1875 Mar. *S.* Karkloof, 1877–91.

METHUEN, H. H. *S.* Umkoma's Drift, 1853–4. *Res.* [pp. 329–30].

MITCHELL, Henry John (*tr.* Gra. [p. 892]). *S.* Springvale, 1891–2.

***MZAMO, Daniel** (*tr.* Gra. [p. 892]). *S.* Pinetown, 1883; Highflats, 1884–9; Springvale &c., 1890–2.

NEVILLE-ROLFE, John James Fawcett. *S.* Coedmore, 1866–72. *Res.* ill.

NEWNHAM, William Orde, M.A. St. John's Coll., Cam.; *b.* March 18, 1825, Farnham; *o.* D. 1848, P. 1849, Win. *S.* Emsundusi, 1857; Springvale, 1863–5; Ladismith, 1866–8. *Res.* [p. 330, and Translations, Zulu, p. 804].

***NGCWENSA, William** (a Zulu); *ed.* by Dr. Callaway; *o.* D. 1871 Mar. (one of the first two natives ord. in Natal). *S.* Springvale, 1871–4; *tr.* Kaff. [pp. 893, 333, and Translations, Zulu, p. 804].

PARKINSON, George; *b.* Jan. 22, 1846, Southwell; *ed.* S.A.C.; *o.* D. 1870, P. 1871, Mar. *S.* Springvale, 1870; *tr.* Kaff. [p. 893].

PENINGTON, G. E. *S.* Umzinto, 1892.

PRICE, William Henry; *o.* D. 1873, P. 1874, Mar. *S.* Sydenham &c., 1874–7. *Res.* ill.

***RADEBE, Richard**; *o.* D. 1889 Mar. *S.* Maritzburg, 1891–2.

REID, James Graham; *b.* Aug. 5, 1856, Aberdeen; *ed.* Burgh Miss. House; *o.* D. 1886, P. 1887, Mar. *S.* Maritzburg, 1886–7; Durban, 1888. *Res.*

RIVETT, Alfred W. L.; *o.* D. 1859, P. 1862, Nat. *S.* Durban, 1859–60; Addington, 1861–2; Durban, 1863–5. *Res.* [p. 330].

ROBERTSON, Robert; *b.* 1831, Roxburgh; *ed.* Battersea Coll.; *o.* D. 1854, P. 1855, Nat. *S.* Durban and Pinetown, 1854–5; Ekufundiseni, 1856–60; *tr.* Zulu. [*see* below, and p. 330, and Translations, Zulu, p. 804].

ROBINSON, Daniel Edward; *o.* D. 1872, P. 1874, Mar. *S.* Durban, 1874–7; Newcastle, 1877–82; *tr.* Cape [p. 890].

ROBINSON, Ven. F. S. *S.* Maritzburg, 1865–9; Durban, 1869–73.

SHEARS, Edward, Th.A. K.C.L.; *o.* D. 1874 Lon., P. 1883 Nel. *S.* Verulam, 1875.

SHEARS, Ernest Henry, M.A. St. John's Coll., Cam.; *b.* Dec. 19, 1848, Streatham; *o.* D. 1871 Lin., P. 1872 Mar. (Ardn. of Durban, 1886). *S.* Inanda, 1872–4; Karkloof, 1875–81; Pinetown, 1882–92. *Res.*

SHILDRICK, Henry John; *b.* Jan. 10, 1852, Scole, Norf.; *ed.* S.A.C.; *o.* D. 1876 St. John's, P. 1879 Mar. *S.* Verulam, 1879–90.

SMITH, George; *b.* Jan. 8, 1845, Docking, Norf.; *ed.* S.A.C.; *o.* D. 1871, P. 1872, Mar. *S.* Estcourt &c., 1873–80. Shared the defence of Rorke's Drift (Zulu.), 1879, and rewarded by an Army Chaplaincy [p. 340].

STEABLER, William Anderson; *o.* D. 1850 by Bp. Gray (the first Anglican ordination in Natal); P. 1855 Gra. *S.* Maritzburg, 1850; *tr.* O.F.S. [pp. 328–9, 348, 897].

STEWART, Robert A. (*tr.* Zulu. [*see* below]). *S.* Umzimkulwana, 1877–8.

STRICKLAND, John Moorhead; *o.* D. 1885 Mar., P. 1888 Down. *S.* Estcourt, 1885–6. *Res.* ill.

STRICKLAND, William James, M.A. T.C.D.; *b.* May 6, 1853, Dublin; *o.* D. 1877, P. 1878, Lon. *S.* Estcourt, 1880–5.

TALON, Ainslie; *o.* D. 1878, P. 1879, Mar. *S.* Umzinto, 1880–3; Umhlatuzana, 1884.

TANDY, John Mortimer, M.A. LL.D. St. Peter's Coll., Camb.; *b.* Dec. 1825, Bristol; *o.* D. 1850 Her.; P. 1876 Can. *S.* Ladismith, 1882–6. Died.

TAYLOR, James Henry; *o.* D. 1872 Win., P. 1873 Mar. *S.* Isipingo, 1873–8; Umlahtuzana, 1879–82.

TAYLOR, Joseph; *o.* D. 1878, P. 1881, Mar. *S.* Verulam, 1878–9.

TAYLOR, Thomas; *b.* Aug. 19, 1828, Chatterton, Lan.; *o.* D. 1864 Cape, P. 1871 Mar. *S.* Greytown, 1865–92 [p. 330].

THOMPSON, Henry Thomas Arthur, M.A. Ch. Ch., Ox.; *b.* Dec. 8, 1858, Wootton-un-Edge; *o.* D. 1881, P. 1883, Mar. *S.* St. Philip's, 1881–2; Maritzburg, 1883; Durban, 1884–5; Springvale, 1886–91; Ladismith, 1892. [Translations, Zulu, p. 804.]

TONKIN, Charles Douglas (*tr.* Kaff. [p. 893)]. *S.* Verulam &c., 1890.

TONNESEN, Argents (ex-Missy. of Norwegian Church); *o.* D. 1859 Natal. *S.* Umnini, 1860; Umgababa, 1861–6 ϕ [pp. 330, 332].

TOZER, Samuel Thomas; *b.* Nov. 4, 1833, St. Austell; *ed.* St. Bees Coll.; *o.* D. 1862, P. 1863, Lic. *S.* Richmond, 1866–7. *Res.*

TROUGHTON, Arthur Percival, B.A. Keb. Coll., Ox.; *o.* D. 1883 Ches., P. 1885 Mar. *S.* New Leeds, 1885; Durban, 1886–7; Estcourt, 1887–92.

TURPIN, P. A. *S.* Umhlatuzana, 1890–2.

USHERWOOD, Ven. Thomas Edward, M.A. Qu. Coll., Cam.; *o.* D. 1865, P. 1866, Rip. (Ardn. of Maritzburg, 1878). *S.* New Leeds, 1882–5. *Res.* [p. 340].

***VEDAKAN, Samuel** (a Tamil); *o.* D. 1876 Madr., P. 1880 Bp. Sargent. *S.* Durban, 1890–2 [p. 334].

***VEDAMUTHU, Simon Peter** (a Tamil); *o.* D. 1890 Madr. *S.* Durban, 1890–2 [p. 334].

WALTON, James; *o.* Nat. 1859. *S.* Pinetown, 1859–81 [p. 330].

WARD, James Rimington, M.A. Wor. Coll., Ox.; *o.* D. 1865 Win., P. 1867 Lin. *S.* Richmond, 1879–92.

WHITTINGTON, Henry Fothergill, M.A. Clare Coll., Cam.; *o.* D. 1864, P. 1865, Win. *S.* Verulam, 1877; Durban, 1877–86. *Res.* ill.

WOOD Charles Page, B.A. Jes. Coll., Ox.; *o.* D. 1869, P. 1870, Ex.; one of Bp. Colenso's Clergy for twelve months at St. Paul's Church, Durban, who abjured Colensoism and was reconciled to the Church by Bp. Macrorie at St. Cyprian's, Durban, Oct. 17, 1880. *S.* Durban, 1881; *tr.* Transvaal [p. 898].

WOODWARD, John Deverell Stewart; *o.* D. 1881, Mar. *S.* Umzimkulwana, 1881.

WOODWARD, Richard Blake; *o.* D. 1881 Mar. *S.* Umzimkulwana, 1881–3.

ZULULAND (1859–92)—9 Missionaries and 7 Central Stations.

[*See* Chapter XLV., pp. 335–42.]

(Diocese of ZULULAND, founded 1870; includes also SWAZILAND [p. 897] and part of TRANSVAAL [p. 897]).

ALINGTON, John Wynford, M.A. Mag. Coll., Ox.; *o.* D. 1863, P. 1864, Glos. (Comsy. and Vicar-General during the vacancy of the See). *S.* Utrecht, 1878–9. Died October 1879 of typhoid fever [p. 339].

JACKSON, Joel; *b.* April 4, 1837, Holcombe, Lan.; *ed.* S.A.C.; *o.* D. 1868 Or. River, P. 1871 Nat. *S.* Kwa Magwaza, 1868–71; Etaleni, 1871; *tr.* Swazi [pp. 339 and 897].

JOHNSON, Charles (*tr.* Natal [p. 895]). *S.* St. Vincent, Isandhlwana, 1880; St. Augustine's, near do., 1881–92 [pp. 340–1, and Translations, Zulu, p. 804].

RANSOM, Robert Anderson, B.A. G. and C. Coll., Cam.; *b.* Oct. 2, 1853, Cambridge; *o.* D. 1876, P. 1877, Lin. *S.* Utrecht, 1879–80; St. Augustine's, 1880–1. *Res.*

ROBERTSON, Robert (*tr.* Natal [*see* above]), the first S.P.G. Missy. to Zululand. *S.* Kwa Magwaza, 1860–77 [pp. 336–7; Translations, Zulu, p. 804].

SAMUELSON, Sivert Martin; *o.* D. 1861 Nat., P. 1871 Zulu. *S.* Kwa Magwaza, 1861–9; St. Paul's, 1865–92 [pp. 338, 340, and Translations, Zulu, p. 804].

STEWART, Robert A. *S.* St. Augustine's, 1877; *tr.* Natal [*see* above].

SWINNY, George Hervey, M.A. Ex. Coll., Ox.; *o.* D. 1869, P. 1870, Ox. *S.* St. Vincent's, 1881.

WHITE, William Henry, M.A. Jes. Coll., Cam.; *o.* D. 1847, P. 1848. *S.* St. Mary's, ¶ 1875.

SWAZILAND (1871–92)—2 Missionaries. [*See* Chapter XLVI., pp. 342–4.]

(Forms a part of Diocese of ZULULAND [p. 896].)

JACKSON, Joel (*tr.* Zulu [p 896]). Mission to the Swazis, 1871–92 (carried on from Derby, 1871–7); Mahamba, 1877–9; Enhlozana, 1881–92, all now in Transvaal [pp. 339, 343].
MORRIS, John Simon; *ed.* S.A.C.; *o.* D. 1889, Zul. *S.* Enhlozana, 1892.

ORANGE FREE STATE (1850–92)—17 Missionaries and 5 Central Stations. [*See* Chapter XLIX., pp. 347–53.]

(Part of the Diocese of (now) BLOEMFONTEIN, founded 1863.)

CLULEE, Charles; *b.* Mar. 31, 1837, Birmingham; *ed* Qu. Coll., Bir.; *o.* D. 1860, P. 1861, Roc. *S.* Fauresmith, 1863–71 [pp. 350–1, 354]; *tr.* Cape [p. 889].
CRISP, Ven. William, B.D. Lambeth; *b.* April 6, 1842, Southwold; *o.* D. 1868, P. 1872, Blo.; (Archn. of Bloemfontein, 1887). *S.* Thaba Nchu, 1875–6, 1881–6; Bloemfontein, 1887–92 [p. 353; *see also* p. 898, and Translations, Secoana, 802].
CROGHAN, Ven. Davis George, M.A. T.C.D.; *b.* July 10, 1832, Wexford; *o.* D. 1861 Cork, P. 1862 Ches. *S.* Smithfield, 1867; Bloemfontein, 1868–80, 1885–6 (Archdeacon of Bloemfontein 1872–87, Dean of Grahamstown 1887–9. Died Nov. 21, 1890, at Bloemfontein). [Pp. 351–3; *see also* p. 893].
CROSTHWAITE, Herbert (*tr.* Griq. W. [p. 894]). *S.* Thaba Nchu, 1891–2.
***DAVID, Gabriel** (a Morolong); *ed.* Kaff. Coll., Gra.; *o.* D. 1884 Gra., P. 1890 Blo. (the first native ordained in the Diocese). *S.* Bloemfontein, 1884–92 [pp. 353, 359].
ELLIS, Stephen Johnson (*tr.* St. Hel. [p. 894]). ? *S.* 1892.
EVERY, M. R. (an ex-Wesleyan teacher); *o.* D. 1856, Gra. *S.* Bloemfontein, 1858; *tr.* Gra. [pp. 348–9, 891].
FIELD, Alfred, B.A. Cath. Coll., Cam.; *b.* Dec. 5, 1816, Lambeth; *o.* D. 1851 Ex., P. 1857 Bath. *S.* Smithfield, 1863; Bloemfontein, 1863–4. *Res.* [pp. 325, 349–50].
LLOYD, William; *ed.* St. Bees; *o.* D. 1881, Blo. *S.* Thaba Nchu, 1881–3.
MILES, Charles Oswald, M.A. Tri. Coll., Ox.; *o.* D. 1874, P. 1875, Ox. *S.* Bloemfontein, 1881–3.
MITCHELL, George; *b.* July 18, 1855, near Mintford; *ed.* S.A.C.; *o.* D. 1864, P. 1869, Blo. *S.* Thaba Nchu, 1865–6, 1868–80 (Bloemfontein, 1867) [pp. 350–2, and Translations, Secoana, p. 802]; *tr.* Griq. W. [p. 894].
ROBERTS, John Morris; *ed.* T.C.D.; *o.* D. 1887, Blo. *S.* Thaba Nchu, 1887–90.
STEABLER, William Anderson (*tr.* Natal [p. 896]) the first Anglican Missy. in O.F.S. *S.* Bloemfontein, 1850–4 [pp. 329, 348–9]; *tr.* Gra. [p. 892].
THORNE, John (*tr.* Cape [p. 890]). *S.* Jaggersfontein, 1891–2.
TWELLS, Rt. Rev. Edward, D.D. St. Pet. Coll., Cam.; *o.* D. 1853, P. 1854, Rip. *Cons.* Bp. of Orange River, Feb. 2, 1863, in Westminster Abbey. *S.* Bloemfontein, 1863–9. *Res.* Aug. 2, 1869 [pp. 324–5, 332, 348–9, 351, 354].
WEBB, Rt. Rev. Allan Becher, D.D. C.C. Coll., Ox.; *o.* D. 1863, P. 1864, Ox. *Cons.* second Bp. of the O.F.S. under title of "Bloemfontein" in St. Andrew's Cath., Inverness, St. Andrew's Day 1870. *S.* Bloemfontein, 1871–81 (Bpric. Endt. then completed); *tr.* Grahamstown, 1883 [pp. 304, 325, 351, 353–4, 356, 359–60].
WIDDICOMBE (Canon) **John** (*tr.* Cape [p. 890]). *S.* Thaba Nchu, 1875–6; *tr.* Basu. [p. 894].

THE TRANSVAAL (1864–92)—31 Missionaries and 24 Central Stations. [*See* Chapter L., pp. 354–8.]

(Diocese of PRETORIA, founded 1878.)

ADAMS, Henry; *o.* D. 1880, P. 1883, Pre. *S.* Lydenberg, 1881–6; De Kaap Valley, Barberton, &c., 1886–7.
AUSTIN, Daniel Delf; (*tr.* Gra. [p. 891]). *S.* Klerksdorp, 1888–9. *Res.*
BAILEY, Robert Charles, M.A. St. Alb. Hall, Ox.; *o.* D. 1875, P. 1876, Bath. *S.* Middleburg, 1888–91. *Res.*
BECK, Alfred Wallis; *o.* D. 1886, Pre. *S.* Bloemhof, 1886; Christiana, 1887; St. Cuthbert's, 1888–9. *Res.*
BOUSFIELD, Rt. Rev. Henry Brougham, D.D. Cai. Coll., Cam.; *o.* D. 1855, P. 1856, Win.; *cons.* first Bishop of Pretoria Feb. 2, 1878, in St. Paul's Cath. *S.* Pretoria, 1879–92 [pp. 356–8].
BROWNE, Langford Sotheby Robert; *b.* Douglas, I. of Man, Feb. 10, 1841; *ed.* T.C.D.; *o.* D. 1867, P. 1868, Gra. *S.* Barberton, 1889–90.
CLULEE, Charles (*tr.* Cape [p. 889]). *S.* (1) Potchefstroom and (2) Pretoria, part of, 1866; (2) Pre. 1882–3; (1) Pot. 1884–6; Molote, 1887–92. Died 1892 [pp. 354, 358].
DARRAGH, John Thomas, B.A. T.C.D.; *b.* Dec. 8, 1854, Castlefurn, Ire.; *o.* D. 1880 Mea, P. 1881 Blo. *S.* Johannesburg &c. 1887–9 [p. 357].
DOWLING, Frank; *o.* D. 1882, P. 1887, Pre. *S.* Pilgrim's Rest, 1883–5; Pretoria, 1886–7; Heidelberg, 1888.
EDWARDS, Henry Victor, B.A. Keb. Coll., Ox.; *o.* D. 1889, Pre. *S.* Thorndale, 1890–1. *Res.*
ELLINGHAM, Cornelius Martin (*tr.* N.F.L. [p. 857]). *S.* Kaap Gold Fields, 1882; *tr.* Gra. [p. 891].
FITZPATRICK, Bernard Gowran (*tr.* Natal [p. 895]). *S.* Boksburg, 1891–2.
GREENSTOCK, William (*tr.* Gra. [p. 891]). Travelling, 1875–6; *tr.* Natal [pp. 354–5, 362, 895].
LANGE, C. R. *S.* Pretoria and Potchefstroom, 1881. Died [p. 357].
LAW, Arthur James, B.A. Jes. Coll., Cam.; *b.* Mar. 21, 1844; *o.* D. 1867, P. 1869, Chi. *S.* Pretoria, 1878–80. *Res.* ill. [p. 356].
LINDAM, John Alexander; *b.* May 27, 1854, Westminster; *ed.* S.A.C.; *o.* D. 1880, P. 1884, Cape. *S.* Thorndale, 1891–2.

MABER, Chasty; *ed.* St. Bees Coll.; *o.* D. 1886, P. 1887, York. *S.* Ermelo, 1884–5; Pretoria, 1886–7; Rustenburg,¶ 1888–92.

ORGAN, Henry James (*tr.* Gra. [p. 892]). *S.* Krugersdorp, 1890–2.

RICHARDSON, James Pilkington (son of W. R.); *o.* D. 1874 Zulu., P. 1880 Pre. *S.* Rustenburg, 1874–81; Zeerust, 1882–7 [pp. 355–6].

RICHARDSON, W. (an ex-Wesleyan Minister); *o.* 1865; the first resident Anglican clergyman in Transvaal. *S.* Potchefstroom, 1873–82 (¶1882). Died 1882 [pp. 354–5].

ROBERTS, Alfred; *ed.* S.A.C.; *o.* D. 1878, P. 1879, Pre. *S.* Pretoria, 1881, 1884–6.

SADLER, Henry, B.A. Ch. Coll., Cam.; *o.* D. 1853, P. 1854, Glbr. *S.* Zeerust, 1874–80; Wakkerstroom, 1880–92 [pp. 355, 894].

SHARLEY, George; *ed.* Lon. Coll. Div.; *o.* D. 1868, P. 1869, Nor. *S.* Pretoria, 1873–4 [p. 355].

SIDWELL, Henry Bindley, B.A. Cape Univ.; *o.* D. 1889, Pre. *S.* Middleburg, 1892.

SIGGERS, William Scutcher; *b.* May 6, 1860; *ed.* S.A.C. *S.* Pretoria, 1883.

SPRATT, Charles Muskett; *ed.* S.A.C.; *o.* D. 1878, Pre. *S.* Standerton, 1880; Potchefstroom, 1881. Died Dec. 1881 from hardships during the Transvaal War [p. 357].

STEWART, Robert (*tr.* Kaff. [p. 893]). *S.* Christiana, 1888–9; Klerksdorp, 1891–2.

TEMPLE, Alexander (*tr.* Gra. [p. 892]). S. Potchefstroom, 1879–80; Zeerust, 1838–92; Molote, 1892 [p. 357].

THORNE, John (an ex-Wesleyan Minister); *ed.* S. African Coll., Cape; *o.* D. 1874 Zulu., P. 1879 Pre. *S.* Lydenberg, 1874–80 [pp. 355–6]; *tr.* Cape [p. 890].

WEBSTER, G. D.; *ed.* S.A.C.; *o.* D. Pre. 1882, *S.* Pretoria, 1882–4. Died 1884.

WOOD, Charles Page (*tr.* Natal [p. 893]). *S.* Potchefstroom, 1882–5; Christiana, 1891–2.

BECHUANALAND (1873–92)—4 Missionaries and 4 Central Stations.
[*See* Chapter LI., pp. 359–61.]

(Forms part of Diocese of BLOEMFONTEIN [*see* p. 897].)

BALFOUR, Francis Richard Townley, M.A. (*tr.* Basu. [p. 894]). *S.* Elebe, 1889–90 [pp. 361, 364]; *tr.* Mashona. [*see* below].

BEVAN, William Henry Rawlinson, M.A. Trin. Coll., Cam.; *o.* D. 1864, P. 1865, Lin. *S.* Phokoane, 1876–92 [pp. 359–60; *see also* Griq. W., p. 893 and Translations, Secoana, p. 892].

CRISP, Ven. W. (*tr.* O.F.S. [p. 897]). Visiting St. John's &c., 1873, 1875; Phokoane, 1875–7 [pp. 359–60]; *tr.* O.F.S. [p. 897].

SEDGWICK, William Walmsley, B.A. Ch. Coll., Cam.; *o.* D. 1882 Dov., P. 1883 Can. *S.* Vryburg, 1892 [p. 361].

MASHONALAND (1890–92)—6 Missionaries and 4 Central Stations.
[*See* Chapter LIII., pp. 363–6.]

(Diocese of MASHONALAND, founded 1891.)

BALFOUR, Francis Richard Townley, M.A. (*tr.* Bechu. [*see* above]). *S.* Fort Salisbury, 1890–2 [pp. 364–5].

KNIGHT-BRUCE, Rt. Rev. George Wyndham Hamilton, D.D. Mer. Coll., Ox.; *o.* D. 1876, P. 1877, Glos.; *cons.* Bp. of Bloemfontein March 25, 1886, in Whitechapel Parish Church, Pioneering in Mashonaland 1888, and became first Bp. of Mashonaland 1891 [pp. 361–7].

SEWELL, John Rowland, M.A. Mer. Coll., Ox.; *o.* D. 1885, P. 1887, Rip. *S.* Umtali, 1891–2. *Res.*

SYLVESTER, A. D. *S.* Fort Victoria, 1892.

TRUSTED, Wilson, B.A. Dur.; *o.* D. 1883, P. 1885, Win. *S.* Fort Tuli, 1890. Died Oct. 23, 1890, of dysentery [p. 364].

UPCHER, Ven. James Hay, M.A. Tr. Coll., Cam.; *b.* Jan. 17, 1854; *o.* D. 1877, P. 1878, Nor. *S.* Fort Salisbury, 1892.

CENTRAL AFRICA (1879–81)—2 Missionaries. [*See* Chapter LV., pp. 367–8.]

(Diocese of CENTRAL AFRICA, founded 1861.)

JOHNSON, William Percival, M.A. Univ. Coll., Ox.; *o.* D. 1877, P. 1878, C. Af. *S.* Masasi, 1879–80 [p. 368].

•**SWEDI, John** (one of the first five boys presented by the Sultan of Zanzibar to Bp. Tozer); *o.* D. 1879, C. Af., being the first native deacon in the diocese. *S.* Masasi, 1879–81 [p. 368].

MAURITIUS, AND THE SEYCHELLES (1832–92).
19 Missionaries and 10 Central Stations. [*See* Chapter LVI., pp. 368–73.]

(Diocese of MAURITIUS, founded 1854.)

ADELINE, Jean Baptiste; *ed.* Bishopthorpe Coll., Mau.; *o.* D. 1888, Mau. *S.* Seychelles, 1891–2.

•**ALPHONSE, A.** (a Telugu convert from heathenism in Mauritius); *ed.* by Rev. J. R. French; *o.* D. 1879, Mau. *S.* Port Louis, 1879–87. Died May 27, 1887 [p. 373].

•**BAPTISTE, Jean** (a Tamil); *o.* D. 1866, Mau., the first native ordained in Church of England in Mauritius Diocese. *S.* Port Louis, 1866–70; Pamplemousses, 1872–84; Souillac, 1885–92. Retired, but killed by the hurricane April 1892 [pp. 372–3].

•**BLACKBURN, Charles Augustus** (Creole); *o.* D. 1873, P. 1877, Mau. *S.* Port Louis, 1873; Seychelles, 1877–81. *Res.* ill.

COYLE, S. G. (*tr.* Madras [p. 911]). *S.* Port Louis, 1860–1; *tr.* Madras [p. 911].

DE LA FONTAINE, F. G. *S.* Seychelles, 1843–53. *Res.* [p. 370].

***DESVEAUX, Alcide** (a Creole); *o.* D. 1878, Mau. *S.* Bambous, 1881-5. Died 1885.
***DEVAPIRIAM, Gnanapragasam David** (a Tamil, *tr.* Madras [p. 912]). *S.* Port Louis, 1890-2 [p. 373].
FRANKLIN, Charles Guest; *b.* April 24, 1835, Bangalore, India; *ed.* S.A.C. *S.* Port Louis, 1859-67. Died Feb. 11, 1867, of fever [pp. 371-2].
FRENCH, Robert James; *b.* March 18, 1836, London; *ed.* Battersea Coll.; (ex-lay Missy. India); *o.* D. 1871 Dov., P. 1872 Bp. Ryan. *S.* Port Louis, 1870-92 [pp. 371, 373, 793].
HUXTABLE, Rt. Rev. Henry Constantine (*tr.* Madras [p. 912]). *S.* Port Louis, 1867-9. *Cons.* third Bp. of Mauritius Nov. 30, 1870. Died June 18, 1871, of dysentery and blood-poisoning [pp. 371-2].
***JOACHIM, John** (a Tamil); *o.* D. 1867, Mau. *S.* Port Louis, ¶ 1867-8. Died July 29, 1868, of fever [p. 372].
MORTON, W. (*tr.* from India [p. 910]); the first Anglican Missy. to the Seychelles [*see* p. 339]. *S.* Mahe, 1830, 1832-3; *tr.* to India [p. 910].
***PICKWOOD, Richard Henry**; *o.* D. 1884, Mau. *S.* Praslin, Seychelles, 1886-92.
SMITH, C. B.; *o.* D. 1865, Mau. *S.* Port Louis, Morne &c., 1865-6. *Res.* ill.
***STEPHEN, Mardy Muttoo**; *o.* D. 1884, Mau. *S.* Port Louis, 1884-7; Bambous, 1888-9; Mok , 1890-2.
TAYLOR, A. (from Madras); first S.P.G. Miss in Island of Mauritius; *o.* D. 1855, P. 1857, Mau. *S.* Port Louis, 1856-9 [p. 371]; *tr.* Madras [p. 914].
***THOMAS, Manuel**; *o.* D. 1892, Mau. *S.* Moka, 1892.
VAUDIN, Adolphe; *o.* D. 1857, P. 1859, Mau. *S.* Plaine Wilhelms, 1858-62; Seychelles, 1862-4; ¶ Rosebelle, 1891-2 [p. 371].

MADAGASCAR (1864-92)—46 Missionaries and 20 Central Stations.

[*See* Chapter LVII., pp. 374-80.]

(Diocese of MADAGASCAR, founded 1874.)

***ANDRIANADO, David John**; *o.* D. 1875, Madg. *S.* Fenoarivo, 1875-6; Tamatave, 1877-87 [pp. 375, 378]. Died.
***ANDRIANAIVO, A.** *S.* Antananarivo, 1890-2.
***ANDRIANARIVONY, Roberts**; *ed.* St. Paul's Coll., Madg.; *o.* D. 1888, Madg. *S.* Antananarivo, 1888-92.
***ANDRIANJAKOTO, Ireneo**; *ed.* St. Paul's Coll., Madg.; *o.* D. 1892, Madg. *S.* Ifontsy, 1892.
BAILEY, Tom; *b.* June 6, 1850, Westbury, Wilts; *ed.* S.A.C.; *o.* D. 1878 Madg., P. 1882 Ont. *S.* Tamatave, 1878-80.
BATCHELOR, Robert Twiddy; *b.* Aug. 7, 1848, Ootacamund, In.; *ed.* S.A.C.; *o.* D. 1872 Dov., P. 1873 Maur. *S.* (1) Tamatave, 1871-2; Antananarivo, 1873-5; (1) T., 1875-8. *Res.* [pp. 377-8, and Translations, Malagasy, p. 801].
CHISWELL, Ven. Alfred, B.D. Lambeth; *b.* April 10, [illegible], Chew Magna; *ed.* S.A.C.; *o.* D. 1867, P. 1869. *S.* (1) Tamatave &c., 1867-72; Antananarivo, 1872-8; (1) T., 1878-9; Furlo, 1880-1. *Res.* (Ardn. of Madagascar, 1875; B.D. Lambeth, 1883, in recognition of his Missionary labours in Madagascar and his share in translating the Prayer-book into Ma'agasy [pp. 377-8, 801].)
COLES, James; *b.* April 17, 1853, Ottery St. Mary; *ed.* Warm. Coll.; *o.* D. 1878, P. 1882, Madg. *S.* (1) Ambatoharanana, 1878; (sick-leave 1879;) (2) Antananarivo, 1881-3; Tamatave, 1883-6; (2) A., 1891-2 [pp. 378-9]. (Sick-leave 1887; *tr.* Queensl. [p. 905].)
CORY, Charles Page, B.A. St. John's Coll., Cam.; *b.* June 16, 1854, Carlisle; *o.* D. 1883 Can., P. 1885 Madg. *S.* Ambatoharanana, 1884-90. *Res.* [Translations, Malagasy, p. 802].
CROTTY, Edward Cassian; *b.* March 7, 1842, Manchester; *o.* D. 1877, P. 1879, Madg. *S.* Antananarivo, 1877-9 [p. 378].
***DENIS, B.**; *o.* D. Madg., 1892. *S.* Ramainandro, 1892.
FULLER F. J.; *o.* D. Madg., 1892. *S.* Ambatoharanana, 1892.
GREGORY, Francis Ambrose, M.A. C.C. Coll., Ox; *o.* D. 1873 Wor., P. 1874 Win. *S.* Antananarivo, 1874-8; Ambatoharanana, 1878-92, [pp. 378, 787, and Translations, Malagasy, [pp. 801-2].
HEWLETT, Arnold Melvill, M.A. Qu. Coll., Ox.; *b.* Nov. 3, 1850, Watford, Herts; *o.* D. 1874, P. 1875, Ex. *S.* Antananarivo, 1882-7; Tamatave, 1887, 1889-92. [Translations, Malagasy, p. 801]. Died Jan. 16, 1893, at Salazie, Island of Bourbon.
HEY, William, one of the first two S.P.G. Missies. to Madagascar; *b.* Dec. 18, 1840, Bradford; *ed.* S.A.C.; *o.* D. 1864, P. 1865, Maur. *S.* Tamatave, 1864-7. Died Nov. 27, 1867, at sea on way to England on sick-leave, and buried at Aden [pp. 375-6, and Translations, Malagasy, pp. 801-2].
HOLDING, John; *b.* Sept. 12, 1839, Ormskirk; one of the first two S.P.G. Missies. to Madagascar; *o.* D. 1864, P. 1865, Maur. *S.* Tamatave, Foule Point, &c., 1864-9; sick leave, 1867-8. *Res.* ill 1869 [pp. 375-6, and Translations, Malagasy [pp. 801-2].
***IKEMAKA, Jakoba**; *o.* D. 1891, Madg. *S.* Mahasoa, 1891-2.
***ISRAEL, Malayappa Dorasawmy** (a Tamil); *ed.* S.P.G. Coll., Madras; *o.* D. Madg. 1892. *S.* Tamatave, 1892 [p. 380].
JAMES, Llewellyn; *b.* May 16, 1868, Newport, Es.; *ed.* Warm. Coll.; *o.* D. 1892, Madg. *S.* Fenoarivo, 1892.
JONES, Herbert Adney Wollaston; *b.* 1849, Presteign; *ed.* K.C., Lon.; *o.* D. 1873, P. 1874, Bath. *S.* Antananarivo, 1880-1; Andovoranto, 1881-91. *Res.* 1892.
KESTELL-CORNISH, George Kestell, M.A. Keb. Coll., Ox. (son of Bp. K.-C.); *o.* D. 1880, P. 1881, Lin. *S.* Antananarivo, 1883-91; Mahonoro, 1892.
KESTELL-CORNISH, Rt. Rev. Robert Kestell, D.D. C.C. Coll., Ox.; *o.* D. 1847, P. 1849, Chi.; *cons.* first Anglican Bp. in Madagascar, Feb. 2, 1874, in St. John's, Edinburgh. *S.* Antananarivo, 1874-92 [pp. 377-9, and Translations, Malagasy, pp. 801-2].
LITTLE, Henry William; *b.* Jan. 23, 1848, Barnham Broom; *ed.* S.A.C.; *o.* D. 1874 Win., P. 1875 Madg. *S.* Andovoranto, 1874-8 [p. 378].
McMAHON, Edward Oliver; *b.* Jan. 15, 1860, Brighton; *ed.* Warm. Coll.; *o.* D. 1883, P. 1884, Madg. *S.* Antananarivo, 1883-5; Isaha, 1885-7; Ramainandro, 1888-90, 1892; (Betsiriry Mission (pioneering), 1891-2) [p. 379].
PERCIVAL, George, Ph.D.R., M.A., Rostock Univ.; *b.* April 1, 1832, Cheshire; *o.* D. 1865, P. 1866, Lic. *S.* Tamatave, 1872-5. Died of fever, April 1875, while journeying [p. 377].
***RABE, Molaly**; *ed.* St. Paul's Coll., Madg.; *o.* D. 1888, Madg. *S.* Ambatoharanana, 1887-9; Amboatany, 1890-2.
***RABENINARY, Bernard**; *o.* D. 1892, Madg. *S.* Ambatoharanana, 1892.
***RABESTOKSTAMY, J.**; *o.* D. 1882, Madg. *S.* Ramainandro, 1882-3.
***RABOANARY, Rogers**; *ed.* St. Paul's Coll., Madg.; *o.* D. 1889, Madg. *S.* Ramainandro, 1889-92.
***RAFILIBERA, Ignatius Philibart**; *o.* D. 1878, P. 1883, Madg.; the first native Malagasy Priest. *S.* Antananarivo, 1878-81; Ambatoharanana, 1882-7. Died, 1887, of fever.
***RAINIVELOSOU, Andrianjaka**; *ed.* St. Paul's Coll., Madg.; *o.* D. 1892, Madg. *S.* Fenoarivo, 1892.
***RAINIVOAJA, Abednego**, the first Malagasy Deacon; *o.* Trinity Sunday 1875, Madg. *S.* Antananarivo, 1875-81 [p. 378].

***RAJAONARY**, — ; *ed.* St. Paul's Coll., Madg. ; *o.* D. 1888, Madg. *S.* Foule Point, 1888–90. Died.

***RAKOTAVO, Andrew Crispin** ; *ed.* St. Paul's Coll., Madg. ; *o.* D. 1888, Madg. *S.* Tamatave, 1888–9 ; Antananarivo, 1891–2.

***RAKOTOVAO**, — ; *o.* D. 1892, Madg. *S.* Ambohinary, 1892.

***RAKOTOVAO**, — ; *o.* D. 1892, Madg. *S.* Holy Trinity, Antananarivo, 1892.

***RAKOTOVAO, Florent** ; *o.* D. 1890, Madg. *S.* Mananjara, 1890 ; Mahonoro, 1891–2.

***RAMONTA, Samuel** ; *ed.* St. Paul's Coll., Madg. ; *o.* D. 1889, Madg. *S.* (? 1889–90) ; Ramainandro, 1891–2.

***RASITERA, Simeona** ; *o.* D. 1879, Madg. *S.* Antananarivo, 1879–80 ; Vohimare, 1881.

***RATEFY, Hezekiah B.** ; *o.* D. 1877, Madg. *S.* Imerina, 1881 ; Ankadifotsy, 1882–4 ; Antananarivo, 1885–7 ; Ambatoharanana, 1888–9 ; Ambanidia, 1890–2.

***RAVELONANOSY, Philip** ; *ed.* St. Paul's Coll., Madg. ; *o.* D. 1888, Madg. *S.* Vatomandry, 1888–90. Died 1890.

***RAZANAMINO**, —, ; *ed.* St. Paul's Coll., Madg. ; *o.* D. 1890, Madg. *S.* Ambatoharanana, 1890–2.

***SHIRLEY, John**, a Betsimisaraka redeemed from slavery by the Bishop and friends for $150 ; *ed.* by Ardn. Chiswell and at St. Paul's Coll., Madg. ; *o.* D. 1888, Madg. *S.* Ambodiharina, 1888–92.

SMITH, Alfred ; *b.* Nov. 26, 1851, Elmdon ; *ed.* St. Mark's Coll., Chel. ; *o.* D. 1876, P. 1877, Madg. *S.* (1) Antananarivo, 1876–80 ; Tamatave, 1881–2 ; (1) A., 1884 ; Andovoranto, 1885–6 ; Mahonoro, 1887–92 ; Mananjara, 1892 [pp. 379–80, and Translations, Malagasy, p. 801].

SMITH, George Herbert, M.A. Qu. Coll., Ox. ; *b.* Aug. 31, 1851, B'pthorpe, York ; *o.* D. 1878, P. 1879, St. Alb. *S.* Ambatoharanana, 1879–84 ; Mahonoro, 1884–5. (*Res.* 1886, returned 1891.) Betsiriry Mission (pioneering), 1891–2 [p. 379, and Translations, Malagasy, p. 802].

WOODWARD, George Joseph ; *b.* July 4, 1846, Loughborough, Lei. ; *ed.* Lich. Coll. ; *o.* D. 1873, P. 1874, Pet. *S.* Samtava, 1876–8. *Res.*

NORTHERN AFRICA (1861–6, 1887–91)—4 Missionaries (Chaplains) and 3 Central Stations. [*See* Chapter LVIII., pp. 380–1.]

FAGAN, C. C. T., M.A. *S.* Tangier, 1887–8.

LAVENDER, Charles Ernest ; *o.* D. 1889, P. 1890, St. Alb. *S.* Tangier, 1890–1.

WASHINGTON, G. *S.* Cairo, 1861–4 [p. 381].

WRIGHT, E. S. *S.* Cairo, 1865–6 [p. 381].

IV. AUSTRALASIA, 1793–1892.

463 Missionaries and 355 Central Stations, now included in 22 Dioceses as set forth below, &c. :—

NEW SOUTH WALES (1793–1892)—112 Missionaries and 94 Central Stations. [*See* Chapter LX., pp. 386–403.]

(Dioceses of SYDNEY (formerly Australia), founded 1836 ; NEWCASTLE, 1847 ; GOULBURN, 1863 ; GRAFTON AND ARMIDALE, 1867 ; BATHURST, 1869 ; RIVERINA, 1883.

AGNEW, Philip Peters ; *o.* D. 1847, Aus. *S.* Sydney &c., 1860–4.

ALLWOOD, Robert, B.A. (*tr.* Vict. [p. 902]). *S.* Sydney, 1842–6, 1855–9.

ANDERSON, William ; *ed.* Lon. Coll. of Div. ; *o.* D. 1875, P. 1876. *S.* Tarago, 1878–81.

BARNIER, James, B.A. T.C.D. ; *b.* 1821, Dublin ; *o.* D. 1845, P. 1847, Dub. *S.* Kiama, 1849–54.

BEAMISH, Peter Teulon, D.D. T.C.D. ; *o.* D. 1847 Aus., P. 1850 Melb. *S.* Singleton, 1847–8 ; Dapto, 1848–9 ; Sydney, 1849 ; *tr.* Vict. [p. 902].

BETTS, James Cloudesley ; *ed.* S.A.C. ; *o.* D. 1871 Can., P. 1872 Goul. *S.* Binda, 1872–6 ; Bombala, 1877–9.

BLOMFIELD, John Roe ; *o.* D. 1851, P. 1852, Newc. *S.* Morpeth, 1853–9 ; Raymond, 1862–8.

BODENHAM, Thomas Wall ; *o.* D. 1841, Aus. *S.* Sydney, 1841–3, 1850–1. Died Sept. 20, 1851.

BOLTON, Robert Thorley, M.A. (? *S.* 1839), Wittingham, 1840–1 ; Hexham, 1842–7 ; Wollombi, 1849–52.

BOODLE, Richard George ; M.A. Or. Coll., Ox. ; *o.* D. 1839, P. 1840, Bath. *S.* Newcastle district, 1847 ; Muswell Brook, 1848–59.

BRIGSTOCKE, Charles Frederick. *S.* (? 1838–9) ; Yass, 1840–7, 1850–9. Died 1859.

BROWNING, M. B. *S.* Albury, 1865.

BYNG, C. J. *S.* Corowa, 1869.

CAMERON, F. *S.* Balmain, 1850–4.

CAMERON, John, M.A. King's Coll., Aberd. *S.* Patrick's Plains, 1842–3.

CAMPBELL, Joseph C. *S.* Araluen, 1874 ; Cookwell, 1876.

CARR, W. *S.* Williams River, 1861.

CARTER, James ; *b.* 1828, Whitechapel ; *ed.* S.A.C. *S.* Paramatta, 1853–4.

CARY, Henry. *S.* Alexandria, 1850.

CLAMPETT, Joseph. *S.* Binda, 1877.

CLARKE, William Branwhite, M.A. *S.* Castle Hill and Dural, 1839–44 ; St. Leona, 1845.

CLAUGHTON, Hugh Calvely. *S.* Wollombi, 1862–3.

COCKS, William. *S.* Murramburrah, 1876–81.

CUTCLIFFE, C. *S.* Yass, 1865.

DICKEN, Edmund A. (Station not stated) 1838–9. *Res.*

DIXON, John ; *o.* D. 1871, P. 1873, Newc. *S.* Wickham, 1879–81.

DODD, T. L. *S.* Hexham, 1861.

DOUGLAS, Arthur. *S.* Brisbane Water, 1847–50.

DOVE, William W. *S.* Jerry's Plains &c., 1862–8.
DRUITT, Ven. Thomas. *S.* Cooma, 1858–81; (became Ardn. of Maneroo 1885).
DUFFUS, John, M.A. *S.* Liverpool, 1838–47.
DUNLOP, H. *S.* Binda, 1880–1.
EARL, Robert T. *S.* Murrumbidjee and Hay, 1866–8; Gunning, 1868–70; Araluen, 1871–3; Bombala, 1876.
EDMONDSTON, James. ? *S.* 1838–9. Sydney (Prisons), 1840–5.
ELDER, John. *S.* Sydney (Prisons), 1841–3.
EVANS, Jonathan; *o.* D. 1873 Goul., P. 1877 Tas. *S.* Albury Bush district, 1875–6.
FORREST, Robert (*tr.* Vict. [p. 902]). *S.* Campbell Town, 1842–3; Camden, 1844–7.
FOX, Samuel; *b.* 1830, Handley; *o.* D. 1853 Ely, P. 1854 Lic. *S.* Wagguwaggu, 1865.
GLENNIE, Alfred. *S.* Brisbane Water, 1862–4; Lochinvar, 1865–70.
GREAVES, John Albert, M.A. Linc. Coll., Ox.; *o.* D. 1852, P. 1853, Pet. *S.* Wollombi, 1863–6. *Res.*
GRYLLS, John Couch (*tr.* Vict. [p. 902]). *S.* Sydney, 1843–54. Died.
HARPUR, S. S. *S.* Deniliquin, 1866–7; ? 1868; Wagga, 1869–72.
HAWKINS, William C.; *o.* P. 1861, Newc. *S.* Manning River, 1862–78.
HILLYAR, William Josias Mends, B.A. Bras. Coll., Ox.; *o.* D. 1850, P. 1851, Syd. *S.* Paddington &c., 1850–3; ? 1854.
HOLT, Samuel Bealey (*tr.* Vict. [p. 902]). Gundagai, 1874–9.
HORTON, Thomas; *o.* D. 1844, Aus. *S.* Castle Hill, 1846–7.
HOWELL, Oswald J. [*see* p. 858]; *b.* 1810, England; *o.* D. 1836 N.S., P. N.F.L. *S.* Sydney, 1852–3.
HUBAND-SMITH, Edmund; *ed.* T.C.D.; *o.* D. 1860, P. 1861, Lic. *S.* Williams River, 1871–5.
HULBERT, Daniel Paul Meek, M.A. St. John's Coll., Cam.; *o.* D. 1840 Lon., P. 1841 Ox. *S.* Gunning, 1865.
IRWIN, H. O. *S.* Newcastle district, 1847–9; Singleton, 1850; *tr.* Qu. [p. 904].
JOHNSTONE, G. H. *S.* Gosford, 1880.
JONES, D. E. *S.* Moruya, 1865–6.
KEMP, Charles Campbell, Qu. Coll., Cam. *S.* Pitt Town, 1841–3; Sydney, 1844–6.
KEMP, F. E. *S.* Macdonald River, 1853–9.
LISLE, William; *o.* 1842, Syd. *S.* Yass, 1842; River Murray, 1844; Lachland and Wellington, 1845–7 [p. 396].
L'OSTE, Charles Frederick. *S.* Balranald, 1866–8.
LUND, William. *S.* Gosford, 1879.
McCONNELL, John; *o.* D. 1842, Antigua. *S.* Clarence River (with Maclear 1845 &c.), 1843–50.
MAKINSON, Thomas C., B.A. (ex-Curate in Manchester). *S.* (? 1837), Mulgoa 1838–48. Seceded to Church of Rome. (N.B. There has been only one other case of the kind in the Society's history [*see* pp. 2..3, 396, 847]).
NASH, John James, M.A. T.C.D.; *o.* D. 1841, P. 1849. *S.* Darzoy, 1876–9.
NAYLOR, Thomas Beagby, M.A. (*tr.* Norf. Is. [pp. 394, 907]). *S.* Carcoar, 1848; Sydney, 1848–9. Died Oct. 22, 1849, on voyage to England.
NEWMAN, C. B. *S.* Jerry's Plains, 1869; Brisbane Water, 1876–8; Wollombi, 1878–81.
O'REILLY, T. O. *S.* Port Macquarie, 1861.
PERCIVAL, Samuel (*tr.* Madras [p. 913]). *S.* Bombala, 1866–75. *Res.*
PROCTER, Edmund Brooker; *b.* 1827, Devonport; *o.* D. 1851, Ex. *S.* Turon, 1852–4; Bungonia, 1865.
PRYCE, Edward Gifford, B.A. T.C.D.; *o.* D. 1837 Cork, P. 1837 Derry. *S.* Hawkesbury River (Nelson's Reach &c.), 1839–43; Maneroo, 1844–55 [p. 396]; *tr.* Vict. [p. 903].
RAYNOR, George, B.A. Clare Hall; *b.* 1820, Cropwell-Butler. *S.* Newcastle Diocese, 1850–1.
ROGERS, Edward. *S.* (? 1837) Brisbane Water, 1838–45; Gosford, 1846–7; Camden, 1849–59; Sydney, 1860–80. Died 1880 [p. 392].
RUSSELL, F. J. C., M.A. T.C.D.; *o.* Aus. *S.* Alexandria, 1848; Sydney, St. Mark's, 1849.
SCONCE, Robert Knox, B.A. B.N. Coll., Ox.; went from England as a layman; *o.* Bp. Aus., but not selected or sent by the Society. *S.* Penrith, 1842–3; Sydney, 1844–8; seceded to Church of Rome [*see* note to Makinson below, and pp. 396, 847].
SHARPE, Thomas. *S.* Bathurst, 1844–6.
SHAW, Bowyer Edward, B.A. Lin. Coll., Ox. *S.* Newcastle, 1861; Wollombi, 1869–78.
SHAW, John, B.A. St. John's Coll., Cam. *S.* Brisbane Water, 1869.
SIMM, Samuel; *o.* D. 1849, P. 1850. *S.* Raymond, 1869–73; do. Terrace, 1875–81.
SIMPSON, William West, M.A. *S.* Sydney, 1840–1; Prospect, 1842–3; Hawkesbury River, 1844–6.
SMITH, Edward, B.A. Mag. Hall, Ox.; *o.* D. 1837 Lon., P. 1839 Aus. *S.* Queanbeyan, 1838–59; Campbeltown, 1860–74; Manly, 1875–6; Prospect, 1877–92. Died Dec. 12, 1892.
SMITH, John Jennings, M.A. *S.* (? 1839) Paterson, 1840–5.
SODRES, G. *S.* Wentworth, 1876–9.
SOWERBY, William. *S.* Goulburn, 1837–66, 1869–70; Araluen, 1871–4 [p. 392].
SPARLING, Hart Davis D., B.A. *S.* Sydney &c., 1838–9; Appin, 1840–61; *tr.* N.Z. [p. 907].
SPENCER, Charles. *S.* (? 1838–9) Raymond Terrace, 1840–5.
SPENCER, G. *S.* Adelong, 1875–6; Tumut, 1877–81.
STACK (Canon) **William,** B.A. *S.* West Maitland, 1837–48; Campbeltown, 1849–55; Balmain, 1856–71. Killed by the upsetting of a coach in summer of 1871 [pp. 392, 402].
STEELE, Thomas, LL.D. *S.* Cook's River, 1837–45; Newtown, 1846–54; Petersham (Cook's R.), 1855–9 [p. 392].
STEPHEN, Alfred H. *S.* Sydney &c., 1855–9.
STILES, Henry Tarlton, M.A. *S.* Windsor and Richmond, 1841–3.
STONE, William. *S.* (? 1847–8); Sutton Forest, 1849–54.
SWAN, Henry, B.A. St. John's Coll., Cam.; *b.* 1821; *o.* P. 1845, Nor. *S.* Newcastle, 1850–1.
SWINDELLS, James; *o.* D. 1875 Bal., P. 1878 Goul. *S.* Balranald, 1880–1.
SYNGE, Edward. Travelling Missionary, 1856–64; *S.* Sydney, 1865 [p. 399].
TAYLOR, H. E. *S.* Tarago, 1876.
THACKERAY, James Roberts. ? *S.* 1862–3; West Maitland, 1864–8.
THOMSON, H. E. *S.* Hay, 1876.
TOMS, William, B.A. Wor. Coll., Ox.; *o.* D. 1840, P. 1841, Lin. *S.* Newcastle, 1850–1; Williams River, 1853–9.
TROUGHTON, John. *S.* Sydney, 1842–3. Drowned in 1860 in crossing a river.
TURNER, George Edward. *S.* Hunter's Hill, 1838–68 (Campbeltown, 1844).
TYRRELL, Lovick, B.A. St. John's Coll., Ox.; *o.* D. 1855, P. 1856, Newc. *S.* Lochinvar 1861–8.
UPJOHN, John William; *o.* D. 1877, P. 1878, Newc. *S.* Dunzog, 1880–1.
VIDAL, George, B.A. Tr. Coll., Cam.; *o.* D. 1840, Aus. *S.* Sutton Forest, 1840–3; Campbell Town, 1844–8.
VIDAL, John. *S.* Sydney Diocese, 1846–7.
WALKER, James, M.A. (*tr.* Tasm. [p. 906]). *S.* Marsfield, 1844–7.
WALLACE, John; *ed.* Univ. Coll., Dur.; *o.* D. 1849, P. 1851, Newc. *S.* Ipswich, 1853–5.

WALPOLE, Joseph Kidd (*tr.* Madras [p. 915]). *S.* Bathurst, 1837-41; Ashfield and Concord, 1842-5; Sydney, 1846-8 [p. 392].
WALSH, O. *S.* Lochinvar, 1871-81.
WALSH, William Horatio. *S.* Sydney, 1838-54. Voluntarily relinquished grant [p. 399].
WARE, J. Maitland. *S.* Corowa, 1865-8; Deniliquin, 1868-9, 1871, 1876.
WATSON, B. Lucas. *S.* (? 1841-3) Penrith, 1844-7, 1849.
WHINFIELD, J. F. R. *S.* Wollombi, 1853-61.
WILLIAMS, E. *S.* Liverpool Plains, 1853-9.
WILLIAMS, J. H. *S.* Jejezeric, 1877; Binda, 1878-9; Gundagai, 1880-1.
WOODD, George Napoleon, B.A. Wad. Coll., Ox.; *o.* D. 1834, P. 1835, Lon. *S.* Sydney, 1837-40; Bungonia, 1840-50; Prospect and Seven Hills, 1850-5; Denham Court, 1856-84; Watson's Bay, 1884-92 [p. 392].
WOODWARD, Charles, LL.B. *S.* Bathurst, 1839-41; Kelso, 1842-4; Port Macquarie, 1844-5.

VICTORIA (1838-81)—115 Missionaries and 84 Central Stations.

[*See* Chapter LXI., pp. 404-10.]

(Dioceses of MELBOURNE, founded 1847; and BALLARAT, 1875.)

ALLANBY, Ven. Christopher Gibson; *ed.* Moore Coll., Syd.; *o.* D. 1862, P. 1864, Melb. *S.* Little Bendigo, 1876-81 (became Archn. of Wimmera 1885).
ALLNUTT, Ven. John Charles Parrott; *ed.* St. Aidan's Coll., Birk.; *o.* D. 1864, P. 1869, Melb.; (Archn. of Loddon 1885). *S.* Portland, 1872-9; Murkea, 1880-1 [p. 409].
ALLWOOD, Robert, B.A. G. and C. Coll., Cam.; *o.* D. 1826 Bath, P. 1827 Glos. *S.* Port Philip, 1840-1 [p. 404]; *tr.* N.S.W. [p. 900].
ARMSTONG, G. J. *S.* Ruthenglen and Chiltern, 1874-7.
ASHE, M. H. *S.* Mount Blackwood, 1866-73; Bairndale, 1874-6.
BALL, John Aubrey; *ed.* Moore Coll., Syd.; *o.* D. 1875 Bal., P. 1887 Melb. *S.* Bright, 1877.
BARLOW, John. *S.* (? 1855-8) Castlemaine, 1857-9.
BARLOW, Robert Borrowes. (Station not stated) 1856-8.
BARREN, Henry Herbert; *ed.* Univ. Madras; *o.* D. 1877, P. 1878, Bal. *S.* Kingston, 1880-1.
BARTON, G. *S.* Kyneton, 1855-6.
BEAMISH, Ven. Peter Teulon, D.D. T.C.D. (*tr.* N.S.W. [p. 900]). *S.* Warrnambool and Woodford, 1851; (became Archn. of Warrnambool 1878).
BEAN, W.; *o.* D. 1848, Melb. *S.* Williamstown, 1848-9; Gipps Land, 1850-4.
BENNETT, W. R. L. *S.* Beechworth, 1857-9.
BETTS, Henry Alfred; *ed.* Moore Coll., Syd.; *o.* D. 1877, P. 1878, Melb. *S.* Gipps Land, 1880-1.
BLACK, J. K. *S.* Melbourne, 1862-4.
BLOMEFIELD, Samuel Edward, B.A. Ch. Coll., Cam.; *o.* D. 1849, P. 1850, Melb. *S.* Melbourne, 1850.
BOOTH, Caleb; *o.* D. 1856, P. 1859, Melb. *S.* Wangaratta, 1865.
BRAIM, Dr.; *o.* D. 1848, Melb. *S.* Belfast, 1850-1 [p. 406].
BRENNAN, J. D. *S.* Goldfields, 1855-8; Sandhurst, 1859; Maryborough, 1865.
BRICKWOOD, W. *S.* Brighton, 1850-1.
BURKE, R. E. *S.* E. Gipps Land (Bairnsdale &c.), 1877-8.
CAHILL, Michael Francis; *o.* D. 1870, P. 1871, Melb. *S.* Woodspoint, 1874.
CHALMERS, Rt. Rev. William (*tr.* Borneo [p. 920]). *S.* Inglewood, 1862-4; Kyneton, 1870-6; Geelong, 1878-81 (¶ 1862-4, 1878-81); (*cons.* Bishop of Goulburn in Goulburn Cathedral Nov. 1, 1892).
CHASE, Septimus Lloyd, M.A. Em. Coll., Cam. *S.* Melbourne, 1850-1; Swan Hill, 1869.
CHEYNE, John. *S.* Burn Bank, 1851-2; Mt. Alexander, 1853-4; Castlemaine, 1855-8; Tarrangower, 1859.
COLLINS, E. *S.* Geelong, 1851.
COLLINS, Robert Reeves, B.A. T.C.D.; *o.* P. 1860, Cork. *S.* Harrow, 1865.
COOPER, William H. (ex-officer British Army); *o.* D. 1860, P. 1861, Cashel. *S.* Woodpoint, 1865; Itinerant, 1866-8; *tr.* N.Z. [p. 906].
CRAWFORD, A. (Station not stated) 1857-8.
CRESSWELL, Arthur William, M.A. Melb. Univ.; *ed.* also Moore Coll., Syd.; *o.* D. 1864 Syd., P. 1866 Melb. *S.* Morse's Creek, 1866-8.
CROSS, George Frederick; *ed.* S.A.C.; *o.* D. 1870, P. 1871, Melb. *S.* Yackandandah, 1874.
CROXTON, William Richard; *o.* D. 1853, P. 1855, Melb. *S.* Sandhurst, 1860-5.
CUMMINS, Robert Turner, M.A. K.C.L.; *o.* D. 1849, P. 1850, Can. *S.* Gisborne, 1857-61.
DARLING, James. *S.* Melbourne, 1855-8.
DESPARD, George Pakenham, B.A. K.C.W. and Mag. Coll., Cam.; *o.* D. and P. 1837. *S.* Dunolly, 1865.
DOWELL, Thomas. *S.* Yackandandah, 1859-64.
DROUGHT, Charles Edward, B.A. Trin. Coll., Cam.; *o.* D. 1871, P. 1872, Wor. *S.* Kerang, 1879.
FIRTH, John; *o.* D. 1862, P. 1866, Melb. *S.* Kensington, 1869.
FORREST, R. *S.* Port Philip, 1840-1 [p. 404]; *tr.* N.S.W. [p. 901].
FREEMAN, John; *o.* D. 1856, P. 1858, Melb. *S.* Benalla, 1862-5.
GARLICK, Thomas Boothroyd; *o.* P. 1860, Melb. *S.* Avoca, 1860-1; Gisborne, 1865.
GEER, George Thomas; *ed.* Moore Coll., Syd.; *o.* D. 1877, P. 1879, Bal. *S.* Murtoa, 1881.
GILBERTSON, James. *S.* Chewton, 1860-1; Tallarook, 1865; *tr.* Qu. [p. 904].
GLOVER, James (*tr.* Borneo [p. 920]). *S.* Snapper Point, 1865.
GRAHAM, Horace; *o.* D. 1878, N.Z. *S.* Kerang, 1881.
GREGORY, John Herbert. *S.* Bendigo, 1853-4; Sandhurst, 1855-6.
GRYLLS, John Couch, the first S.P.G. Missy. to Colony of Victoria. *S.* Melbourne, 1838-40; Portland, 1842 [p. 404]; *tr.* to N.S.W. [p. 901].
HALES, F. *S.* Gipps Land, 1847-9; Heidelberg, 1850-1.
HALL, W., M.A. and Sen. Fell. Clare Coll., Cam.; *o.* D. 1836 Ely, P. 1840 Ches. *S.* Ballan &c., 1850; Kingower, 1869-72. *Res.* ill.
HAYWARD, R. *S.* Sandhurst, &c., 1862-4.
HERON, T. *S.* Hamilton Grange, 1857-8.
HOLME, Thomas; *ed.* Moore Coll., Syd.; *o.* D. 1870, P. 1871. *S.* Daylesford, 1875-6.
HOLT, Samuel Bealey; *o.* D. 1866, P. 1868, Melb. *S.* Bright, 1874; *tr.* N.S.W. [p. 901].
HOMAN, Philip, M.A. T.C.D. *S.* Ararat Goldfields, 1856-61.
HOSE, William Clarke; *ed.* Moore Coll., Syd.; *o.* D. 1865, P. 1866, Melb. *S.* Tarraville, 1871-5, 1877-9; Gipps Land, 1880.
HOWARD, William London Corbet. *S.* Beechworth, 1860-5.
HOWELL, William Philip; *ed.* S.A.C.; *o.* D. 1879, P. 1880, Bal. *S.* Stawell, 1880-1.
HUTCHINSON, W. *S.* Barrabool, 1869-71.
JENNINGS, W. *S.* Helmore, 1881.
KELLY, George William; *ed.* Moore Coll., Syd.; *o.* D. 1867, P. 1871, Melb. *S.* Moyston, 1869; Rosedale, 1876-7.

LEWIS, J. *S.* Portland, 1880.
MACARTNEY, Very Rev. Henry Burgh, D.D. T.C.D.; *o.* D. 1822 Lin., P. 1823 Mea.; (Dean of Melbourne 1851, Archdeacon 1859). *S.* Geelong, 1847–8, 1851; (Heidelburg, &c., 1849; *? S.* 1850).
McCAUSLAND, Anderson John; *ed.* St. Bees Coll.; *o.* D. 1849, P. 1850, Rip. *S.* Emerald Hill, 1855–6.
McJENNETT, William. (Station not stated 1856–8) *S.* Avoca &c., 1859.
MAHALM, Robert; *ed.* Moore Coll., Syd.; *o.* D. 1866, P. 1867, Melb. *S.* Woodspoint Gold district, 1866–8.
MARTIN, C. J. (*tr.* S. Aust. [p. 905]). *S.* Melbourne out-districts, 1862–4.
MAY, John Edward Francis, M.A. Jes. Coll., Cam.; *o.* D. 1878, P. 1879, Melb. *S.* Ballan, 1880–1.
MERRY, W. *S.* Melbourne, 1850; Geelong, 1851.
NEWHAM, Daniel, M.A.; *o.* P. 1848, Melb. *S.* Melbourne, 1847–51.
NOTT, W. G. *S.* Port Philip (travelling), 1841–2 [p. 404].
PITFIELD, James; *ed.* Moore Coll., Syd.; *o.* D. 1877, P. 1878, Bal. *S.* Brownhills, 1879–80.
POLLARD, George. *S.* Creswick and Clunes, 1860–1.
POSTLETHWAITE, R. *S.* Learmouth, 1860–1.
POTTER, John. *S.* Ballarat, 1857–64.
POYNDER, Robert; *ed.* Moore Coll., Syd.; *o.* D. 1866, P. 1867, Melb. *S.* Swan Hill, 1868–9.
PRYCE, Edward Gifford, B.A.; (*tr.* N.S.W. [p. 901]). *S.* Daylesford, 1861–4.
QUINTON, T. *S.* Mornington, 1877.
RODDA, Edwin; *ed.* Moore Coll., Syd.; *o.* D. 1874 Syd., P. 1875 Bal. *S.* Bright, 1877.
RUSSELL, Garret John. (Station not mentioned 1856–8) *S.* Buninyong, 1859–61; do. Gold district, 1866–8 (travelling 1862–4).
SABINE, J. C. *S.* Bacchus Marsh, 1855; Woodspoint, 1869–71.
SANDIFORD, Samuel; *ed.* Lon. Coll. Div.; *o.* D. 1872, P. 1873, Llc. *S.* Gippsland Forest, 1879–81.
SEARLE, C. (Station not stated 1856–8) *S.* Maldon, 1862–4.
SEDDON, David; *b.* 1812, Staffordshire; *ed.* C.M.S. Coll., Isl.; *o.* D. 1838 Jam., P. 1840 Ches. *S.* St. Kilda, 1852–4.
SERJEANT, Ven. Thomas Woolcock, B.A. Ex. Coll., Ox.; *o.* D. 1849, P. 1851, Ox. *S.* Learmouth, 1865; (became Ardn. of Beechworth and Sale 1870).
SHELDON, John (*tr.* S. Aust. [p. 905]). *S.* Benalla, 1869–70.
SIMMONS, P. K. *S.* Sale, 1855–6.
SINGLETON, William. *S.* Kilmore, 1850–2; 1861–4.
SMITH, A. H. (Station not stated 1856–8.)
SMITH, Frederick; *o.* D. 1858, P. 1864, Melb. *S.* White Hills, 1860–4; Mt. Blackwood, 1874–5.
SMITH, P. J. *S.* Kyneton, 1869–70; Gippsland Forest, 1878.
STAIR, John Betteridge; *o.* D. 1857, P. 1861, Melb. *S.* Broadmeadows, 1859–64; St. Arnaud (Gold district &c.), 1866–81 [p. 409].
STEPHENS, R. *S.* Maldon &c., 1860–1.
STONE, James; *o.* D. 1857, P. 1862, Melb. *S.* Buninyong, 1862–5.
STRETCH, John Cliff Theodore, B.A. Mag. Hall, Ox. *S.* Tarraville, 1862–4.
STRONG, A. *S.* Mt. Macedon, 1860.
STYLES, R. *S.* Port Philip, 1841 [p. 404].
SULLIVAN, James, B.A. T.C.D.; *b.* 1816, Armagh; *o.* D. 1844, P. 1845, Armagh. *S.* St. Kilda, 1850–2; Kyneton, 1853–4.
SWINBURN, William; *ed.* S.A.C.; *o.* D. 1880, P. 1881, Bal. *S.* Warrnambool, 1880–1.
TANNER, E.; *o.* D. 1850, Melb. *S.* Pentridge, 1851.
THOMAS, Cadwaladr Peirce; *o.* D. 1875 Syd., P. 1877 Melb. *S.* Chiltern, 1877.
THOMPSON, Adam Compton (*tr.* India [p. 515]). *S.* Melbourne, 1840–7 [pp. 404–5].
TOOMATH, Andrew; *o.* D. 1867, P. 1869, Melb. *S.* Alexandra, 1869; Kilmore, 1875–6.
TUCKER, Horace Finn; *ed.* Moore Coll., Syd.; *o.* D. 1873 Melb., P. 1874 Tas. *S.* The Campaspe district, 1878–80.
TURNBULL, A. *S.* Blackwood, 1877.
VANCE, George Oakley, D.D. Linc. Coll., Ox.; *o.* D. 1853, P. 1854, Ad. *S.* Kyneton, 1865–9.
VIDAL, F. *S.* Port Philip, 1841 [p. 404].
WALKER, B. J. *S.* Gisburne, 1861–5.
WALKER, Samuel; *ed.* St. Bees; *o.* D. 1862, P. 1863. *S.* Smythesdale, 1865.
WATSON, George A. *S.* Sale, 1876.
WATSON, Henry Croker Marriott; ed. Moore Coll., Syd.; *o.* D. 1860, P. 1862, Melb. *S.* Ballarat out-districts, 1862–4; Taradah and Malmesbury, 1865; Kilmore, 1872.
WATSON, James Marriott; *ed.* Moore Coll., Syd.; *o.* D. 1868, P. 1869, Melb. *S.* Horsham, 1876–9.
WILSON, James Yelverton. *S.* Port Philip, 1839–40; Melbourne, 1841–3; Portland &c., 1844–50 [p. 404].
WOLLASTON, Henry Newton; *o.* D. P. 1862, Melb. *S.* Learmouth and Miner's Rest, 1861.
YEATMAN, Edward Keison, M.A. Wad. Coll., Ox.; *o.* D. 1852 Pet., P. 1856 Newc. *S.* Carngham, 1880–1.
YELLAND, Charles May; *ed.* Moore Coll., Syd.; *o.* D. 1873, P. 1875, Tas. *S.* Bright, 1875.

QUEENSLAND (1840-92)—57 Missionaries and 43 Central Stations.

[*See* Chapter LXII., pp. 411–15.]

(Dioceses of BRISBANE, founded 1859; NORTH QUEENSLAND, 1878; ROCKHAMPTON, 1892.)

ADAMS, J.; *ed.* Moore Coll., Syd.; *o.* D. 1870, P. 1871, Syd. *S.* Townsville &c., 1870–2. *Res.* ill.
ALKIN, Thomas Verrier, M.A. Qu. Coll., Cam.; *o.* D. 1868, P. 1869, Bris. *S.* Gayndah, 1869–71; Allora, 1872–3.
ALLNUTT, George Herbert; *ed.* Moore Coll., Syd.; *o.* D. P. 1876, Syd. *S.* Charters Towers, 1876–8.
AMOS, Charles Edward; *o.* D. 1879 N.Q., P. 1880 Bris. *S.* Bowen, 1879–81; Herbert and Burdekin, 1882.
BLACK, James Kirkpatrick, D.D. T.C.D.; *o.* D. 1855, P. 1856, Man. *S.* Bowen, 1869–72; Brisbane, 1873–7 [pp. 413–4].
BOLLING, T. J. (Station not reported, 1867–8.)
BRAKENRIDGE, John, M.A. Ch. Coll., Cam.; *b.* Nov. 29, 1832, Button, near Wakefield; *o.* D 1857, P. 1859, Dur. *S.* Burnet, 1863; Rockhampton, 1864.
CAMPBELL, Henry Jephson; *ed.* St. John's Coll., Cam.; *o.* D. 1867, P. 1868, Bris. *S.* Roma, 1867–70; Gympie, 1871–4; Allora, 1875–7.
CLAUGHTON, H. C. *S.* Maryborough, 1867–8.
CLAYTON, Charles James. *S.* Drayton, 1866–9; Warwick, 1870; Allora, 1871.
COLES, James (*tr.* Madg. [p. 899]). *S.* Bundaberg, 1890–1; *tr.* Madg. [p. 899].
DANVERS, George Giberne; *b.* Aug. 9, 1841, Bombay; *ed.* S.A.C.; *o.* D. 1864, P. 1867, Bris. *S.* Warwick, 1867–8; Maryborough, 1868–9.

DESBOIS, D. *S.* Logan, 1872-3.
DONE, John; *ed.* Moore Coll., Syd.; *o.* D. 1872, P. 1873, Syd. *S.* Townsville &c., 1873-6 (and Millchester 1874, and Ravenswood 1875).
DUNNING, William Henry; *ed.* Christ's Coll., Tas.; *o.* D. P., 1863, Bris. *S.* Upper Dawson, 1863-6.
EDWARDS, Alfred; *ed.* Moore Coll., Syd.; *o.* D. 1880, P. 1881, N.Q. *S.* Herbert River, 1880, 1883 (Ravenswood, 1881-2).
EVA, Richard Roberts, Th.A. K.C.L.; *o.* D. 1871, P. 1873, Ches. *S.* Cooktown, 1875-8.
GILBERTSON, James (*tr.* Vict. [p. 902]). *S.* Logan, 1874-7; Burleigh, 1878-80; Logan, 1881.
GLENNIE, Ven. Benjamin, B.A. Ch. Coll., Cam.; *o.* D. 1848, P. 1849, Newc.; (Archd. of Bris. 1863-86). *S.* Darling Downs, 1853-60; Allac, 1867; Drayton, 1872-7.
GREGOR, John (ex-Presbyterian Min.); *o.* 1842, Aus. *S.* Brisbane district, 1843-50 [p. 411].
GROSVENOR, Frederic John, M.A. Ox.; *o.* D. 1860, P. 1861, Lin. Travelling 1862-5. *Res.*
HARRISON, Alfred, B.A. Jes. Coll., Cam.; *b.* Oct. 17, 1853, Bodenham; *o.* D. 1882, Lon. *S.* Port Douglas, 1883.
HARTE, W. T. *S.* Toowomba, 1866-70; South Brisbane, 1871-3.
HASSALL, James Samuel; *ed.* Syd. Th. Coll.; *o.* D. 1848, P. 1849, Syd. *S.* Leyburn, 1874; Ipswich, 1875-7; Itinerant, 1878-9; Oxley, 1880-1.
HEATH, Herbert; *ed.* Moore Coll., Syd.; *o.* D. 1876, P. 1877, Syd. *S.* Bowen, 1877-8.
HILL, H. J. O. E. *S.* Geraldton &c., 1889.
HOARE, J. W. D. *S.* South Brisbane, 1866-7.
HOSKEN, Richard; *o.* D. 1878, P. 1879, N.Q. *S.* Cooktown, 1878-82; Ravenswood, 1883.
HUGILL, William Joseph; *ed.* Moore Coll., Syd.; *o.* D. 1873, P. 1874, Bris. *S.* Leyburn, 1875-7; Stanthorpe, 1878-81.
IRWIN, H. O. (*tr.* N.S.W. [p. 901]). *S.* Brisbane, 1851-60 [p. 411].
JAGG, Frederick Charles (*tr.* N.Z.L. [p. 858]). *S.* Somerset, 1867-8. *Res.* [p. 413].
JONES, Joshua; *ed.* S.A.C.; *o.* D. 1867, P. 1868, Bris. *S.* Warwick, 1867-8; *tr.* N.Z. [p. 906].
JONES, Thomas; *b.* July 30, 1836, Preston; *o.* D. 1859, Sal. *S.* Wickham, 1867-8; Brisbane (Gaol), 1868-70.
KILDAHL, C. William; *ed.* S.A.C.; *o.* D. 1869, Can., P. Syd. *S.* Townsville, 1872-5; (Ravenswood &c., 1872-3). *Res.* ill.
LOVE, James. *S.* Toowomba, 1872-3.
McCLEVERTY, James; *o.* D. 1870, P. 1871, Brisb. *S.* Gundiwindi, 1871-3; Drayton, 1878-81.
MATTHEWS, James; *ed.* S.A.C.; *o.* D. 1861, P. 1863, Brisb. *S.* Brisbane (Gaol &c.), 1868-9.
MOBERLY, Edmund George; *b.* Jan 2, 1834, Clapham, Sur.; *o.* D. 1859 Lon., P. 1862 Bris. *S.* Gympie, 1878-9.
MORSE, John, M.A.; the first S.P.G. Missy. to Queensland. *S.* Brisbane, 1839-41; Scone, 1842-5 [p. 411].
MOSLEY, Albert Cornelius; *ed.* Moore Coll., Syd.; *o.* D. 1880, P. 1881, N.Q. *S.* Port Douglas, 1880-2; Cooktown, 1883.
NEVILLE, E. B. *S.* Toowomba, 1867-8; Drayton, 1869-71.
OSBORNE, Edward Castell; *ed.* S.A.C.; *o.* D. P. 1878, Brisb. *S.* Warwick, 1878-81.
POOLE, Henry John, B.A. Pem. Coll., Ox.; *b.* July 5, 1830, Oxford; *o.* D. 1854, P. 1855, Lon. *S.* Maryborough, 1863-4; Wide Bay, 1865-6. *Res.* ill.
PUTTOCK, William; *o.* D. 1878, P. 1879, N.Q. *S.* Ravenswood, 1879-80.
RAMM, Thomas William; *ed.* K.C.L.; *o.* D. 1878, P. 1879, N.Q. *S.* Charters Towers, 1879-81.
ROSS, James Auchinleck; *o.* D. 1878 Lon., P. 1879 N.Q. *S.* Bowen, 1879.
SPOONER, John; *ed.* Moore Coll., Syd.; *o.* D. 1873, P. 1874, Syd. *S.* Bowen, 1874-6. *Res.* ill.
STANTON, Rt. Rev. George Henry, D.D. Hert. Coll., Ox.; *o.* D. 1858, P. 1859, Win. *Cons.* first Bp. of North Queensland June 24, 1878, in St. Paul's Cath. *S.* Townsville, 1879-82; *tr.* to Bpric. of Newcastle, N.S.W., 1891 [pp. 414-15].
TANNER, E. *S.* Mackay, 1868-71 [p. 414].
TAYLOR, Thomas, B.A. St. Cath. Coll., Cam. *S.* Herbert River, 1884-5.
TRIPP, Francis. *S.* Clermont, 1874.
TUCKER, William Frederic, B.A. St. John's Coll., Cam.; *b.* Jan. 3, 1856, Peckham. *S.* Bowen, 1881-7.
TURNER, William Abel; *ed.* S.A.C.; *o.* D. 1884, P. 1885, N.Q. *S.* Port Douglas, 1884-6; Normanton, 1887; Croydon, 1887-8.
WARNER, Thomas Davenport; *ed.* Trin. Hall, Cam.; *o.* D. 1874, P. 1875, Bris. *S.* Roma, 1874-9. *Res.*
WARR, J. W.; *o.* D. 1873, Bris. *S.* Gladstone, 1873-5.
WHITE, Gilbert, B.A. Or. Coll., Ox.; *o.* D. 1883, P. 1884, Tru. *S.* (? 1885) Herberton, 1887-8.
WILSON, John Tryon; *ed.* S.A.C. *S.* Herberton, 1882; Ross Island, 1887; Bowen, 1888; Burdekin, 1889.

SOUTH AUSTRALIA (1836-65) with the *NORTHERN TERRITORY* (1874-1886-8)—34 Missionaries and 27 Central Stations. [*See* Chapter LXIII., pp. 415-24.]

(Diocese of ADELAIDE, founded 1847.)

ALLOM, R. S. P.; *o.* D. 1849, Ad. *S.* Kensington, 1850-2.
BAGSHAW, John Charles, M.A. B.N. Coll., Ox.; *b.* June 18, 1818, Mossley; *o.* D. 1845, P. 1846, Ches. *S.* (? 1847); Burra Burra, 1848-9; Penwortham, 1850-2; Adelaide, 1853-5. *Res.* (*tr.* N.Z. [p. 906]).
BAYFIELD, Edward; *b.* 1811, Walworth; (ex-Preacher in Lady Huntington's connexion;) *o.* D. 1847, P. 1848, Wor. *S.* Port Adelaide, 1849-57. Died Aug. or Sept. 1857 of apoplexy.
BOAKE, Joseph Anthony, B.A. T.C.D. *S.* Salisbury, 1858-61; Talunga, 1862-5.
BURNETT, A. B., B.A. St. John's Coll., Cam.; *o.* D. 1845, P. 1846, Sal. *S.* Willunga, 1848-55. *Res.* ill.
BURNETT, Edward H. *S.* Mitcham, 1853-5.
COOMBS, William Henry; *b.* 1816, Marlborough; *ed.* St. Bees Coll.; *o.* D. 1846 Lon., P. 1848 Ad. *S.* Gawler, 1846-54 [pp. 416-17].
CRAIG, Basil Tudor, M.A. Mag. Hall, Ox.; *b.* Dec. 1833, Leeds; *o.* D. 1856, P. 1857, Roch. Travelling 1862-5.
FARRELL, Very Rev. James, the 1st S.P.G. Missy. to S. Australia (Dean of Adelaide 1849). *S.* Adelaide, 1840-4, 1853-4 [p. 416].
FULFORD, John; *o.* D. 1848, Ad. *S.* Woodside, 1853-4.
HALE, Rt. Rev. Matthew Blayden, M.A. Trin. Coll., Cam.; *b.* 1811, Alderley, Glos.; *o.* D. 1836, P. 1837, Glos.; (Archd. of Adelaide, 1847-57). *S.* (? 1847) (1) Port Lincoln, 1848; Kensington, 1849; Adelaide, 1850; Boston Island, 1850; Poonindie, 1851-6. *Res.* First Bp. of Perth, 1857-75, *cons.* July 25, 1857, at Lambeth; Bp. of Brisbane, 1875-85 [pp. 412, 417, 419-20, 427].
HAMMOND, Octavius. *S.* Poonindie (Pt. Lincoln), 1857-65. [Translations, p. 804].

HAWKINS, Charles Wriothesley (*tr.* Bor. [p. 920]); the first S.P.G. Missy. to the "Northern Territory." *S.* Palmerston (Pt. Darwin), 1874. *Res.* ill [p. 423].
IBBETSON, Denzil John Holt; *b.* Nov. 1823, Beckenham; *o.* D. 1853, Lon. *S.* Burra &c., 1855–8.
JACKSON, John Stuart, M.A. (*tr.* India [p. 917]). *S.* Norwood and Hindmarsh, 1859–65.
JENKINS, Edmund Augustus; *o.* D. 1851, P. 1853, Ad. *S.* Adelaide, 1853–4.
MARRYAT, Ven. Charles, M.A. Qu. Coll., Ox.; *o.* D. 1850, P. 1851, Can. *S.* Hindmarsh, 1853–4 (became Ardn. of Adelaide 1838).
MARTIN, Charles John; *ed.* S.A.C.; *o.* D. 1857, P. 1858, Ad. Itinerant, 1858–60 (Northern Mission &c.); Mount Pleasant, 1860–1. *Res.*; *tr.* Vict. [p. 903].
MILLER, Edmund King; *b.* 1820, Lon.; *o.* D. 1848, P. 1855, Ad. *S.* MacGill, 1853–4.
MURRAY, William, B.A. T.C.D.; *b.* Sept. 20, 1818, Londonderry; *o.* D. 1849, P. 1850, Lic. *S.* Barossa, 1859–65.
NEWENHAM, George Cobbe; *o.* D. 1846 Tas., P. 1849 Ad. *S.* Port Adelaide, 1846–9; Mt. Barker, 1850–2.
PLATT, Frederic; *b.* 1824, Barrackpore, India; *o.* D. 1850, Ad. *S.* MacGill, 1850–2; Walkerville, 1853–8. Licence cancelled by his Bishop.
POLLITT, James. *S.* Mt. Barker, 1846–9; Burra Burra, 1850–6; Adelaide, 1857–8 [p. 416].
REID, Richardson; *o.* D. 1858, P. 1860, Ad. *S.* Robe Town, 1861–5.
SABINE, Thomas; *ed.* St. Bees Coll.; *o.* D. 1843, P. 1844. Ches. *S.* Kapunda, 1859–65.
SCHOALES, John Whitelaw, M.A. T.C.D.; *b.* 1820, Dublin; *o.* D. 1845, P. 1846, Meath. *S.* Adelaide, St. John's, 1850–2; Sturt, 1853–4.
SHELDON, John; *ed.* S.A.C.; *o.* D. 1856, P. 1857, Ad. *S.* Salisbury, 1856–8; (*tr.* Vict. [p. 903]).
STRICKLAND, F. P.; *o.* D. 1856, Ad. *S.* Riverton (Kapunda &c.), 1856–60 [p. 421].
TITHERINGTON, J. B.; *o.* P. 1855, Ad. *S.* Glenelg, 1853–4; Hindmarsh, 1861–5.
WARD, Tom; *o.* D. 1883, P. 1884, Ad. *S.* Palmerston (Port Darwin, N.T.), 1885–8. *Res.* [p. 423].
WATSON, John; *b.* 1816, Durham; *o.* D. 1845, P. 1847, Bar.; (Emigrant Chaplain on voyage to Adelaide, 1849). *S.* Walkerville, 1849–52; Kensington, 1853–4; Port Elliott, 1855–8.
WILSON, Theodore P. *S.* McGill, Woodford, 1847–9; Walkerville, 1849; Kensington, 1850; Adelaide, 1851–2.
WOOD, William; *b.* 1815. *S.* Penwortham, 1853–4.
WOODCOCK, W. J. *S.* Adelaide, 1846–58 [pp. 416, 421].

WESTERN AUSTRALIA (1841–64, 1876–92)—34 Missionaries and 23 Central Stations. [*See* Chapter LXIV., pp. 424–8.]

(Diocese of PERTH, founded 1857.)

ADAMS, Reginald Arthur, B.A. Pem. Coll., Cam.; *b.* Aug. 10, 1864, Rochester; *o.* 1869 Dur., P. 1891 Per. *S.* Roebourne and Cossack, 1890–2. *Res.*
ALLEN, James; *o.* D. 1868, P. 1869, Iowa, U.S. *S.* Serpentine district, 1882–7.
BOSTOCK, George J. *S.* Northam, 1862–4 [p. 427].
BRAND, J., B.A. T.C.D.; *o.* D. 1880, P. 1881, Lin. *S.* Blackwood, 1890–1.
BROWN, Stephen; *ed.* Qu. Coll., Ox.; *o.* D. 1854, P. 1855, St. Dav. *S.* Northam, 1877–84.
CLAIRS, Edward Spittlehouse; *o.* D. 1882, P. 1883, Rip. *S.* Dongarra, 1887.
COGHLAN, F. *S.* Perth, 1879.
ELLIOTT, Robert, A.K.C.L.; *b.* Dec. 3, 1856, Lon.; *o.* D. 1887, P. 1890, Lon. *S.* Gascoyne, 1890–2. *Res.*
FRIEL, Thomas Henry; *o.* D. 1862, P. 1863, Ches. *S.* Dongarra, 1879.
GARLAND, David John; *o.* D. 1889, Graf. *S.* Southern Cross, 1892.
GILLETT, Frederick Charles; *o.* D. 1891, Per. *S.* Yilgram Gold Fields, 1891–2; Mourambine &c., 1892.
GRIBBLE, John Brown; *o.* D. 1881, P. 1883, Goul. *S.* The Gascoyne, Carnarvon, &c., 1885–7. *Res.* [p. 427].
GROSER, Charles Eaton, B.D. (U.S.) (*tr.* Hawaii [p. 908]). *S.* Roebourne, 1886–7; Beverley, 1888.
HAYTON, William, M.A. Hat. Hall, Dur.; *o.* D. 1861, P. 1862, Lic. *S.* Roebourne, 1879–81.
HORSFALL, William (*tr.* Borneo [p. 921]). *S.* Roebourne, 1892.
KING, Bryan Meyrick; *o.* D. 1878, P. 1879, Per. *S.* Roebourne, 1881.
KING, George, the first S.P.G. Missy. to W. Australia. *S.* Freemantle (with Mandurah and Pinjarrah &c.), 1841–9. *Res.* ill [pp. 425–7].
LAWRENCE, H. *S.* Dongarra, 1883–4.
MARSHALL, William Frederick; *o.* D. 1869, P. 1871, Ad. *S.* Williams district, 1890–1; St. Helena do., 1892.
MASON, Henry; *ed.* St. Bees; *o.* D. 1878, P. 1879, York. *S.* Serpentine, 1892.
MEADE, W. S. *S.* King George's Sound, 1860 [p. 427].
NETHERCOTT, Hugh; *b.* June 9, 1852, Glasgow; *ed.* Bp.'s Coll., Calcutta, &c.; *o.* D. 1877, P. 1879, Jam. *S.* Gascoyne, 1890.
NICOLAY, Charles Grenfell; *o.* D. 1837 Ex., P. 1839 Lon. *S.* Perth, 1880–2.
ORCHARD, James; *o.* D. 1878 Ches., P. 1879 Ad. *S.* Katanning, 1892.
PARKER, E. F. *S.* Roebourne, 1883–4.
PHILLIPS, Thomas, M.A. T.C.D., F.R.C.S.; *o.* D. Bp. Perry, P. Niger 1882. *S.* Roebourne, 1888–90. *Res.*
PIDCOCK, William Hugh, B.A. C.C. Coll., Cam.; *o.* D. 1863, P. 1864, Win. *S.* Newcastle, 1877–9; Toodjay, 1880–1.
POWNALL, Very Rev. George Purves, B.A. Trin. Coll., Cam.; *o.* D. 1846 Nor., P. 1847 Pet.; (Dean of Perth 1858–64). *S.* York, ¶ 1853–5; Perth, ¶ 1856–64.
PRICE, James Stuart, B.A. T.C.D.; *o.* D. 1855, P. 1856, Down. *S.* Pinjarrah &c., 1862–4 [p. 427].
THORBURN, William John; *ed.* King's Coll., Lon., &c.; *b.* Feb. 22, 1856, Lon.; *o.* D. 1879, P. 1881, Pet. *S.* Gascoyne, 1888–90. *Res.*
THORNHILL, Henry B. *S.* Northam &c., 1860–2 [p. 427].
WILLIAMS, W. Dacres; *o.* D. 1852, P. 1855, Ad. *S.* (? 1854) Guilford, 1857–9 [p. 427].
WITHERS, Joseph; *o.* D. 1859, P. 1860, Nor. *S.* Williams River, 1879–89. *Res.*
WOOLLASTON, Ven. J. R. (Ardn. of Albany 1849). *S.* Albany, 1849–56. Died May 3, 1856, from overwork [p. 427].

TASMANIA (1835–59)—17 Missionaries and 17 Central Stations.

[*See* Chapter LXV., pp. 428–33.]

(Diocese of TASMANIA, founded 1842.)

BATEMAN, Gregory, M.A. Trin. Coll., Cam.; *o.* D. 1836 Lin., P. 1837 Lic. *S.* Oatlands and Jericho, 1838–44. Licence revoked by his Bp. [pp. 429, 431].

BURROWES, John, B.A. T.C.D. *S.* Pontville or Brighton, 1841–7.

DIXON, John; *b.* 1815, St. Vincent, W.I.; *o.* D. 1843, P. 1844, Ant. *S.* Jerusalem, 1855–6.

DURHAM, E. P., B.A. T.C.D. *S.* Tasman's Peninsula, 1843–7.

FORSTER, Thomas Hay. Itinerant, 1845; Longford, 1846–7. *Res.*

FRY, Henry P., D.D. T.C.D., *S.* Hobart Town, 1838–56 [p. 429].

GIBBON, W. L. (*tr.* Bermuda [p. 860]). *S.* Hobart Town, 1839–40; Launceston, 1841–6.

GRIGG, T. N., M.A. Cam. *S.* Circular Head, 1841–2.

LOCKTON, Philip, M.A. Hert. Coll., Ox.; *o.* D. 1845, P. 1847, Lon. *S.* Windermere, 1853–4.

MACINTYRE, John (*tr.* Up. Can. [p. 875]). *S.* Deloraine, ¶ 1854–60.

MAYSON, Joseph. *S.* Hobart Town, 1838–40; Swansea, 1841–56 [p. 429].

POCOCK, Q. P.; *o.* D. 1852, Tas. *S.* Emu Bay, 1854–8.

RICHARDSON, William, B.A. T.C.D. *S.* Avoca, 1841–56.

SPURR, Thomas. *S.* Clarence Plains, 1840–3. *Res.* ϕ

WALKER, James, M.A.; *o.* 1843, Aus. *S.* Georgetown, 1841–2; *tr.* N.S.W. [p. 901].

WIGMORE, Thomas. *S.* (? 1840–1) Rothwell, 1842–4. Licence withdrawn by his Bishop.

WILKINSON, George. *S.* (? 1841–2) Evendale, 1843–52. *Res.*

NEW ZEALAND (1840–80)—67 Missionaries and 50 Central Stations.

[*See* Chapter LXVI., pp. 433–43.]

(Dioceses of AUCKLAND (formerly New Zealand), founded 1841; CHRISTCHURCH, 1856; WELLINGTON, 1858; NELSON, 1858; WAIAPU, 1858; DUNEDIN, 1866.)

ABRAHAM, Rt. Rev. Charles John, D.D. and Fellow King's Coll., Cam.; *o.* D. 1838, P. 1839. *S.* Auckland (St. John's Coll. and district), 1852–7. *Res.* and became Bp. of Wellington 1858–70 (*cons.* Sept. 29, 1858, in Lambeth Church), and Coadjutor Bp. of Lichfield 1870–8.

ABRAHAM, Thomas; *b.* May 19, 1842, Berkeley, Som.; *ed.* S.A.C. *S.* Upper Hutt, 1865–7.

***AHU, Riwai-te** (a Maori). *S.* Otaki, 1866–7. Died 1867.

BAGSHAW, J. C., M.A. (*tr.* S. Aus. [p. 904]). *S.* Motuchu, 1862–4.

BALLACHEY, William; *o.* D. 1872, P. 1876, Wel. *S.* Karori, 1874–5, 1878–9.

BLACKBURN, Samuel, B.A. Ch. Coll., Cam.; *b.* June 26, 1821, Attercliffe; *o.* D. 1847 Ox., P. 1848 York. *S.* The Tamuki (St. John's Coll.), 1859–64 [p. 788].

BLUETT, William James Geffrard, B.A. Mag. Hall, Ox.; *b.* Aug. 30, 1834, Port Ball (France); *o.* D. 1859, P. 1861, Glos. *S.* Christchurch Diocese, 1865–6.

BROWN, Henry Handley, M.A. C.C. Coll., Ox. *S.* Taranaki, 1863–70; Omata, 1871–9.

BUTT, George. *S.* Wellington, 1841–2; Port Nicholson, 1843–4. *Res.* [p. 435].

BUTT, Ven. Henry Francis, M.R.C.S.; *o.* D. P. 1843, N.Z. *S.* Nelson, 1844–61; Wairau, 1862–3; (became Ardn. of Marlborough, Nelson, 1863) [p. 436].

CARTER, R. *S.* Otahuhu, 1858–62.

CHURTON, John Frederick, the first S.P.G. Missy. to N.Z. *S.* Britannia or Wellington, 1840–1; Auckland, 1841–52 [pp. 434–5].

CLEMENTSON, Alfred, B.A. Em. Coll., Cam.; *b.* Nov. 15, 1837, Coton, Lei.; *o.* D. 1862, P. 1863, Lin. *S.* Christchurch Diocese, 1865–6.

COLE, Robert, M.A. Qu. Coll., Ox.; *o.* D. 1840, P. 1841, Lon. *S.* Wellington, 1842–57 [pp. 435–6].

COOPER, William Henry (*tr.* Vict. [p. 902]). Travelling and organising in Christchurch Diocese, 1870–2; *tr.* Canada [pp. 878, 880].

COTTON, William Charles. *S.* The Waimate, Bay of Islands, 1842–3 [p. 435].

CROSS, Edward Samuel, Th.A. K.C.L.; *b.* 1833, Ipswich; *o.* D. 1867, P. 1868, Roc. *S.* Reefton, 1875–6; Westport, 1877–9.

DASENT, A. *S.* Waikonaiti, 1874.

DESBOIS, Dan; *b.* 1836, London; *ed.* S.A.C. *S.* Wairarapa, 1865–8; Trentham, Upper Hutt, 1868–70.

EDWARDS, Henry John, *ed.* K.C.L.; *o.* D. 1855 Lon., P. 1865 Melb. *S.* Roxburgh, 1877–9.

FANCOURT, Thomas; *b.* Jan. 22, 1840, Malvern; *ed.* S.A.C.; *o.* D. 1865, Well. *S.* Karori, 1865–7; Poirua, 1868–9.

FISHER, F.; *ed.* St. John's Coll., Auck.; *o.* D. 1847, N.Z. *S.* Tamaki, 1847–50.

FLAVELL, Thomas, Th.A. K.C.L.; *b.* Dec. 11, 1838, Kingsthorpe; *o.* D. 1868 Can., P. 1870 Nel. *S.* Charleston, 1872; Reefton, 1874; Ahaura, 1874–6.

GOULD, Frank; *ed.* St. John's Coll., Auck.; *o.* D. 1852, P. 1860, N.Z. *S.* Stockade, 1863–4.

GOVETT, Ven. Henry, B.A. Wor. Coll., Ox.; *o.* D. 1845, P. 1847, N.Z. (Ardn. of Taranaki, 1848). *S.* Taranaki, 1847–68; New Plymouth, 1869–77.

HALCOMBE, H. C. J. *S.* Golden Bay, Collingwood, 1862–6.

HAMPTON, David Orr; *ed.* Ch. Ch. (N.Z.) Coll.; *o.* D. 1869, P. 1874, Ch. Ch. *S.* Home Mission, Banks' Peninsula, 1873–8.

HARVEY, Bache Wright, B.A. St. John's Coll., Cam.; *b.* Dec. 21, 1834, Grantham; *o.* D. 1861, P. 1866, Chi. *S.* Westport &c., 1867–9.

HERRING, John Edward; *ed.* S.A.C.; *o.* D. 1861, P. 1864, Wel. *S.* Upper Hutt, 1864; Lower do., 1866.

HEYWOOD, Edward Howard; *b.* 1823, Chester. *S.* North Shore, Auckland, 1863–4.

HOARE, James O'Bryen Dott Richard, M.A. Ch. Coll., Cam.; *o.* D. 1859 Wor., P. 1864 Roc. *S.* Christchurch Diocese, 1865–6.

HOVELL, Very Rev. De Berdt (Dean of Waiapu 1889) (*tr.* India [p. 915]). *S.* Napier; ¶ Organising Sec. S.P.G. for Diocese of Waiapu, 1883–8.

HUTTON, Thomas Biddulph; *ed.* St. John's Coll., Auck.; *o.* D. 1847, P. 1853, N.Z. *S.* Auckland suburbs, 1847–9; Wellington &c., 1850–9.

JOHNSTONE, G. H. *S.* Otahuhu, 1863–4.

JONES, Joshua (*tr.* Aus. [p. 904]). *S.* Clyde &c., 1873; Queenstown, 1877–9.

KEMPTHORNE, John Pratt; *o.* D. 1873 Can., P. 1865 Nel. *S.* Reefton, 1878–9.

KINGDON, G. T. B. *S.* Remuera, 1858–64.
KNELL, Amos; *b.* May 25, 1840, Sutton Valence; *ed.* S.A.C.; *o.* D. 1864, P. 1865, Nel. *S.* Otaki, 1865; Wairarapa, 1866–70; Greytown, 1871–8.
KNOWLES, Francis; *o.* D. 1857, P. 1859, Ch. Ch. *S.* Balclutha, 1876–9. *Res.*
LEWIS, W. O. R. *S.* West Port, 1870; Porirua Road, 1871–2.
LLOYD, F. J. *S.* The Tamuki (St. John's Coll.), 1853–64.
LUSH, Vicesimus. *S.* Auckland, 1852–64; Lower Waikato, 1865–6.
MACLEAN, C. L. *S.* Nelson, 1862–4.
MARTIN, C. J. *S.* Caversham, 1875–6. *Res.*
***MUTU, George Peter**; *o.* D. 1872, Ch. Ch. *S.* Maori Missions, Christchurch Diocese, 1872–9 [p. 440].
NEWTH, James Aldridge, M.A. Hat. H., Dur.; *o.* D. 1871, P. 1872, Car. *S.* Porirua Road, 1875–8; North Palmerston, 1879.
NICHOLLS, Charles H. S. *S.* Whanganui, 1860–4; Upper Hutt, 1871–9.
OTWAY, Ezra Robert; *o.* D. 1870, P. 1874, Auck. Itinerant Mission, Auckland Diocese, 1871–6.
PENNY, Edward Gorton, M.A. Ch. Coll., Cam.; *o.* D. 1847, P. 1848. *S.* Caversham, 1873.
POOLE, Samuel, M.A. Pem. Coll., Ox.; *o.* D. 1849, P. 1850, Lor. *S.* Waimea, 1862–4.
PRITT, Lonsdale. *S.* Kohimarama (Melanesian College), 1865–7. *Res.* ill. [p. 447, and Translations, Melanesian, p. 805].
PURCHAS, A. G.; *ed.* St. John's Coll., Auck.; *o.* D. 1847, N.Z. *S.* Onehanga Harbour, 1847–51; Onehanga, 1858–64.
RUTHERFURD, Henry; *o.* D. 1873, P. 1876, Nel. *S.* Reefton, 1877.
ST. HILL, H. W.; *ed.* Bp.'s Coll., Calcutta. *S.* Napier, 1860–5; Kaiwarawara, 1866–70.
SOUTAR, Alexander Chalmer, M.A. Glas. Univ.; *o.* D. P. 1870, Nel. *S.* West Port, 1871–4; Opotiki, 1875–9.
SPARLING, Hart Davis D., B.A. (*tr.* N.S.W. [p. 901]). *S.* Warkworth &c., 1878–9.
STACK, James H. *S.* Maori Missions, Christchurch Diocese (centre Kaiapoi), 1864–79 [p. 440].
STANLEY, Thomas Lichfield; *o.* D. 1870, P. 1871, Christchurch. *S.* Blueskin, 1877–9.
THATCHER, Frederick; *o.* D. 1848, P. 1853, N.Z. *S.* Auckland, 1849–57.
THORPE, Richard Joshua, M.A. T.C.D.; *o.* D. 1861, P. 1862, Mea. *S.* Westport, 1868.
TOWGOOD, Arthur, B.A. St. John's Coll., Ox.; *o.* D. 1864 Sal., P. 1873 Wel. *S.* Rangitika, 1870–1.
TUDOR, Thomas Lloyd; *ed.* St. John's Coll., Auck.; *o.* D. P. 1850, N.Z. *S.* Nelson, 1851–61; Aborigines Mission (Nelson Diocese), 1865; Picton, 1866–71; Porirua Road, 1872–4.
TURTON, H. M. *S.* Nelson, 1862–4.
WALSH, Philip; *ed.* St. John's Coll., Auck.; *o.* D. 1874, P. 1876, Auck. *S.* Waitara, 1877–9.
WHITE, James. *S.* Blenheim, 1865–7.
WHYTEHEAD, Thomas, M.A. Fell. St. John's Coll., Cam. *S.* The Waimate, ¶1842–3 [p. 435]. Died [*see* his bequests, p. 436].
WITHEY, Charles Frederick; *o.* D. 1873, P. 1874, Dun. *S.* Balclutha, 1874–6.

MELANESIA, 1849–85 (with *Norfolk Island*, 1796–1824, 1841–92; and *Pitcairn Island*, 1853–6)—10 Missionaries and 8 Central Stations. [*See* Chapter LXVII., pp. 444–52; and (for *Norfolk Island*) Chapters LX., pp. 386–94, and LXIX., pp. 454–6; and (for *Pitcairn Island*) Chapter LXVIII., pp. 452–4.

(Diocese of MELANESIA, founded 1861.)

ATKIN, Joseph; *b.* N. Zealand; *o.* D. 1867, P. 1869, Mela. *S.* Norfolk Island and Solomon Islands, &c., 1867–71. A fellow-martyr with Bp. Patteson; wounded at Nukapu, Sept. 20, died Sept. 27, 1871. [*See* pp. 448–9.]
BICE, Charles; *b.* July 8, 1844, St. Enoder; *ed.* S.A.C.; *o.* D. 1868, P. 1880, Mela. *S.* Lepers' Island (New Hebrides) &c., 1875–80; Banks Island, 1881 (and Norfolk Island part of the period 1877–81) [p. 448, and Translations, Melanesia, p. 805].
NAYLOR, Thomas Beasby, M.A. *S.* Norfolk Island (Prisons), 1841–3. *Res.* ill [p. 394]; *tr.* N.S.W. [p. 901].
NIHILL, W.; *ed.* St. John's Coll., N.Z.; *o.* N.Z. *S.* Nengone or Maré, 1852–5. Died there April 28, 1855, of dysentery [pp. 434, 446].
NOBBS, George Hunn; *b.* 1799, Ireland; the first Missy. to Pitcairn Island. *S.* Pitcairn Island, 1853–6; Norfolk Island, 1856–84. Died Nov. 1884 [pp. 452–5].
PALMER, John; *o.* D. 1863, P. 1867, Mela. *S.* Mota &c., 1865–73; Norfolk Island (and visiting Banks, Solomon Islands, &c.), 1874–82 [pp. 447–8].
PRITT, L. [*See* N.Z. list above.]
***SARAWIA, George**; the first (native) Melanesian clergyman, a native of Venua, Lava Island; *ed.* by S.P.G. aid at Kohimarama and N.I.; *o.* D. Dec. 21, 1867, Mela., P. 1873, Auck. *S.* Mota, 1868–81 [p. 448].
SCOTT, George; *b.* June 17, 1838, Scotland; *ed.* Glasgow and Edinburgh Univs.; (ex-Presbyterian;) *o.* D. 1880, Syd.; the first (and as yet only) S.P.G. Missionary to New Caledonia. *S.* Noumea, New Caledonia, 1881–4. *Res.* [p. 451].
THORMAN, Thomas Pelham Waters; *b.* June 9, 1859, Bromley-by-Bow; *o.* D. 1884 Jam., P. 1886 Mela. *S.* Norfolk Island, 1886–92 [p. 455].

FIJI (1880–92)—3 Missionaries and 3 Central Stations. [*See* Chapter LXX., pp. 456–60.]

(FIJI is nominally under the jurisdiction of the Bishop of London.)

FLOYD, William (from Melbourne); the first Anglican Missy. to Fiji (1870). *S.* (S.P.G.) Levuka, 1885–92 [pp. 456–60].
JONES, John Francis, B.A. Jesus Coll. Ox.; *b.* Aug. 17, 1855, Eglwysfach; *o.* D. 1884, P. 1885, Llan. *S.* Suva, 1886–92 [pp. 459–60].
POOLE, Alfred; *o.* D. 1880 Mela, P. 1885 Graf.; the first S.P.G. Missy. to Fiji. *S.* Rewa and Suva, 1880–4. *Res.* [p. 458].

HAWAIIAN ISLANDS (1862–92)—27 Missionaries and 5 Central Stations.
[*See* Chapter LXXI., pp. 460–4.]

(Diocese of HONOLULU, founded 1861.)

BARNES, William Henry; *ed.* S.A.C.; *o.* D. 1885, P. 1887, Hono. *S.* (1) Honolulu, 1886; Lahaina, &c. 1887–91; (1) H., 1892; *tr.* Can. [p. 878]; [p. 463, and Translations, Japanese, p. 808].

***BEW, Woo Yee** (a Chinese); *o.* D. 1892, Hono. *S.* Honolulu [p. 463].

BLUNDUN, Thomas; *b.* London; *ed.* S.A.C.; *o.* D. 1872, P. 1874, Hon. *S.* Lahaina, 1872–4; *tr.* B. C. [p. 880].

BRIDGER, John (*tr.* Guiana [p. 887]). *S.* Wailuku, 1876–7; *tr.* Europe [p. 923].

DAVIS, Samuel Henry; *b.* Nov. 25, 1853, Brynmawr; *ed.* Warm. Coll.; *o.* D. 1868 Edin., P. 1876 Hon. *S.* (1) South Kona, 1872–6; Lahaina, 1877–9; (1) S.K., 1880–92.

DUNCAN, Alexander, M.A. St. Andr. Univ.; *o.* D. 1877 Ex., P. 1883 Graf. *S.* Lahaina, 1886.

ELKINGTON, Joseph James; *o.* D. 1864, P. 1867, Hono. *S.* Kawai, 1865; Honolulu, 1866; Oahre, 1867–8. *Res.*

GALLAGHER, Peyton (from the U.S.). *S.* Honolulu, 1865–6. *Res.* ill.

GOWEN, Herbert Henry; *b.* May 29, 1864, Yarmouth; *ed.* S.A.C.; *o.* D. 1886, P. 1889, Hono. *S.* Honolulu, 1890–1 [p. 463]; *tr.* B. Col. [p. 880].

GROSER, Charles Eaton, B.D. (*tr.* N. Scotia [pp. 861–2]). *S.* Lahaina and Wailuku, 1880–4; *tr.* Perth [p. 905].

HARRIS, Very Rev. Thomas, M.A. Jesus Coll., Cam.; *b.* Jan. 10, 1841, Coventry; *o.* D. 1864, P. 1865, Rip.; (Dean of Honolulu, 1865). *S.* Honolulu, 1868–9.

IBBOTSON, Edmund; *b.* Nov. 13, 1831, Otham, Kent; *ed.* Cudd. Coll.; *o.* D. 1859 Ox., P. 1860 Dur.; one of the first two S.P.G. Missionaries to Hawaiian Is. *S.* Honolulu, 1862–6. *Res.* [p. 461].

***KAAUWAI, W. Hoapili** (ex-officer in Hawaiian Army); *o.* D., Hono. *S.* Lahaina, 1866–7 [p. 462].

KITCAT, Vincent Howard; *b.* Mar. 11, 1864, London; *ed.* S.A.C.; *o.* D. 1887, Hono. *S.* Lahaina and Wailuku, 1890–2.

MACKINTOSH, Alexander; *b.* Dec. 18, 1844, Leicester. *S.* Honolulu, 1870–90; do., ¶ 1891–2. [Translations, Hawaiian, pp. 804–5.]

MASON, Ven. George, M.A. Or. Coll., Ox.; *b.* 1830, Handley; *o.* D. 1853 Sal., P. 1855 Ex.; one of the first two S.P.G. Missionaries to Hawaiian Is.; (Ardn. 1866). *S.* Honolulu, 1862–3; Oahu, 1864; Lahaina, 1865–70 [p. 461]; *tr.* to B. Col. [p. 880].

POST, R. B. (from New Jersey, U.S.). *S.* Honolulu, 1866.

SCOTT, William Richard, B.A. T.C.D.; *b.* Ap. 15, 1824, Plymouth; *o.* D. 1848, P. 1849, Man. *S.* Honolulu, 1862–3; Lahaina, 1863–4.

STALEY, Rt. Rev. Thomas Nettleship, D.D. Qu. Coll., Cam.; *o.* D. 1846, P. 1847, Lon. *Cons.* first Bishop of Honolulu, 1861, in Lambeth Palace Chapel. *S.* Honolulu, 1868–70. *Res.* 1870 [pp. 461–3, and Translations, Hawaiian, p. 804.]

TURNER, C. R.; *ed.* St. Mark's Coll., Chel. *S.* Honolulu, 1867–9.

TURTON, Zouch Horace; *ed.* Mag. Hall, Ox.; *o.* D. 1877, P. 1878, Chi. *S.* Lahaina, 1882–3. *Res.*

WARREN, E. (a Canadian); *o.* California. *S.* Lahaina, 1867–9. *Res.* [p. 462].

WHALLEY, Herbert Francis Edward; *ed.* S.A.C.; *o.* D. 1881, P. 1883, Hon. *S.* Lahaina and Wailuku, 1885–6. *Res.*

WHIPPLE, G. B. (from the U.S.). *S.* Wailuku, 1866–9. *Res.* [p. 462].

WILBUR, S. *S.* Wailuku, 1878–9.

WILLIAMSON, Charles George; *ed.* S.A.C.; *o.* D. 1866, P. 1867, Hon. *S.* Kona, 1867–8 [p. 462].

WILLIS, Rt. Rev. Alfred, D.D. St. John's Coll., Ox.; *o.* D. 1859, P. 1860, Roch. *Cons.* (second) Bp. of Honolulu, Feb. 2, 1872, in Lambeth Pal. Chapel. *S.* Honolulu, 1872–92 [p. 463, and Translations, Hawaiian, p. 804].

NEW GUINEA (1890–2)—2 Missionaries and 1 Central Station.
[*See* Chapter LXXII., pp. 464–5.]

KING, Copland, M.A. Sydney Univ.; *o.* D. 1886, P. 1887, Syd. *S.* Baunia, 1891–2 [p. 465].

MACLAREN, Albert Alexander, B.A. Dur.; *b.* Feb. 14, 1853, W. Cowes; *ed.* S.A.C.; *o.* D. 1878, P. 1879, Bris.; the first Anglican Missionary to New Guinea. 1890, pioneering. *S.* Baunia, 1891. Died of fever at sea, Dec. 28, 1891 [p. 465].

V. ASIA, 1820–92.

580 Missionaries (199 being Natives) and 206 Central Stations, included in 13 Dioceses as set forth below (*see* p. 900), &c.:—

(INDIA.)

BENGAL (1820–92)—104 Missionaries (35 Natives) and 22 Central Stations.
[*See* Chapter LXXV., pp. 478–500.]

(Dioceses of CALCUTTA, founded 1814; and CHOTA NAGPORE, 1890.

***ARTON, Paulus** (a Kol); *o.* D. 1880, P. 1885, Calc. *S.* Chota Nagpore, 1880–92.

BABAONAU, J. T.; *ed.* Bp.'s Coll., Howrah. *S.* Tollygunge, 1851–64.

***BAKSH, Elai.** *S.* Dinapore, 1875; Patna, 1876–7. Died ? 1878 [pp. 494–5].

***BANERJEA, Aughore Nath**, B.A. Calc. Univ.; *ed.* Bp.'s Coll., Calc.; *o.* D. 1886, P. 1887, Calc. *S.* Calcutta (Bp.'s Coll.), 1887.

***BANERJEA, Krishna Mohun**, D.L. (Hon.) Calc. Univ.; a high-caste Brahmin and the first Bengali convert ordained in the Anglican Church; *ed.* partly at Bp.'s Coll., Howrah; *o.* 1839, Calc. *S.* Howrah (Prof. Bp.'s Coll.), 1851–68. Pensioned, 1868–85; died 1885. [Translations, Bengali, pp. 805–6, and Sanscrit p. 810.]

BAREIRO, S.; *o.* D. 1871, Calc. *S.* Burisaul, 1873–5. Died Feb. 1880 [p. 495].

BATSCH, Frederick (a German, ex-Missy. of Berlin Lutheran Mission, Chota Nagpore, for 23 years); *o.* D. P. 1869, Calc. *S.* Ranchi &c., 1869–83. Furlough, 1884; Pensioned 1886 [pp. 495–6, 499].

BATSCH, Henry (brother of above and ex-Missy. of B.L.M.); *o.* D. P. 1869, Calc. *S.* Hazaribagh, 1869–70. Sick-leave, 1871; pensioned 1875 [p. 496].

BELL, W. C. *S.* Calcutta, 1857–9. *Res.*

BERRY, C. A. (*tr.* Burma [p. 918]). *S.* Tollygunge, 1865–7. *Res.*

***BHUTTACHARGEA, Bisseswar**; *o.* D. 1882, P. 1887, Calc. *S.* Calcuta, 1882–9; Howrah, 1890–2.

BILLING, George, M.A. (*tr.* Madras [p. 911]). *S.* Calcutta (Diocesn. Sec.), 1885–7; *tr.* Madras [p. 911].

BIRREL, William; *o.* Lon., 1826. *S.* Howrah (Bp.'s Coll.), 1827–8. *Res.* ill.

BLAKE, R. T.; *ed.* Bp.'s Coll., Howrah; *o.* D. 1845, P. 1847, Calc. *S.* Tollygunge, 1845–50 [*see* p. 916]; Calcutta, 1854–61; Furlough, 1862; *Res.* ill, 1863 [p. 479].

***BODRA, Abraham** (a Kol); *o.* D. 1880, P. 1885, Calc. *S.* Chota Nagpore, 1880–92 (Kathbari from 1889).

***BODRA, Prabhusay**; *o.* D. 1873, P. 1875, Calc. *S.* Chota Nagpore, 1884–92. [Translations, Mundari, p. 810.]

BOHN, Frederick (a German, and ex-Missy. Berlin Lutheran Mission, Chota Nagpore; *o.* D. P. 1869, Calc. *S.* Ranchi, 1869–72; (Furlough, 1873–8;) Chota Nagpore, 1879–85. Furlough, 1886; pensioned, 1888 [p. 496].

BONNAUD, Robert Louis; *b.* Feb. 13, 1836, Calcutta; *ed.* Bp.'s Coll., Howrah, and S.A.C.; *o.* 1861, Calc. *S.* Howrah (Bp.'s Coll.), 1861; Patna, 1862–5; Calcutta, 1866–8 [p. 479].

BOWYER, James; *ed.* Bp.'s Coll., Howrah; *o.* D. 1833, P. 1835, Calc. *S.* Barripore, 1833–4; Howrah, 1835–42. Invalided, 1843; *Res.* 1844 [pp. 477, 483, 486, 492–3, and Translations, Bengali, p. 805].

BOYD, Frederick Charles, B.A. St. Ed. H. Ox.; *b.* Feb. 8, 1855, Malmesbury; *o.* D. 1887, P. 1890, Calc. *S.* Ranchi, 1887–92.

BRAY, William Henry, M.A. St. John's Coll., Cam.; *b.* Sept. 16, 1843, Hastings; *o.* D. 1866, P. 1867, Dur. *S.* Calcutta (Diocesan Secretary), 1872–83 (¶ 1874–83). *Res.*

CHATTERTON, Eyre, M.A., B.D., T.C.D.; *b.* July 22, 1863, Monkstown, Ir.; *o.* D. 1887, P. 1888, Dur. *S.* Hazaribagh, 1892 [p. 500].

***CHOUDHURY, Bhabani Charan**; *ed.* Bp.'s Coll., Howrah; *o.* D. 1855, P. 1857, Calc. *S.* Howrah, 1857–86 (and Tollygunge, 1861). Pensioned, 1887 [p. 478].

CHRISTIAN, Thomas; *o.* Lon. *S.* Calcutta &c., 1823–4; Bhagilpoor (Rajmahal &c.), 1824–7. Died Dec. 16, 1827, of fever [pp. 478, 490–1, and Translations, Pahari, p. 810].

COCKEY, T. A. (an Eurasian brother of H.E.C. [p. 916]); *ed.* Bp.'s Coll., Howrah; *o.* D. 1857, Calc. *S.* Howrah, 1857–9; *tr.* Burma [p. 918].

COE, John William, D.D. Lamb. 1877; *b.* Sept. 12, 1834, Lancashire; *ed.* S.A.C.; *o.* D. 1862, P. 1865, Calc. *S.* Barripore, 1862–4; Howrah, 1865–82 (as Tutor, 1868–74, and Principal, 1875–83) of Bp.'s Coll. Pensioned, 1884 [p. 790].

CORNELIUS, Stephen Iyathorai (a Tamil); *o.* D. 1886, Calc., P. 1888, Madras. *S.* Calcutta, 1886–7; *tr.* Madras [pp. 911 and 480].

CRAVEN, Charles, St. John's Coll., Cam. *S.* Howrah (Prof. Bp.'s Coll.), 1826–7. *Res.* ill.

DARLING, Charles Wesley, M.A. T.C.D.; *b.* April 14, 1862, Ireland; *o.* D. 1886, P. 1887, Kilmore. *S.* Hazaribagh, 1892 [p. 500].

DE MELLO, Matthew Roque, B.A. Cam. (a native Portuguese Indian); *o.* 1825, Lon. *S.* Howrah, 1826–34 (*Res.* 1834); Tamlook, 1830–50. Pensioned 1851 [pp. 477, 492–3].

***DEY GOPAL, Chunder**; *o.* D. 1875. *S.* Mograhat, 1885–92.

***DHAN, Antoni** (a Kol); *o.* D. 1875, Calc. *S.* Chota Nagpore, 1875–92 (Dorma from 1876).

***DHAN, Manmasih** (a Kol); *o.* D. 1880, P. 1885, Calc. *S.* Chota Nagpore, 1880–8; do Tapkara, 1889–90; do. Ranchi, 1891–2.

DREW, William; *b.* Dec. 6, 1840, St. Columb, Cor.; *o.* D. 1865, P. 1867, Calc. *S.* Barripore, 1865–83. Furlough, 1884–5 [p. 489].

DRIBERG, Charles Edmund (from Ceylon); *b.* 1812; *ed.* Bp.'s Coll., Howrah; *o.* D. 1835, P. 1837, Calc. *S.* Barripore, 1835–53; Tollygunge, 1854–71. Died Oct. 7, 1871 [pp. 484, 486–8, 493, and Translations, Bengali, p. 805].

DRIBERG, J. G. (brother of C. E. D.); *ed.* Bp.'s Coll., Howrah; *o.* 1845, Calc. *S.* Mograhat, 1845 and 1851–3 [*see* p. 917 for 1846–50]; Barripore, 1855. Died Nov. 16, 1855, of liver complaint, on voyage to Australia [pp. 487–8].

DUNNE, D. H. G.; *ed.* Bp.'s Coll., Howrah; *o.* D. 1868, P. 1870, Calc. *S.* Tollygunge, 1868–71; Calcutta, 1872; Burisaul, 1873 [*see* p. 916]; Calcutta, 1885. *Res.* [p. 495].

***DUTT, Roger**; *ed.* Bp.'s Coll., Howrah; *o.* D. 1874, P. 1875, Calc. *S.* Ranchi, 1874–83; Calcutta, 1883–4 [p. 497; and Translations, Hindi, p. 807]; *tr.* N.W.P. [p. 916].

EVANS, Robert William, D.D. Lam., 1880; *ed.* Bp.'s Coll., Howrah. *S.* Howrah (Bp.'s Coll.), 1862–5 [*see* p. 918]; Calcutta, 1868–71.

FLEX, Oscar (ex-German Lutheran Missy.); *o.* D. 1877, P. 1878, Calc. *S.* Hazaribagh, 1877–9; (sick-leave, 1880;) *tr.* Trinidad [p. 883].

FLYNN, David Joseph; *b.* Nov. 8, 1857, Ferozepore, Ind.; *ed.* S.A.C.; *o.* D. 1884, P. 1885, Calc. *S.* Ranchi, 1884–6 [*see* p. 917] and 1888–92.

***GHOSE, Boroda C.** (a convert from Brahmoism); *ed.* Bp.'s Coll., Howrah; *o.* D. 1875, P. 1877, Calc. *S.* (1) Calcutta, 1875–7; Chota Nagpore, 1878–9; (1) C., 1880–1; Howrah, 1882–9; (1) C., 1890–2.

***GHOSE, Juddonath**; *ed.* Bp.'s Co'l., Howrah; *o.* D. 1847, Calc. *S.* Howrah &c., 1847–50; Balt, 1847–53; Mograhat &c., 1854–60. (Licence withdrawn by his Bishop.)

***GOREH, Nehemiah** (a learned Brahman, Mahratta by birth); *ed.* at Benares; *o.* D. 1868, P. 1870. *S.* Calcutta (Cathedral Mission), 1868–70 [p. 808]; and Translations, Hindi, p. 808, and Marathi, p. 809].

***GUPTA, Ram Kanta Dass**; *o.* D. 1886, P. 1889, Calc. *S.* Sunderbunds, 1890–2.

HAMILTON, George Frederic, B.A. T.C.D.; *b.* July 28, 1868, Limerick; *o.* D. 1891, Dub. *S.* Hazaribagh, 1892 [p. 500].

HARRISON, Henry Joseph; *ed.* Bp.'s Coll., Howrah; *o.* D. 1848, P. 1850, Calc. *S.* Dhanghatta &c., 1848–54; Barripore, 1855–70; Tollygunge, 1871–83; Barripore, 1884–6. Pensioned 1887 [p. 604].

HAUGHTON, G. D., B.A. Wor. Coll., Ox. *S.* Howrah, 1839–1. *Res.* after six months' service.

***HEMBO, Markas** (a Munda Kol); *o.* D. 1873. *S.* Chota Nagpore, 1873–92.

HIGGS, Edward H. *S.* Barripore, 1851; *tr.* Assam [p. 917].

HOLMES, Frederick, B.A. St. John's Coll., Cam. *S.* Howrah (Prof. Bp.'s Coll.), 1826–36. Pensioned 1836; died in England Oct. 1850 [p. 477].

HUNTER, Thomas William, B.A. Hert. Coll., Ox.; *b.* Feb. 3, 1852, Oare, Sus.; *o.* D. 1876, Lon., P. 1878, Calc. *S.* Calcutta (Asst. Diocn. Secry.), 1877–9. *Res.*

***JAKARINGAH** (a Munda Kol); *o.* D. 1873, Calc. *S.* Chota Nagpore, 1873–9. *Died* July 20, 1879, from enlarged spleen.

***JASMAN, Daniel** (a Kol); *o.* D. 1880, Calc. *S.* Chota Nagpore, 1880–92.

JONES, Daniel; *b.* India; *ed.* Bp.'s Coll., Howrah; *o.* D. 1833, P. 1834, Calc. *S.* Tollygunge, 1833–53. Died July 10, 1853, of dropsy [pp. 482–4, 486, and Translations, Bengali, p. 805].

***KACHCHAP, Masihdass** (an Uraon Kol); *o.* D. 1873, Calc. *S.* Chota Nagpore, 1873–92.

***KACHCHAP, Parupashai** (a Kol); *o.* D. 1875, P. 1880, Calc. *S.* Chota Nagpore, 1875–92.

KAY, William, D.D. Sub-Rector and Fellow Linc. Coll., Ox. *S.* Howrah (Principal Bp.'s Coll.), 1849–65 (and Dioc. Secy. from 1856). *Res.* ill. [Translations, Bengali, pp. 805–6.]

KENNEDY, Kenneth William Stewart, M.A., M.D., T.C.D.; *b.* Oct. 10, 1865, Kilmore; *o.* D. 1890, Dub. *S.* Hazaribagh, 1892 [p. 500].

KRUGER, Frederick (an ex-German Lutheran Missy.); *o.* D. 1875, Calc. *S.* Chaibasa, 1875–81; (sick-leave, 1887–9;) Ranchi, 1889–92. Pensioned 1892 [p. 498, and Translations, Ho, p. 808].

LETHBRIDGE, William Matthews (*tr.* N.W.P. [p. 916]). *S.* Patna, 1864–7, and Dinapore, 1866–7 [p. 494]; *tr.* N.W.P. [p. 916].

LOGSDAIL, Arthur; *b.* Dec. 17, 1854, Lincoln; *ed.* S.A.C.; *o.* D. 1882, P. 1884, Calc. *S.* Chota Nagpore, 1882–3 [*see* p. 916]; Ranchi, 1884–9; Chaibasa, 1889–2.

LUSTY, George Henry; *b.* Mar. 25, 1863, Cheltenham; *ed.* S.A.C.; *o.* D. 1891, Chota Nag. *S.* Ranchi, 1891–2; Murhu, 1892.

MALAN, S. C., B.A. St. Ed. Hall, Ox. *S.* Howrah (Prof. at Bp.'s Coll.), 1838–9. *Res.* ill.

***MANJAN, Markas** (a Kol); *o.* D. 1880, Calc. *S.* Chota Nagpore, 1880–92.

MILL, William Hodge, D.D. and Fellow Tri. Coll., Cam.; one of the first two S.P.G. Missies. to India. *S.* Howrah (first Principal of Bp.'s Coll.), 1821–37. *Res.* Died Christmas Day 1853 [pp. 474, 491, 576, 591, 789–90, 799; and Translations, Arabic, p. 805, and Sanscrit, p. 810].

***MITTER, Gopal Chunder** (a Bengali); *ed.* Bp.'s Coll., Howrah; *o.* D. 1843, P. 1844, Calc. *S.* Howrah, 1843–9, 1854–65; Calcutta, 1850–3, 1866–72; Mograhat, 1873.

***MITTER, Peter Luckin-Narain**; *o.* D. 1869, P. 1874, Calc. *S.* Tollygunge, 1869–70; Jhanjra, 1871–89. Pensioned 1890. [Translations, Bengali, p. 803.]

MOOR, Robert Henry; *ed.* Bp.'s Coll., Howrah; *o.* D. 1864 Calc., P. 1880 Gui. *S.* Patna, 1865–7 [p. 494]; *tr.* Gui. [p. 838].

MOORE, A. Henry; *b.* 1813; *ed.* Bp.'s Coll., Howrah; *o.* D. 1839, P. 1845, Calc. *S.* Barripore, 1839–50 [pp. 436–8].

***MORSA, Markas** (a Kol); *o.* D. 1875, Calc. *S.* Chota Nagpore, 1875–92.

MORTON, William. *S.* Tollygunge &c., 1823–5; Chinsurah, 1825–30, 1831, 1833–6; in Maur. part of 1830–3; Midnapore, 1836; Berhampore, 1837. *Res.* ill [pp. 478, 482, 491–2, 675–6; and Translations, Bengali, pp. 805–6].

***MUKERJI, Peary Mohun**; *o.* D. 1880, P. 1881, Calc. *S.* (1) Calcutta, 1880–3; Tollygunge, 1884–9; (1) C., 1890–2.

MURRAY, James Arthur, B.A. T.C.D.; *b.* 1865, Alverstoke; *o.* D. 1888, P. 1889, Dub. *S.* Hazaribagh, 1892 [p. 500].

***NATH, Kally Mohun**; *ed.* Bp.'s Coll., Howrah; *o.* D. 1870, P. 1875, Calc. *S.* (1) Barripore, 1870; (2) Dhanghatta, 1871–2; Calcutta, 1873–9; (2) D. 1882–92. Pensioned, 1892.

O'CONNOR, William, B.A. Dub. Univ.; *b.* Aug. 7, 1862, Tuam; *o.* D. 1891, P. 1892, Armagh. *S.* Ranchi, 1892.

***PAUL, Brojo Nath**; *o.* D. 1862, Calc. *S.* Meerpore, 1862–86. Died Nov. 30, 1886 [p. 493].

PETTINATO, F. P. (an Italian and ex-Roman Cath. Govt. Chaplain). *S.* Howrah, 1859–60; Patna, 1860. *Res.* ill [p. 494].

***PRABHU, Dhang** (a Munda Kol); *o.* D. 1873, Calc. *S.* Chota Nagpore, 1873–83.

***PRABUSAHAY, Siba** (a Kol); *o.* D. 1880, Calc. *S.* Chota Nagpore, 1880–6.

REICHARDT, Frederick Henry, M.A. Corp. Ch. Coll., Cam.; *b.* Feb. 11, 1857, Cairo; *o.* D. 1880, P. 1881, Dur. *S.* Calcutta (Dioc. Sec.), 1884–5; *tr.* Madras [p. 914].

REUTHER, John (*tr.* N.W.P. [p. 916]). *S.* Calcutta, 1876–7. *Res.*

***ROBA, Kristchitt** (a Kol); *o.* D. 1880, P. 1885, Calc. *S.* Chota Nagpore, 1880–92.

***SANDEL, Hari Har**; *o.* 1856, Calc. *S.* Calcutta, 1856–87. Died Sept. 4, 1887 [pp. 481–2].

SARJANT, M. G. *S.* Howrah, 1825. *Res.* ill.

SIMPSON, Thomas Carter (of the Clergy Orphan School, Eng., sent to Bp.'s Coll., Calc., for training, 1825); *o.* D. 1833, P. 1834, Calc. *S.* Howrah, 1844–9. Pensioned 1850.

***SINGH, Daoud (W. Luther)** (ex-Missy. Berlin Lutheran Mission, Chota Nagpore); *o.* D. 1869, P. 1872, Calc. *S.* Ranchi &c., 1869–82; Chaibasa, 1883–92 [p. 496 and Translations, Hindi, p. 807].

SKELTON, Thomas, M.A. and Fell. Qu. Coll., Cam. (*tr.* Delhi [p. 918]). *S.* Howrah (Bp.'s Coll., Prof. 1863–6, and Principal 1867–9 [p. 790]). Sick-leave, 1871; pensioned 1873.

SLATER, Samuel, D.D. Lamb., 1882; *ed.* K.C.L.; *o.* D. 1845 Lon., P. 1847 Calc. *S.* Calcutta, 1847–50; Howrah (Prof. Bp.'s Coll.), 1851–60. *Res.* [p. 479, and Translations, Urdu, p. 812].

SMITH, W. O'Brien; *b.* 1817; *ed.* Bp.'s Coll., Howrah; *o.* D. 1842, P. 1843. *S.* Howrah, 1843–50; Calcutta, 1851–71 [pp. 473–80, and Translations, Bengali, p. 806].

STEWART, R. M., M.A. Wor. Coll., Ox. *S.* Howrah (Prin. of Bp.'s Coll.), 1873–4. *Res.* [p. 790].

STREET, Arthur Wallis, Pem. Coll., Ox. *S.* Howrah (Prof. of Bp.'s Coll.), 1839–51. Died April 29, 1851, of illness contracted while visiting Missions [p 488].

THOMAS, P. W.; *ed.* Bp.'s Coll., Howrah; *o.* D. 1865, P. 1867, Calc. *S.* Tollygunge, 1865–6; Mograhat, 1866–9; Calcutta, 1869–70; Barripore, 1871–3. Died April 24, 1873, of fever and throat disease [p. 479].

***TIRKEE, Nathan** (a Kol.); *o.* D. 1880, Calc. *S.* Chota Nagpore, 1880–92.

***TOTI, Athanasius** (an Uraon Kol); *o.* D. 1873, P. 1875, Calc. *S.* Chota Nagpore, 1873–92.

TWEDDLE, William; *o.* York. *S.* Howrah, 1824–7; and Tollygunge, 1826–32. Died Dec. 1832, of jungle fever [pp. 477, 482–3, 486].

VALLINGS, Frederic Ross, M.A. Tr. Coll. Cam.; *b.* 1825, London; *o.* D. 1857, P. 1858, Sal. *S.* Calcutta (Dioc. Secy.), 1860–72; Ranchi, 1872–6. Died at sea, Dec. 20, 1876, on voyage to England on sick-leave [p. 498].

VARNIER, M. John Joseph ("Father Felix"), an Italian and ex-Roman Cath. Govt. Chaplain. *S.* Patna, 1860–72 (Furlough, 1864–7) [p. 494].

WALLIS, Arthur W. *S.* Howrah (Bp.'s Coll.), 1840–4.

WEIDEMAN, George E., M.A. and Fell. St. Cath. Hall, Cam. *S.* Howrah (Prof. of Bp.'s Coll.), 1843–52. Drowned April 3, 1852, by capsizing of boat while visiting near Howrah. [Translations, Hebrew, p. 807.]

WHITEHEAD, Henry, M.A., Fell. Tr. Coll., Ox.; *b.* Dec. 19, 1853, Brighton; *o.* D. 1879 Ox., P. 1880 Can. *S.* Calcutta (Principal of Bp.'s Coll.), 1884–92 [pp. 476, 490, 790].

WHITLEY, Edward Hamilton, B.A. Qu. Coll., Cam.; *b.* Aug. 13, 1866, Mussoorie; *o.* D. 1889, P. 1890, Ox. *S.* Ranchi, 1891–2.

WHITLEY, Rt. Rev. Jabez Cornelius, M.A. (*tr.* Delhi [p. 918]). *S.* Ranchi, 1869–90. *Cons.* first Bp. of Chota Nagpore, Mar. 23, 1890, at Ranchi [pp. 493–7, 499, 790; and Translations, Hindi, pp. 807–8, and Mundari, p. 810].

WITHERS, George Udney, B.A. Tr. Coll., Cam. (D.D. Lambeth, 1845); *b.* 1808. *S.* Howrah (Prof. of Bp.'s Coll., 1829–41; and Principal, 1863–6. Pensioned 1848; died Feb. 12, 1873, at Richmond [p. 790].

MADRAS PRESIDENCY, &c. (1825–92)—216 Missionaries (108 Natives*) and 70 Central Stations. [*See* Chapter LXXVI., pp. 501–68.]

(Dioceses of MADRAS, founded 1835; TRAVANCORE and COCHIN,* 1879; TINNEVELLY, proposed.)

***ABISHAGANADEN, Thomas**; *o.* D. 184), Madr. *S.* Tanjore, 1840–4.

***ABRAHAM, Gnanamuthoo**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1879, P. 1882, Bp. Cald. *S.* Ramnad, 1879–83; Nagalapuram, 1883–8; Tanjore, 1887–92. Died March 30, 1892.

***ABRAHAM, Samuel Yesadian**, B.A. Madr. Univ.; *ed.* S.P.G. Coll., Madr.; *o.* D. 1888, Madr. *S.* Madras, 1888 [Translations, Tamil, p. 812].

***ABRAHAM, Vedanayagam**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1836, Bp. Ca'd. *S.* Ramnad, 1886–92.

***ABRAHAM, Visuvasam**; *o.* D. 1873 Madr., P. 1879 Bp. Cald. *S.* Nazareth, 1873–92.

ADAMSON, Thomas; *ed.* S.A.C.; *o.* D. 1871, Madr. *S.* Sawyerpuram, 1871–85; Bangalore, 1886–8. Died at Bangalore, Sept. 1, 1888, of small-pox [pp. 793–4].

***ADEIKALAM, D.**; *o.* D. 1860, Madr. *S.* Aneycadoo, 1860–3, 1865–80 (Combaconum, 1864). Pensioned 1880; died 1891.

ADOLPHUS, Thomas Philip; *b.* Madr. Pres.; *ed.* Sawyerpuram Sem.; *o.* D. 1848 Colom., P. 1851 Madr. *S.* Sawyerpuram, 1848–9; Puthukotei, 1850–3; Tanjore, 1854; Trichinopoly, 1865–77; Canendagoody, 1878–81. Pensioned 1881; died Sept. 18, 1892, at Trichinopoly.

***APPAVOO, John**; *o.* D. 1893, Madr. *S.* Kalsapad, 1890–2.

***ARCOLAPPEN, C.** *S.* Chindadrepettah, 1845–50.

***ARULAPPEN, David** (or "A. David"); the first S.P.G. native clergyman in Madras Diocese; *ed.* Tanjore Mission School; *o.* D. 1854, Madr. *S.* Sawyerpuram, 1851–8; Puthiamputhur, 1860–5. Died Oct. 9, 1865, of a carbuncle [p. 545].

***ARUMANAYAGAM, Gnanakan**, B.A. Madr. Univ.; *ed.* S.P.G. Coll., Madr.; *o.* D. 1883, P. 1890, Bp. Cald. *S.* Tuticorin, 1886–92.

***ARUMANAYAGAM, Vedanonikam**; *o.* D. 1887, Bp. Cald. *S.* Tinnevelly district, 1887–92.

***ASIRVATHAM, Samuel**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1887, Bp. Cald. *S.* Tinnevelly district, 1887–92.

***ASIRVATHAM, Sathianathan**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, Bp. Cald. *S.* Anaigudi, 1886–8; Tinnevelly district, 1889–92.

***BAKKYANATHAN, Devasagam Suppan**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1885, P. 1886, Madr. *S.* Salem, 1885–6; Keelakarei, 1887–92.

BEST, James Kershaw; *o.* D. 1842, P. 1845, Madr. *S.* Madura, 1842–4; Christianagram, 1845–56. *Res.* ill (assisted annually by S.P.G. to 1869). Died Vicar of Lane End, April 5, 1889.

BILDERDECK, John. *S.* Chittoor, 1842–4.

BILLING, George, M.A. St. John's Coll., Cam.; *b.* Nov. 20, 1847, Wye, Kent; *o.* D. 1871, P. 1873, Madr. *S.* Sawyerpuram, 1871; Nazareth, 1872–3; Ramnad, 1873–82; Madras (Dioc. Sec.), 1882–3; Furlough, 1884–5; (in Calcutta, 1885–7 [p. 909]); Ramnad, 1888–9; sick-leave, 1889. Pensioned 1891 [pp. 557–60].

BLAKE, William Herbert, M.A. Tr. Coll., Cam.; *b.* Aug. 30, 1849, High Leigh, Ches.; *o.* D. 1872, P. 1873, Lic. *S.* (1) Tanjore, 1874–5; Combaconum, 1876–7; (1) T., 1878–92 [pp. 516, 794].

BOWER, H., D.D. Lamb. (an Eurasian); *o.* D. 1843, P. 1845, Madr.; received Lambeth Degree D.D. in 1872 in recognition of his services as reviser of Tamil Bible. *S.* Tanjore, 1844–5; Vediarpuram, 1846–57; Madras, 1858–75, 1879–83; Combaconum, 1876–8. Pensioned 1884; died Sept. 2, 1885, at Palamcottah [pp. 514, 517, 793, and Translations, Tamil, pp. 811–12].

BRITTEN, Alfred, B.A. Univ. Coll., Dur.; *b.* June 15, 1854, London; *ed.* S.A.C.; *o.* D. 1883 Madr., P. 1884 Bp. Sargent. *S.* Kalsapad, 1882; Nandyal, 1884–92 [pp. 566, 794].

BROTHERTON, Thomas, B.A. Cor. Ch. Coll., Cam.; *b.* 1809, Boston, Lin.; *o.* P. 1837, Madr. *S.* (?1836) (1) Tanjore, 1837–41; Canandagoody, 1842–4; Combaconum, 1845; (1) T., 1846–9; Madras, 1850–7; Sawyerpuram, 1857–9; do. and Nazareth, 1860–9 [pp. 520–1, 542, 793; and Translations, Tamil, p. 811].

BUTLER, Montagu Russell; *b.* July 30, 1852, Chelsea; *o.* D. 1881, P. 1882, Lon. *S.* ? 1883–4. *Res.*

CAEMMERER, Augustus Frederick; *b.* April 3, 1840, Nazareth; *ed.* Bp.'s Coll., Howrah, and S.A.C.; *o.* D. 1835, P. 1837, Madr. *S.* Vepery, 1836–8; Nazareth, 1838–58; Tanjore, 1859–61. Pensioned 1862; died Sep. 2, 1891, at Tranquebar [pp. 515, 531, 535–6, 539, 557; and Translations, Tamil, pp. 811–12].

CALDWELL, Rt. Rev. Robert, LL.D. Univ. Glas. and Hon. D.D. Univ. Dur.; *b.* May 7, 1814; arvd. Madr. Jan. 8, 1838 (Missy. L.M.S., 1838–41); *o.* D. 1841, P. 1842, Madr.; *cons.* Asst. Bp. to Bp. Madr. March 11, 1877, in Calcutta Cath. *S.* Edeyengoody, Nov. 1841–83; Tuticorin, 1883–91. *Res.* Jan. 31, 1891; died Aug. 28, 1891, at Pulney Hills [pp. 532, 534–6, 539–41, 543–4, 547–52, 558, 560, 625; and Translations, Tamil, p. 811].

CALTHORP, Charles, B.A. St. John's Coll., Cam.; *o.* Lon. *S.* (1) Vepery, 1833–5; Tanjore, 1836–40; (1) V., 1840. Died 1841 [p. 506].

CARVER, R. *S.* Madras, 1842–5.

***CHRISTIAN, Sathianadhan**; *o.* D. 1869, P. 1873, Madr. *S.* Tinnevelly district, 1869–86.

CLAY, John; *ed.* Vepery Seminary; *o.* D. 1854, P. 1856, Madr. *S.* (1) Cuddapah, 1854–5; (2) Mutialpad, 1855–65; (1) C., 1866–71; (2) M., 1872–84. Died 1884 [pp. 564, 566; and Translations, Telugu, p. 812].

COOMBES, Valentine Daniel; *ed.* Bp.'s Coll., Howrah; *o.* D. 1833, P. 1834. *S.* Tanjore, 1834–6; Combaconum, 1837–44. Died 1844 [p. 519, and Translations, Tamil, pp. 811–12].

COOMBS, W. L.; *o.* D. 1849, Calc. *S.* Aneycadoo 1849–58. Died 1858 [pp. 522–3].

***CORNELIUS, Stephen Iyathorai** (*tr.* Bengal [p. 909]). *S.* Bangalore, 1883–92.

COULTRUP, S. W.; *ed.* Bp.'s Coll., Howrah; *o.* 1844, Madr. *S.* Bangalore, 1844; Negapatam, 1845; Aneycadoo, 1846; Chittoor and Vellore, 1847–50; Tinnevelly, 1851 [p. 561].

COYLE, S. G.; *o.* D. 1854, P. 1856, Madr. *S.* Madura, 1854; Pulney Hills, 1855–9 [*see* p. 898]; Puthiamputhur, 1862–5; Ramnad, 1866–70; died April 16, 1870, at Bangalore [p. 556].

***DANIEL, D.** *S.* Poreyar, 1878; Erungalore, 1879; Alambaukum, 1881–3.

***DANIEL, S.** *S.* Nazareth, 1876–8.

***DANIEL, Samuel** (the 1st Tinnevelly Vellala who broke caste); *ed.* Sawyerpuram and Sullivan's Gardens; *o.* D. 1862, Madr. *S.* Tinnevelly district, 1862–8.

***DANIEL, Samuel Swamidian**; *ed.* S.P.G. Coll., Madras; *o.* D. 1886, P. 1889, Bp. Cald. *S.* Puthiamputhur, 1886–9; Radhapuram, 1890–2.

***DANIEL, Suvisshamuthu**; *o.* D. 1886, Bp. Cald. *S.* Edeyengoody, 1886–92.

***DARMAKAN, D.** *S.* Edeyengoody, 1887–90. Died 1890.

DARVALL, Thomas Elijah; *b.* Feb. 21, 1854, Brixton; *ed.* S.A.C.; *o.* D. 1883, P. 1885. *S.* Tanjore, 1883–5; Negapatam, 1885–92.

* Several of these Native Clergy have appeared under different names at various times in the Annual Reports [*see* p. 848].

***DAVID, B.** *S.* Madras, 1859–72. Pensioned 1873; died ? 1886.

***DAVID, Samuel Belavendrum**; *o.* D. 1887, P. 1892, Madr. *S.* Madras, 1887–90. *Res.* Lent to Coimbatore, 1892.

***DAVID, Santhosham.** *S.* Eral, 1889–92.

***DAVID, Vedamonikam**; *ed.* S.P.G. Coll., Madr.; *o.* Madr. *S.* Madras, 1884–6; Secunderabad, 1887–92.

***DEIRYAM, Balavendram**; *o.* D. 1890, Madr. *S.* Cuddalore, 1890; Mutyalapad, 1891–2.

***DESIGACHARRY, Joseph** (the first Telugu clergyman in the English Church); *o.* D. 1890, Madr. *S.* Kalsapad, 1890–2 [p. 566].

***DEVAPIRIAM, David**; *o.* D. 1886, Bp. Cald. *S.* Kulatthur, 1886–9; Edeyengoody, 1890–2.

***DEVAPIRIAM, Gnanapragasam David**; *o.* D. 1886, P. 1890, Bp. Cald. *S.* Puthiamputhur, 1886–9; *tr.* Maur. [p. 899].

***DEVAPRASAGAM, D.** (or **DEVAPRASADEN, D.**); *o.* D. 1867, P. 1869, Madr. *S.* Puthiamputhur, 1867–75; Tanjore, 1876–8.

***DEVASAGAYAM, Samuel**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, P. 1888, Bp. Cal. *S.* Madura, 1886–92 (lent but not paid by S.P.G.).

***DEVASAGAYAM, Swamiadian**; *o.* D. 1867, P. 1869, Madr. *S.* Tinnevelly district, 1867–70, 1876–92 (Ramnad, 1871–6).

DODSON, Thomas Hatheway, M.A. Ex. Coll., Ox.; *b.* May 11, 1862, Rotherham (Yks.); *o.* D. 1885, P. 1886, Ox. *S.* Trichinopoly (Principal, College), 1889–92 [pp. 529, 794].

DOWNES, Horace George, A.K.C.L.; *b.* Mar. 28, 1860, Baylham; *o.* D. 1886, P. 1887, Roc. *S.* Kalsapad, 1888; Kurnool, 1889–90; Nandyal, 1891–2 [pp. 566, 794].

DU WESSING, Peter M. (a Dane ord. in Eng. 1827). *S.* Madras, 1828–31 (and Vellore, 1830). Sick-leave, 1831. *Res.* 1833 [pp. 506, 526].

EARNSHAW, John, M.A., Lambeth; *b.* Dec. 26, 1831, Colne; *ed.* K.C., Lon.; *o.* D. 1857, P. 1858, Rip. *S.* Sawyerpuram, 1859–63; furlough 1864. *Res.* and *tr.* Europe [pp. 793, 923].

***ELEAZER, Gnanamutthu**; *o.* D. 1886, P. 1889, Bp. Cald. *S.* Christianagram, 1886–92.

***ELEAZER John**; *o.* D. 1862, P. 1886, Madr. *S.* Bangalore, 1862–70; Oossoor, 1871–6; Salem, 1877–84. Pensioned 1885.

FLETCHER, James P. (ex-Catechist in Kurdistan, p. 728); *o.* Lon. 1845, P. 1847, Madr. *S.* Edeyengoody, 1845; Canandagoody, 1846; Vepery, 1847–8. *Res.* ill.

FRANKLIN, C.; *o.* D. 1849 Calc., P. Madr. *S.* Moodaloor, 1349; Boodaloor, 1852–3; Cuddalore, 1854–7.

***GNANAKAN, C. Pakkianadhan**, B.A. *S.* Tuticorin, 1886–92.

***GNANAKAN, Mathuranayagam**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1871, P. 1874, Madr. *S.* Nangoor, 1871–4; Vellum, 1875; Erungalore, 1876–8; Tranquebar, 1879–83; Tinnevelly district, 1880–92.

***GNANAMOOTTOO, N.** *S.* Tinnevelly district, 1857–60. Died 1860.

***GNANAMUTTHU, Samuel**, M.A. and Fell. Madras Univ.; *o.* D. 1885 Madr., P. 1886 Bp. Cald. *S.* Madras (College), 1885–6; Edeyengoody, 1886–8; Trichinopoly (College), 1888–92.

***GNANAMUTTU, Vedamonikum**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1876, P. 1878, Bp. Cald. *S.* Tinnevelly district, 1876–83; Trichinopoly, 1884–90; Madras, 1891–2.

***GNANAOLIVOO, Isaac**; *o.* D. 1884, P. 1888, Madr. *S.* Tanjore, 1884–6; Negapatam, 1887–92.

***GNANAOLIVOO, Jacob**, B.A. Univ. Madr.; *o.* D. 1887, Madr. *S.* Trichinopoly (College), 1887–92.

***GNANAOLIVOO, Joseph**; *o.* D. 1875, P. 1878, Bp. Cald. *S.* (1) Puthiamputhur, 1875; (2) Ramnad, 1876–86; (1) P. 1886–92.

***GNANAPRAGASAM, Arumanayagam**; *o.* D. 1884, P. 1888, Madr. *S.* Trichinopoly, 1884–90; Melaseithalai, 1891–2.

***GNANAPRAGASAM, D.** *S.* Nazareth &c., 1865–71. Died July 18, 1871.

***GNANAPRAGASAM, Daniel.** *S.* Combaconum, 1872–8; Ramnad, 1887–92.

***GNANAPRAGASAM, Nagalinga**, B.A. Madr. Univ.; *ed.* Tanjore Coll.; *o.* D. 1884, P. 1888, Madr. *S.* Tanjore, 1884–92 [p. 516].

***GNANAYUTHUM, Pakkianadhan**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1879, P. 1882, Bp. Cald. *S.* Ramnad, 1879–92.

GODDEN, Arthur Joseph; *b.* Oct. 16, 1863, Kingsnorth, Kent; *ed.* S.A.C.; *o.* D. 1890, P. 1892, Madr. *S.* Tanjore, 1890–2.

GODFREY, S. A.; *ed.* Bp.'s Coll., Howrah; *o.* D. and P. 1342, Madr. *S.* Vellore, 1842–5 (and Chittoor, 1845); Combaconum, 1846–56; Canandagoody, 1857–9 [p. 519].

GODFREY, William Addison; *ed.* Bp.'s Coll., Howrah; *o.* D. 1840, Madr. *S.* Tanjore, 1840–2.

GOLDSTEIN, J. F. (from Berlin Missy. Institution); *o.* Madr. *S.* Pulicat, 1837–9; Trichinopoly, 1840–1 [p. 510]; *tr.* Trin. [p. 883].

GRIFFITHS, J. *S.* Cochin, 1841–2. *Res.* ill.

GUEST, John; *b.* Oct. 11, 1812, Quilon; (ex-agent of C.M.S. and Wesleyan Miss. Society;) *o.* D. and P. 1842, Madr. *S.* Sheemooga and Pulicat, 1842; Cuddalore, 1842–5; Erungalore, 1846–9; Tanjore, 1850 and 1864–73 (Vepery, 1844 and 1851–64); Trichinopoly, 1873–7. Pensioned 1878; died March 1, 1892.

HART, George Frederick; *b.* Oct. 3, 1867, Dover; *ed.* S.A.C.; *o.* D. 1890, Madr. *S.* Kalsapad, 1890–2 [p. 566].

HEAVYSIDE, John (the first native-born English S.P.G. Missy. in India). *S.* Madras (Vepery Seminary &c.), 1829–31. *Res.* ill [pp. 505–6].

HEYNE, George Yates; *ed.* Bp.'s Coll., Howrah; *o.* 1839, Madr. *S.* Madras, 1839 and 1846; Mudalur, 1839–45; Trichinopoly, 1847–53, and 1857–63; Erungalore, 1854–5; Coleroon, 1856; Negapatam, 1864–77. Pensioned 1878; died Dec. 1880 [pp. 528, 535].

HICKEY, W.; *o.* D. 1837, P. 1839, Madr. *S.* Dindigul, 1837–42; Trichinopoly, 1843–4 and 1846; Canandagoody, 1845; Madura &c., 1847–57; Combaconum, 1858–61. Pensioned 1862; died 1870 [pp. 555–7].

HIGGINS, Joseph. *S.* Kalsapad, 1861–5. Furlough 1865 [pp. 564–5].

HOLDEN, David; *b.* 1827, Newry, Ir.; *o.* D. 1855, P. 1856, Madr. *S.* Trichinopoly, 1855–6; Combaconum, 1856–8. Sick leave, 1858.

HOUGHTON, George Dunbar, B.A. No fixed station, 1830–1. *Res.*

HOWELL, William (ex-L.M.S. Missy.). *S.* Valaveram &c., 1842–55. Pensioned 1856 [p. 563, and Translations, Telugu, p. 812].

HUBBARD, Charles; *o.* D. 1836 Lon., P. 1839 Madr. *S.* Palamcottah, 1836–7; Madura, 1838–42; Cochin, 1843; Mudalur, 1844; Madura, 1845–6, and Dindigul, 1846; Canandagoody, 1847–68; Tranquebar, 1869–71. Died Jan. 5, 1871 [pp. 521–2, 535, 554].

HUXTABLE, Henry Constantine, Th. A.K.C.L.; *b.* 1825, Bristol; *o.* 1849, Lon. *S.* Christianagaram, 1849–51; Sawyerpuram, 1852–6. Sick-leave 1857 [pp. 547, 793]; *tr.* Maur. [p. 899].

***IGNATIUS, Innasimuthu**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1865, P. 1869, Madr. *S.* (1) Trichinopoly, 1865–8; Vedliarpuram, 1869–75; Christianagram, 1876–83; Bangalore, 1884–6; (1) T., 1887–9; Mettupatti, 1890–2. Pensioned 1892.

INMAN, Arthur, B.A. Dur. Univ.; *b.* Jan. 25, 1854, Grantham; *ed.* S.A.C.; *o.* D. 1879, P. 1880, Madr. *S.* Mutialpad, 1879–86; Kalsapad, 1887–92 [p. 566].

***INNASI, C.**; *o.* D. 1860, P. 1868, Madr. *S.* Erungalore, 1860-7; Mattuputty, 1868-75. Died July 15, 1875, of fever.

IRION, J. L. (ex-German Lutheran Missy. S.P.C.K.); *o.* 1835, Calc. *S.* Nazareth, 1833-8. Sick-leave 1840-1 [pp. 503, 506, 535, and Translations, Tamil, p. 811].

IRWIN, Arthur Leighton. *S.* Madras, 1841-3. Died 1843 at sea, off Mauritius, on sick-leave.

JARBO, Peter; *b.* 1821, Lond.; *o.* D. 1854, P. 1856, Madr. *S.* Puthukotei and Puthiamputhur, 1854-5. Sick-leave 1856-7.

JEREMIAH, J. C. *S.* Wallajapettah, 1845. Died 1845.

JERMYN, Edmund, M.A. Ch. Ch., Ox.; *b.* Oct. 17, 1845, Canterbury; *o.* D. 1870, P. 1871, Ox. *S.* Madras (Dioc. Sec.), 1873-4. *Res.*

***JESUDASON (or YESUDASEN), Joseph**; *ed.* S.P.G. Coll., Madras; *o.* D. 1884, P. 1888, Madr. *S.* Trichinopoly, 1884-9; Ariyalur, 1890; Cuddalore, 1891-2.

***JOB, A.** *S.* Tinnevelly district, 1863-75; *S.* Vediarpuram, 1876-8.

JOHNSON, Allan; *o.* 1842, Madr. *S.* Vepery, 1842-4; Ramnad, 1845, 1847-9; Puthukotei &c., 1846-9; Combaconum, 1850-3; Nangoor, 1854-62. Died July 1862 [p. 520, and Translations, Tamil, p. 812].

JONES, Edward Jarrett; *ed.* Bp.'s Coll., Howrah; *o.* Calc. *S.* Tanjore, 1833; Cuddalore, 1834-42. Died [Translations, Tamil, p. 811].

***JOSEPH, Daniel**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1879, P. 1882, Bp. Cald. *S.* Puthiamputhur, 1879-83; Puthukotei, 1884-92.

***JOSEPH, Jacob**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, Bp. Cald. *S.* Radhapuram, 1886-90; Edeyengoody, 1891-2.

***JOSEPH, S.**; *o.* 1869, Madr. *S.* Tinevelly district, 1869-83.

KAY, William Henry, M.A., Wor. Coll., Ox.; *b.* Oct. 29, 1845, Knaresborough; *o.* D. 1868 Roc., P. 1871 Lic. *S.* (1) Tanjore, 1874-5; Combaconum, 1876-7; (1) T., 1878-81. *Res.* [pp. 516, 794].

KEARNS, James F.; *b.* 1825; *o.* D. 1854, P. 1856, Madr. *S.* Moodaloor, 1854-5; Sawyerpuram, 1856; Puthiamputhur, 1856-73; Tanjore, 1873-7. Died Dec. 9, 1877; his funeral ceremonies were performed at the expense of the Princess of Tanjore, who also erected a memorial tablet in the church [pp. 515-16, 531, 538, 542, 545, 557, 793].

KENNET, Charles Egbert, D.D. Lam., 1880; brought up a Roman Catholic, joined English Church at 16; *ed.* Bp.'s Coll., Howrah; *o.* D. 1851, P. 1853, Madr. *S.* Moodaloor, 1852-4; Edeyengoody, 1855-6; Christianagram, 1857-65 [S.P.C.K. Sec., Madras, 1865-78]; Madras, 1868-84 (¶ 1868-75). Died Nov. 28, 1884, of paralysis [pp. 510, 792, and Translations, Tamil, p. 811]. As a theologian Dr. K. had probably no equal in India, and he has been designated "the Indian Pusey."

KIDD, Daniel Wilson, B.A. Madr. Univ.; *ed.* Vepery Seminary; *o.* D. 1869 Madr., P. 1870 Calc. *S.* Madras, 1869-74 [p. 567].

KOCH, George. *S.* Madras, 1830-1.

KOHL, Edward; *o.* D. 1837, Madr. *S.* Madras, 1837; Vellore, 1838. Sick-leave, 1840-2 [p. 526].

KOHLHOFF, Christian Samuel; *b.* May 14, 1815, Tanjore; *ed.* Bp.'s Coll., Howrah; *o.* D. 1839, P. 1840, Madr. *S.* Madras, 1839-42, 1846-9, 1856-7 (and Mudalur, 1839-40); Trichinopoly, 1841-2; Erungalore, 1843-5, 1850-2, 1858-81. Died Dec. 3, 1881, at Tranquebar of over-exertion [pp. 531, 534-5, 793].

***KOILPILLAY, Yesadanan**; *o.* D. 1836, P. 1890, Bp. Cald. *S.* Sawyerpuram, 1886-92.

***LAZARUS, George**; *o.* D. 1869, P. 1873, Madr. *S.* North Arcot, 1869-71; Bangalore, 1872-83; Nangoor, 1884-92.

LEEPER, Frederick James; *b.* 1831, Dublin; *o.* D. 1857, P. 1860, Madr. *S.* Sawyerpuram, 1857-8; Aneyoadoo, 1858-60; Secunderabad, 1861; Combaconum, 1865-71; Tranquebar, 1872-3; Cuddalore, 1875-89; (on leave 1862-4, 1874-6. Retired, 1881).

LIMBRICK, Arthur Daniel; *ed.* S.A.C.; *o.* D. 1890 Madr. *S.* Ramnad, 1890-2 [p. 560].

LOVEKIN, Alfred Peter, M.A. Lamb.; *ed.* K.C.L. *S.* Sawyerpuram, 1845-6. *Res.* [*see* Ceylon, p. 920].

MAC LEOD, E. C.; *ed.* Bp.'s Coll., Howrah. *S.* Pulicat, 1842-3; Cochin, 1844-5. Disqualified, by inability to acquire native language.

***MANUEL, Anantham**; *o.* D. 1874, P. 1877, Madr. *S.* Tanjore, 1875-83 and 1888-92 (Combaconum, 1884-7).

***MANUEL, Nallathumby**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, Bp. Cald. *S.* Tinnevelly district, 1886-92.

MARGOSCHIS, Arthur; *b.* Dec. 24, 1852, Leamington; *ed.* S.A.C.; *o.* D. 1877 Madr., P. 1880 Bp. Sargent. *S.* Nazareth, 1877-92 [pp. 550-1, 817].

***MARTYN, J. D.** *S.* Ramnad, 1864-5, 1876-9; Cuddalore, 1865-75 [pp. 525, 557].

***MASILAMANY, J.**; *o.* D. 1856, Madr. *S.* Tinnevelly district, 1856-81.

MATTHEWS, Frederick Barrow; *b.* Nov. 9, 1857, Brixton; *ed.* Warm. Coll.; *o.* D. 1882, P. 1883, Madr. *S.* Edeyengoody, 1882-3; *tr.* Bahamas [p. 884].

MORRIS, George Eddison. *S.* Madras, 1840-8. *Res.*

NAILER, A. R. C.; *o.* Madr. *S.* (1) Vediarpuram, 1851-3; Chittoor and Vellore, 1853-5; Erungalore, 1856-7; (1) V., 1858-73, ϕ [p. 793].

NORMAN, Harry Bathurst; *b.* Nov. 17, 1855, Havre de Grace; *ed.* S.A.C.; *o.* D. 1880 Madr., P. 1881 Bp. Cald. *S.* Edeyengoody, 1880; Mudalur, 1881-4. *Res.*

***PAKKIAM, Daniel**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1876 Madr., P. 1879 Bp. Cald. *S.* Tinnevelly district, 1875-92.

***PAKKIANATHAN, Samuel**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1882, P. 1883, Madr. *S.* Cuddalore, 1882-90; Trichinopoly, 1891-2.

PAPWORTH, John William; *b.* Dec. 12, 1855, Cambridge; *ed.* S.A.C.; *o.* D. 1884, P. 1885, Madr.; *S.* Trichinopoly, 1884-6. *Res.*

***PARENJODY, Gnanapragasum**; *b.* Sept. 10, 1837; *ed.* Sawyp. Sem.; *o.* 1873, Madr. *S.* Tinnevelly district, 1873-9 and 1887-92 (Ramnad, 1880-6). Died March 5, 1892.

***PARENJODY, Methuselah** (son of N.P.); *o.* D. 1852, P. 1856, Madr. *S.* Cauandagoody, 1854-5; Amiappen, 1856-65.

***PARENJODY, N.**; *o.* D. 1844, Madr. *S.* Secunderabad, 1842-61 [p. 532].

PERCIVAL, Peter (an ex-Wesleyan Missy. in India); *o.* D. 1852 in England, P. 1856 Madr. *S.* Madras, 1854-6. *Res.* [p. 794].

PERCIVAL, Samuel (son of above). *S.* Tanjore, 1857-64; *tr.* N.S.W. [p. 901].

***PERIANAYAGAM, Isaac**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1879, P. 1882, Bp. Cald. *S.* Puthiamputhur, 1879-89; Otapidaram, 1890; Ariyalur, 1891-2.

***PERIANAYAGAM, Royappen.** *S.* Nazareth, 1874-83.

***PETER, G.**; *o.* D. 1869, Madr. *S.* Edeyengoody, 1869-74; Nangoor, 1875-8. Died 1878.

PETTINGER, Thomas Dear (no fixed station, 1829-30); *tr.* Bombay [p. 916].

***PITCHAMUTTU, Aaron, F.A.** Madr. Univ.; *ed.* S.P.G. Coll., Madr.; *o.* D. 1881, P. 1883, Bp. Cald. *S.* Nazareth, 1881-92.

***PITCHAMUTTU, Gnanapragasam**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1887, Bp. Cald. *S.* Tinnevelly district, 1887-92.

PLUMPTRE, William Alfred, M.A. Univ. Coll., Ox.; *o.* D. 1853, P. 1854, Lic. *S.* Madras, 1858–62. *Res.* ill [p. 509].

***PONNAPPEN, Samuel**; *ed.* S.P.G. Co'l., Madr.; *o.* D. 1887, Bp. Cald. *S.* Nagalapuram, 1887–92.

POPE, George Uglow, D.D. Lamb.; *o.* D. 1843, P. 1845, Madr. *S.* (1) Tanjore, 1843; Sawyerpuram, 1843–50; (1) T., 1851–8. *Res.* [pp. 537–8, 544–5, 792–4; and Translations, Tamil, pp. 811–12].

POPE, Henry; *b.* 1832, Turnchapel, Dev.; *o.* 1856, Madras. *S.* Ramnad, 1856–8; Nazareth, 1859. *Res.* [pp. 557, 560].

POPE, Richard V.; *o.* 1852, Madr. *S.* Trichinopoly, 1853–5; Puthukotei, 1856–7; Canandagoody, 1857–8.

RAWSON, William Ignatius; *b.* Jan. 12, 1845, Houghton Park, Notts; *ed.* S.A.C.; *o.* D. 1868 Madr., P. 1870 Lin. *S.* Cuddapah, 1868; sick-leave, 1869.

REGEL, J. A. *S.* Vallaveram, 1851–3; Negapatam, 1854–8. *Res.* [p. 518].

REICHARDT, Frederick Henry, M.A. (*tr* Calcutta [p. 910]). *S.* Madras (Principal of College), 1885–6 [p. 792].

RELTON, William, B.A. Qu. Coll., Cam.; *b.* Dec. 12, 1857, Ealing; *o.* D. 1881, Antigua (at Ealing), P. 1882, Madr. *S.* (1) Madras, 1881–2; Ramnad, 1883–5; (1) M. (Dioc. Sec.), 1885–91. *Res.* 1892 [p. 559, and Translations, Tamil, p. 811].

ROSEN, David (an ex-Lutheran Missy.) *S.* Mudalur, 1834–8; sick-leave, 1838 [pp. 503, 524–5, 533–5].

ROSS, M.; *o.* D. 1848, Colom. *S.* Vediarpuram, 1848–9; Sawyerpuram, 1850–1 [pp. 538, 793].

***SADANANTHAM, Joseph**; *o.* D. 1886, P. 1889, Bp. Cald. *S.* Ramnad, 1886–92 [p. 560].

***SAGAIUM, Thavasiappan Yesuvin**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1888, P. 1890, Madr. *S.* Kurnool, 1887–9; Madras, 1890–2.

***SAMUEL, Daniel**, B.D. Lambeth, 1884; *o.* D. 1863, P. 1866, Madr. *S.* Tinnevelly district, 1866–90; Madras, 1891–2.

***SAMUEL, Swaminadhan Paranjothy**, B.A. *S.* Tuticorin, 1887–92.

***SAMUEL, Vedamonikam**; *ed.* S.P.G. Co'l., Madr.; *o.* D. 1886, Bp. Cald. *S.* Nagalapuram, 1886–92.

SANDBERG, Samuel, B.A. Cor. Ch. Coll., Camb.; *b.* 1819, Lissa, Poland; *ed.* for Jewish Church; *o.* D. 1848 Lon., P. 1852 Yk. *S.* Tinnevelly, 1848; *tr.* Cape [p. 890].

***SANTHOSAM, D.** *S.* Eral, 1887–8.

***SATTHIANATHAM, A. M.** *S.* Kulasegarapatam, 1889–90. Died May 1890.

***SATTHIANATHAM, Assirvatham**; *ed.* S.P.G. Coll., Madr. *S.* Trichinopoly, 1890–2.

***SAVARAMOOTTOO, D.** *S.* Tanjore, 1851; Bangalore, 1852–7; Cuddalore, 1858–64; Madras, 1865–82 [p. 561].

***SAVARIMUTTU, Samuel**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1887, Madr. *S.* Ramnad, 1887–92.

SCHMITZ, F. H. W. (from Berlin Missy. Institution); *o.* D. 1839, Madr. *S.* Vellore, 1839–41; Trichinopoly, 1842; Tanjore, 1843–5; Negapatam, 1846–8. Pensioned and *tr.* Europe [p. 924].

SCHREYVOGEL, H. David; *b.* Sindhu, Germany, 1777; Danish Mission, Tranquebar, 1800–26. Accepted by Bishop Heber, 1826. *S.* Trichinopoly, 1827–40. Died Jan. 16, 1840, at Pondicherry [pp. 503, 528, 530, 554–5].

***SEBAGNANAM, Peter**; *o.* D. 1886, Bp. Cald. *S.* Tinnevelly district, 1886–92.

***SEBASTIAN, Anthony**; *o.* D. 1867, P. 1869, Madr. *S.* (1) Oossoor, 1867–70; (2) Secunderabad, 1872–7; Tanjore, 1878; (2) S. 1879–86; Bellary, 1887–92.

SELLER, James; *b.* 1828 London; *ed.* K.C.L.; *o.* D. 1857, P. 1859, Madr. *S.* Edeyengoody, 1857–8; Moothaloor, 1858–64; Nangoor, 1865–6; furlough, 1867–8 [p. 520].

***SENAPATTI, Sathianadhan**; *o.* D. 1887, Bp. Cald. *S.* Tinnevelly district, 1887–90; Vediarpuram, 1891–2.

SHARROCK, John Alfred, M.A. Jes. Coll., Cam.; *o.* D. 1879, Bp. Cald., P. 1880, Yk. *S.* Edeyengoody, 1878–9; Sawyerpuram, 1880–1; Tuticorin (Principal of Caldwell College), 1882–92 [p. 793].

SHEPHERD, Richard Dendy; *b.* April 10, 1855, Tenterden; *ed.* S.A.C.; *o.* D. 1879, P. 1880, Madr. *S.* (1) Muttialpad, 1879; (2) Kulsapad, 1880–6; (1) M., 1887–92 [p. 566, and Translations, Telugu, p. 812].

SIMPSON, Thomas Carter; *ed.* Bp.'s Coll., Howrah; *o.* D. 1833, P. 1834, Calc. *S.* Tanjore, 1833; Trichinopoly, 1834–6; Negapatam, 1836–7. *Res.* ill [pp. 518, 528].

***SINAPPEN, J.** (an ex-Roman Cath.); *o.* D. 1860, Madr. *S.* Erungalore district, 1860–78. Died 1878.

SMITHWHITE, J. (a Govt. Chaplain); *b.* March 1839, S. Shields. *S.* Madras (acting Principal S.P.G. Coll.), 1884–5. Died of cholera (with his wife) Feb. 14, 1885.

***SOLOMON, Pakkianadhan**; *o.* D. 1879, P. 1882, Bp. Cald. *S.* Tinnevelly district, 1879–92.

***SOLOMON, T.**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1862, Madr. *S.* Madras, 1862–8; Secunderabad, 1869–71. Died 1871.

SPENCER, J. F.; *o.* 1863. *S.* Cuddapah, 1863–6; Kalsapad, 1866–80. *Res.* [pp. 564–6].

STEPHENSON, John, M.A. Lamb.; *b.* 1837 Bristol; *ed.* S.A.C.; *o.* D. 1862, P. 1865, Madr. *S.* Edeyengoody, 1862–4; Madras, 1865.

STRACHAN, [Rt. Rev.] John Miller; *b.* Dec. 18, 1832, Barnsley (ex-Wesleyan preacher); *ed.* S.A.C. and K.C.L.; M.D., Gold Medallist of University of Edinburgh; *o.* D. 1861, P. 1862, Madr. *S.* Edeyengoody, 1861–4; Ramnad, 1862, 1865–6; Nazareth, 1873–4; Madras (Dioc. Sec.), 1874–9; (furlough, 1867, 1880). *Res.* 1882 on becoming second Bp. of Rangoon; *cons.* May 1, 1882, in Lambeth Pal. Chap. [pp. 547, 557, 559, 630, 792, 817].

***SUNDOSHUM, D.** *S.* Puthiamputhur, 1879–80.

SUTER, Thomas Herbert, B.A. Lon. Univ.; *b.* 1832, London; *o.* D. 1855, P. 1856, Madr. *S.* Moodaloor, 1855–8; Ramnad, 1858–62. Died April 15, 1862 [p. 557].

***SUVISESHAMUTHU, Sinnakannu**; *o.* D. 1879, P. 1882, Bp. Cald. *S.* Tinnevelly district, 1879–92.

***SWAMIADIAN, Gurubatham**; *ed.* S.P.G. Co'l., Madr.; *o.* D. 1886, P. 1890, Bp. Cald. *S.* Tuticorin, 1886–7; Nagalapuram, 1887–92.

***SWAMIDASEN, Abraham**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1871, P. 1873, Madr. *S.* Tuticorin, 1871–8; Trichinopoly, 1879–83; Erungalore, 1884–93. Died Jan. 6, 1893, in Madras.

***SWAMIDASEN, S.**; *o.* D. 1869, Madr. *S.* Tinnevelly district, 1869–77; Ramnad, 1878–82.

***SWAMIDIAN, Perianayagam**; *o.* D. 1869, P. 1873, Madr. *S.* Tinnevelly district, 1869–92.

SYMONDS, Alfred Radford, M.A. Wadham Coll., Ox.; *o.* D. 1838, P. 1839, Lon. *S.* Madras, 1846–72 (as Dioc. Sec. 1846–72, and Principal S.P.G. Coll. 1848–72). Furlough 1872. Pensioned 1874; died Jan. 10, 1883 [pp. 506–8, 513, 544, 791–2].

TAYLOR, Arthur (*tr.* Maur. [p. 899]). *S.* Christianagram, 1860–1; Secunderabad, 1862–71; Canandagoody, 1872–5; Pudoccottah, 1876–7; Erungalore, 1878–9; Alambacum, 1880–3; Madras, 1884–6. Pensioned 1887.

TAYLOR, W.; *o.* 1837, Madr. *S.* Madras, 1837–45 [Translations, Tamil, p. 812].

***THEOPHILUS, Savarimuthu**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1882, P. 1885, Madr. *S.* Madras, 1884–90; Chudderghaut, 1891–2 [p. 509].

THOMAS, Arthur Heber, B.A. Ex. Coll., Ox.; *b.* Aug. 14, 1862, Warmsworth; *o.* D. 1889, Bp. Cald. *S.* Ramnad, 1889–90. Died Nov. 2, 1890, of fever [p. 560].

THOMPSON, Adam Compton. *S.* Tanjore, 1830–3; Negapatam, 1833–5; Madras, 1836–8; [pp. 512, 518; and Translations, Tamil, p. 811]; *tr.* Austr. [p. 903].

THOMPSON, John (brother of A. C. T.); *o.* P. 1837, Madr. *S.* (? 1836) Madura, 1837; Negapatam, 1837–42. Sick-leave, 1843. *Res.* ill [pp. 518, 554].

THOMSON, A. *S.* Madras, 1842–4.

VADAKAN, Abraham; *o.* D. 1867, Madr. *S.* Mudalur, 1867–9. Died.

***VADANAIGUM, K.** (ex-Hindu Priest); *ed.* Vediarpuram Seminary; *o.* D. 1860, Madr. *S.* Tanjore, 1860–71. Died 1871.

***VEDAKAN, Arumanayagam**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1879, P. 1882, Bp. Cald. *S.* Ramnad, 1879–86; Salem, 1887–92.

***VEDAMUTHU, Devapiriam**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1866, P. 1869, Madr. *S.* Tinnevelly district, 1866–92.

***VEDAMUTHU, Samuel.** *S.* Ramnad, 1887–9; Paramagudy, 1890–2.

***VEDANAYAGAM, David**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, P. 1888, Madr. *S.* Salem, 1886–7; Madras, 1887–90; Combaconum, 1891–2.

VICKERS, Arthur Brotherton; *b.* May 26, 1858, S. India; *ed.* S.A.C.; *o.* D. 1883, Madr., P. 1888, Lin. *S.* Tuticorin, 1883; Ramnad, 1884–7. Sick-leave, 1887–8. Nazareth, 1889–92; Mutyalapad, 1892 [p. 559].

***VISUVASAM, Joseph**; *o.* D. 1884, Madr. *S.* Tanjore, 1884–9; Vediarpuram, 1891–2.

VON DADELSZEN, H. H.; *ed.* K.C.L.; *o.* 1839, Madr. *S.* Madras, 1839; Poonamalle, 1840; *tr.* Cape [p. 890].

WALPOLE, Joseph Kidd; *o.* D. Lon., 1836. *S.* (? 1836–7). *Res.* ill. *Tr.* N.S.W. [p. 902].

WESTCOTT, Arthur, M.A. Pem. Coll., Cam.; *b.* Aug. 15, 1859, Harrow; *o.* D. 1884, Dur., P. 1885, Can. *S.* Madras (Principal of College, 1887–92, and Dioc. Sec. 1892) [p. 792, and Translations, Tamil, p. 812].

WHITEHEAD, Edward. *S.* Madras, 1838–9. *Res.*

WILLIAMS, Herbert Addams, M.A. Mag. Coll., Cam.; *b.* Oct. 8, 1852, Bitton Glos.; *o.* D. 1886 Madr., P. 1889 Dub. *S.* Trichinopoly (Principal of College), 1886–8. *Res.* ill [p. 794].

WILSHERE, Ebenezer Stibbs; *b.* Greenwich; *ed.* Wor. Coll., Ox.; *o.* D. 1842 Madr., P. 1848 Cape. *S.* Negapatam, 1842–4; Combaconum, 1845; Boodaloor, 1846–7; *tr.* Cape [p. 890].

WYATT, Joseph Light; *b.* Mar. 31, 1841, Bishopworth; *ed.* S.A.C.; *o.* D. 1867, P. 1869, Madr. *S.* Edeyengoody, 1867–77; furlough, 1877–9; Trichinopoly, 1880–92 [pp. 529–30].

***YESADIAN, Gurubatham**; *o.* D. 1884, P. 1888, Madr. *S.* Trichinopoly, 1884–6; ("Lent to Vellore," but not paid by S.P.G., 1886–92).

***YESADIAN, Manuel**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1888, P. 1890, Madr. *S.* Bolarum, 1888–92.

***YESADIAN, Mathuranaiagam**; *o.* D. 1867, P. 1869, Madr. *S.* Tinnevelly district, 1867–78, 1884–92 (Erungalore, 1880–3).

***YESADIAN, Samuel.** *S.* Tinnevelly district, 1874–83; Tanjore, 1884–8.

***YESADIAN, Sither Gnanakan**; *ed.* S.P.G. Coll., Madr.; *o.* D. 1866, P. 1869, Madr. *S.* Ramnad, 1865; Tinnevelly district, 1866–83, and 1891–2; (Madras, 1884–90) [pp. 509, 549].

***YESUDIAN, Gurubathan**; *o.* D. 1869, P. 1876, Madr. *S.* Tinnevelly district, 1869–91. *Res.*

***YESUDIAN, Vedanayagam**; *o.* D. 1879, P. 1883, Madr. *S.* Tinnevelly district, 1879–83, 1891–2 (Trichinopoly, 1884–7; Combaconum, 1888–90).

BOMBAY PRESIDENCY, &c. (1830–92)—39 Missionaries (4 Natives) and 13 Central Stations. [*See* Chapter LXXVII., pp. 568–89.]

(Diocese of BOMBAY, founded 1837.)

ALLEN, George L.; *o.* P. 1843, Bom. *S.* Ahmedabad, 1842–6. *Res.* [pp. 573–5, and Translations, Gujerati, p. 807].

***ATHAWALE, Narayan Vishnu** (a native Govt. clerk, who gave up his office for S.P.G. service in 1874); *o.* D. 1884, P. 1891, Bom. *S.* Ahmednagar, 1884–8; Kolapore, 1881–2; Pandharpur, 1882–3; Hubli (Dharwar), 1889–92 [pp. 584, 588; and Translations, Canarese, p. 806].

BARKER, William Stafford, M.A. Clare Coll., Cam.; *b.* Feb. 11, 1846, Bombay; *o.* D. 1872 Rip., P. 1873 Bom. *S.* (1) Poona, 1873–4; Kolapore, 1874; Ahmednagar, 1874–7; Kolapore, 1877–9 [pp. 576, 581].

BROWNE, Ernest S.; *b.* Aug. 31, 1861, Douglas, I. of M.; *ed.* S.A.C.; *o.* D. 1886, P. 1888, Bom. *S.* Kolapore, 1886; Ahmednagar, 1887–92.

CANDY, George (ex-Captain in E. India Co.'s Army; *o.* 1838, Bom. *S.* Bombay, 1838–50 [pp. 569–70].

‡**COOPER, E. H.** *S.* Mazagon, 1869–70. Died July 11, 1870, in England.

‡**CORFIELD, T.**, M.A. Jes. Coll., Cam.; *b.* Oct. 3, 1842, Much Wenlock; *o.* D. 1865, P. 1866, Glos. *S.* Egutpoora, 1869–76.

DARBY, William; *ed.* K.C.L.; *o.* D. 1842 Lon., P. 1843 Bom. *S.* (1) Bombay, 18[illegible]; Ahmedabad, 1843–7; (1) B., 1848–50. *Res.* [illegible]pp. 573, 575].

DUBOIS, Edward Hyslop; *o.* D. [illegible]6 Bom., P. 1870 Calc. *S.* Bombay, 1867; [illegible]ulla,‡ 1868.

DULLEY, Benjamin, M.A. Keb. Coll., Ox.; *o.* D. 1874, P. 1875, Lon. *S.* Poona, 1877–8 [p. 577].

DU PORT, Charles Durell, M.A. G. & C. Coll., Cam.; *o.* D. 1860, P. 1861, Lon. *S.* Bombay, 1862–6. *Res.* [pp. 570–1].

ELLIS, Percy Ansley; *b.* April 18, 1855, Kensington; *ed.* S.AC.; *o.* D. 1879, P. 1882, Bom. *S.* Ahmednagar, 1879–84; furlough 1885. *Res.* ill [p. 582].

GADNEY, Alfred; *b.* Apl. 17, 1850, Lon.; *ed.* S.A.C.; *o.* D. 1873, P. 1874, Bom. *S.* Poona, 1873–4; Bombay, 1875–7; Dapoli, 1877–92 [pp. 576, 587].

GILDER, Charles; *o.* D. 1860, P. 1863, Bom. *S.* Bombay, 1860–92 [pp. 570–2].

GREEN, Charles, M.A. Wor. Coll., Ox.; *b.* Nov. 21, 1829, Iver, Bucks; *o.* D. 1854, P. 1855, Can. *S.* Bombay, 1860–1. Died Aug. 15, 1861 [p. 570].

‡**HARPUR, William Henry**; *b.* Aug. 8, 1841, Dublin; *ed.* St. Aidan's Coll., Birk.; *o.* D. 1867, P. 1869, Ches. *S.* Pareill, 1869; Mazagon, 1870–3.

HENHAM, Hubert Collison; *ed.* S.A.C.; *o.* D. 1888, Bom. *S.* Dapoli, 1888–9. *Res.*; *tr.* Straits, 1892 [p. 921].

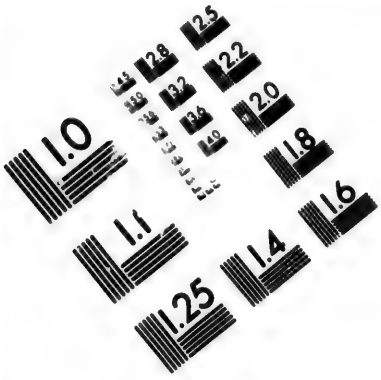
HOVELL, De Berdt; *b.* 1859, Goodnestone; *ed.* S.A.C.; *o.* D. 1873 Bom., P. 1875 Chch. *S.* Kolhapur, 1873–4. *Res.* ill [*see* N.Z., p. 906].

‡**KEER, William Brown**; *b.* July 2, 1827, Mutford; *ed.* St. Bees Coll.; *o.* D. 1858, P. 1859, Ches. *S.* Bombay (Harbour Mission), 1866–70, [p. 572].

KING, Charles; *ed.* K.C.L.; *o.* D. 1881, P. 1886, Bom. *S.* Ahmednagar, 1881–92 [p. 582].

KIRK, Charles, M.A. St. Mary Hall, Ox.; *b.* Mar. 9, 1835, Thurlby; *o.* D. 1862, P. 1863, Lon. *S.* Bombay (and G.I.P. Railway), 1863–78. *Res.* [pp. 570, 575].

‡ Supported from local funds.


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LATEWARD, Henry Edward Groves; *b.* June 1, 1849, Boulogne; *ed.* S.A.C.; *o.* D. 1877, P. 1878, Bom. *S.* (1) Kolapore, 1877–9; Ahmednagar, 1879–80; Poona, 1880–1; (1) K., 1882–4; Bombay, 1885–92 [p. 582].

LAUGHLIN, Adam Clarke; *b.* June 10, 1862, London; *ed.* S.A.C.; *o.* D. 1886, P. 1888, Bom. *S.* Ahmednagar, 1886–7, 1889–91 (Kolapore, 1888).

LEDGARD, George; *b.* Sept. 7, 1834, Septon; *ed.* S.A.C.; *o.* D. 1863, P. 1864, Bom. *S.* Bombay, 1863–1892 [pp. 570–2; and Translations, Persian, p. 810, and Urdu, p. 813].

‡**LE FEUVRE, Philip Hertoz**, B.A. Qu. Coll., Ox.; *b.* Jan. 10, 1842, St. Peter's, Jersey; *o.* D. 1865, P. 1866, Ely. *S.* Egutpoora, 1868–9. *Res.*

LORD, Hugh Fraser; *b.* Jan. 9, 1858, Northiam; *ed.* S.A.C.; *o.* D. 1881, P. 1883, Bom. *S.* Ahmednagar, 1881–6; Kolapore, 1887–92.

LORD, John Douglas (brother of above); *b.* Oct. 18, 1856, Northiam; *ed.* S.A.C.; *o.* D. 1881, P. 1883, Bom. *S.* Poona, 1881–7; Ahmednagar, 1887–91. Sick-leave 1891. *Res.* ill 1893 [pp. 577–8].

MAULE, Ward, LL.B., G. and C. Coll., Cam.; *o.* D. 1856, Bom., P. 1859, Can. *S.* Bombay (¶Dioc. Sec., 1873–6).

•**PANDURANG, Daji** (a Brahman); *b.* 1824; *o.* D. 1850 Madr., P. Bom. *S.* Bombay, 1869–70; Kolapore, 1870–1. Died Sept. 3, 1871, of apoplexy [p. 578].

PETTINGER, Thomas Dear; (*tr.* Madras [p. 913]). *S.* Ahmedabad, 1830–1. Died May 1831, of cholera [pp. 569, 573].

PIERITZ, George Wilden, M.A., Cai. Coll., Cam.; *b.* 1810; *o.* D. 1846, P. 1847, Rip. *S.* Ahmedabad, 1847–51. *Res.* [p. 575].

PRENTIS, Lewis; *b.* Sept. 11, 1839, Kensington; *ed.* K.C.L. *S.* Bombay, 1863–4. Invalided 1864 [p. 570].

PRIESTLEY, John Joseph; *b.* Dec. 21, 1858, Overside, Leic.; *ed.* S.A.C.; *o.* D. 1877, P. 1879, Bom. *S.* Kolapore, 1877–92 [p. 579, and Translations, Marathi, pp. 809–10].

•**RAMSWAMY, O.**; *o.* D. 1873, Bom. *S.* Poona, 1873–4.ϕ

‡**REED, Hugh**; *b.* Nov. 30, 1812, Jamaica; *o.* D. P., Jam. *S.* Kotri, 1870.

•**ST. DIAGO, John** (a Tamil); *o.* D. 1866, P. 1869, Bom. *S.* Bombay, 1866–92 (and Poona, 1868–72) [pp. 572, 576–7].

TAYLOR, James; *ed.* S.A.C.; *o.* D. and P. 1866, Bom. *S.* Bombay, 1866–9; Kolapore, 1870–81; Ahmednagar, 1878 and 1882–92 [pp. 578–9, 582, 584–6, 588; and Translations, Canarese, p. 806, and Marathi, p. 809].

WEATHERHEAD, Trenham King, LL.B. St. John's Coll., Cam.; *o.* D. 1857, P. 1858, Win. *S.* Mazagon, 1868.

WILLIAMS, Thomas, B.A.; *ed.* S.A.C.; *o.* D. 1869, P. 1871, Bom. *S.* Bombay, 1869–70; Kolapore, 1870–3; Ahmednagar, 1873–4, 1879–82 (sick-leave, 1874–6) [pp. 571, 578–9, 581–4; and Translations, Hindi, p. 808, Marathi, pp. 809–10, and Sanscrit, p. 810]; *tr.* Punjab [p. 918].

‡ Supported from local funds.

NORTH-WEST PROVINCES (1833–92)—28 Missionaries (5 Natives) and 5 Central Stations. [*See* Chapter LXXVIII., pp. 590–603.]

(Formerly in Diocese of CALCUTTA, but now, by commission, included in the Diocese of LUCKNOW, founded 1892.)

•**ALI, Abdul**; *b.* Mar. 27, 1830, Hoshiarpur; *ed.* a Mahommedan; baptized 1862, minister in Methodist Mission to 1872; *o.* D. 1879, Cal. *S.* Banda, 1879–92. Died Sept. 1892 of fever [p. 600].

•**BISWAS, Golab Chandra** (a high-caste Hindu); *ed.* Free Church Inst., Calc.; *o.* D. 1882. *S.* Unao, 1882–3. Died June 7, 1891.

BLAKE, R. T. (*tr.* Bengal [p. 909]). *S.* Cawnpore, 1851–3 [p. 594]; *tr.* Bengal [p. 909].

BUNE, William Middleton, M.A. Pem. Coll., Ox.; *b.* Jan. 31, 1848, Basingstoke; *o.* D. 1874, Dov., P. 1875, Can. *S.* Banda, 1883, 1885–6 (Cawnpore, 1884). *Res.*

BURRELL, Samuel Blake, B.A. St. Pet. Coll., Cam.; *b.* 1831, St. Ives, Hunts; *o.* D. 1857, P. 1858, Lic. *S.* Cawnpore, 1859–74. *Res.* ill 1876 [pp. 597–8, 600; and Translations, Urdu, pp. 813].

CARR-GORE, **Joseph James**; *ed.* Bp.'s Coll. Howrah; *o.* 1833, Calc. *S.* Cawnpore, 1833–40. *Res.* [pp. 590–2].

COOKEY, **Henry Edw'n**; *b.* 1822, Futteyghur; *ed.* Bp.'s Coll., Howrah; *o.* D. 1856, Madr. *S.* Cawnpore, 1856–7. Killed (on or about June 27, 1857), at Cawnpore, in the Indian Mutiny [pp. 596–7].

COOKEY, T. A. *r.* Burma [p. 918]). *S.* Cawnpore, 1861–4.

DUNNE, D. H. G. (*tr.* Beng [p. 909]). *S.* Cawnpore, 1874–84; *tr.* Beng. [p. 909].

•**DUTT, Roger** (*tr.* Cal. [p. 909]). *S.* Cawnpore, 1885–92; Roorkee, 1892 [p. 599].

FINTER, H. (*tr.* Delhi [p. 917]). *S.* Cawnpore, 1870–3 [p. 598].

HAYCOCK, W. H.; *b.* 1832, Calcutta; *ed.* Bp.'s Coll., Cal., employed as printer there, and afterwards at Secundra (C.M.S.) Press; *o.* D. 1854, Calc. S. Cawnpore, 1854–7; killed (on or about June 27, 1857) in the Indian Mutiny. [*See* pp. 594–7.]

HICKEY, R. W. H. (*tr.* Delhi [p. 917]). *S.* Roorkee, 1863–8; Cawnpore, 1869–74. *Res.* [p. 601].

HILL, John Reuben; *b.* July 12, 1838, London; *ed.* S.A.C.; *o.* D. 1863, P. 1864, Calc. S. (1) Cawnpore, 1863–73; Banda, 1873–84; (1) C. 1885–78 [pp. 598–600].

HOPPNER, Frederick Henry Theodore (an ex-Lutheran Missy.); *ed.* Berlin Miss. Coll.; *o.* D. 1875, P. 1876, Calc. *S.* Roorkee, 1875–92 [pp. 601–2].

LETHBRIDGE, William Matthews; *ed.* Bp.'s Coll., Calc.; *o.* 1861, Calc. *S.* Cawnpore, 1861–2, 1868; [1884–7 in Bengal] [p. 910]. *Res.*

LOGSDAIL, Arthur; (*tr.* Beng. [p. 910]). *S.* Roorkee, 1883; *tr.* Beng. [p. 910].

PERKINS, William H. (*tr.* Punjab [p. 917]); *o.* D. 1840, P. 1842, Calc. *S.* Cawnpore, 1840–1, 1843–9; on leave 1850–6. *Res.* [pp. 592–4].

REUTHER, John; *b.* Aug. 29, 1845, Ghazeepore; *o.* D. 1871, P. 1873, Nass. *S.* Cawnpore, 1874–5; *tr.* Beng. [p. 910].

SCHLICHER, J. T. *S.* Cawnpore, 1844–52 [p. 594].

SELLS, Henry; *b.* 1828, London; *ed.* K.C.L.; *o.* D. 1852, P. 1853, Calc. *S.* Cawnpore, 1852–7 [*see* p. 917]; (sick-leave, 1857–60); Roorkee, 1861–4; itinerating, 1865–7 [pp. 594–5, 601].

•**SINGH, Yakub Kasan**; *o.* D. 1871, Calc. *S.* Roorkee, 1871–2 [p. 601]; *tr.* Punj. [p. 918].

•**SITA, Ram Samuel** (a converted Brahmin); *o.* D. 1873, Cal. *S.* Cawnpore, 1873–8. Died Feb. 20, 1878 [p. 599].

WESTCOTT, Foss, B.A. St. Pet. Coll., Cam.; *b.* Oct. 22, 1863, Harrow; *o.* D. 1886, P. 1887, Dur. *S.* Cawnpore, 1889–92 [p. 599].

WESTCOTT, George Herbert, M.A. Peterh., Cam.; *b.* Apl. 18, 1862, Harrow; *o.* D. 1886, P. 1887, Sal. *S.* Cawnpore, 1889–92 [p. 599].
WHEELER, Charles Edward. *S.* Cawnpore, 1865–9. *Res.*

WILKINSON, Henry John; *ed.* S.A.C.; *o.* 1861, Calc. *S.* Roorkee, 1861–2.

WILLIS, W.; *ed.* Bp.'s Coll., Howrah; *o.* 1857, Calc. *S.* Cawnpore, 1858–60 [pp. 595–6, 598].

CENTRAL PROVINCES (1846–8, 1857)—2 Missionaries and 2 Central Stations. [*See* Chapter LXXIX., pp. 604–5.]

DRIBERG, J. G. (*tr.* Beng. [p. 909]). *S.* Nerbudda, 1846–8; *tr.* Beng. [p. 909] [p. 604].
SELLS, Henry (*tr.* N.W.P. [p. 916]). *S.* Saugor &c., part of 1857. *Res.* ill [p. 604].

ASSAM (1851–92)—8 Missionaries and 3 Central Stations. [*See* Chapter LXXX., pp. 606–11.]

(ASSAM forms a part of Diocese of CALCUTTA [*see* p. 908].)

ALLARDICE, Harry James; *b.* June 1, 1845, Glasgow; *ed.* K.C.L.; *o.* D. 1869, P. 1870, Lon. *S.* Debroghur, 1873–4. Drowned 1874 with wife and three children in the *Queen Elizabeth*, off Gibraltar, while returning to England in ill-health.
ENDLE, Sydney; *b.* Jan. 27, 1841, Weston, Dev.; *ed.* S.A.C.; *o.* D. 1865, P. 1866, Calc. *S.* (1) Tezpore, 1865–6; Mungledye, 1866–74; furlough 1875; (1) T., 1877–92 [pp. 609–10, and Translations, Kachari, p. 808].
FLYNN, David Joseph (*tr.* Beng. [p. 909]). *S.* Tezpore, 1887–8; *tr.* Ben. [p. 909].
HESSELMEYER, C. H. (an ex-German Lutheran Missy.); *o.* 1863, Calc. *S.* Tezpore, 1863–8; furlough, 1869–71. Died 1871 [pp. 609–10, and Translations, Assamese, p. 805].
HIGGS, Edward H. (*tr.* Beng. [p. 909]); the first S.P.G. Missy. to Assam. *S.* Debroghur, 1852–60. *Res.* [pp. 607–9].
ISAACSON, James; *b.* June 16, 1851, Elveden; *ed.* S.A.C.; *o.* D. 1877, P. 1878, Calc. *S.* Debroghur, 1877–8. *Res.*
RAINSFORD, Meyrick, M.A. T.C.D.; *b.* Jan. 13, 1861, Bridgend; *o.* D. 1885, P. 1887, Kilmore. *S.* Tezpore, 1890–2 (part of 1891–2 in Chota Nagpur) [p. 610].
SMITHEMAN, John Peter; *b.* Jan. 1, 1857, Codnor Park, Dev.; *ed.* S.A.C.; *o.* D. 1881 Calc., P. 1887 Ont. *S.* Tezpore, 1881–7.

PUNJAB (1854–92)—23 Missionaries (3 Natives) and 5 Central Stations [*See* Chapter LXXXI., pp. 612–28.]

(Diocese of LAHORE, founded 1877.)

***ALI, Asad**; *o.* D. 1880, Lah. *S.* Delhi, 1880–4. (Suspended by the Bishop of Lahore 1884; restored to Holy Communion 1888.)
‡**ALLNUTT, Samuel Scott, M.A.** St. John's Coll., Cam.; *o.* D. 1875, P. 1877, Ely. *S.* Delhi, 1879–92.
‡**BICKERSTETH, Edward, M.A.** Fell. Pem. Coll., Cam.; *o.* D. 1873, P. 1874, Lon. *S.* Delhi, 1877–81. Invalided 1882. *Res.* ill 1884; *tr.* Japan 1886 [pp. 626, 922].
‡**BLACKETT, Herbert Field, M.A.** St. John's Coll., Cam.; *o.* D. 1878 Ely, P. 1880 Lah. *S.* Delhi, 1878–9. Invalided 1880. *Res.* 1881; died Sept. 20, 1885, in England, from return of Indian fever.
‡**CARLYON, Henry Chichele, M.A.** Sid. Sus. Coll., Cam.; *o.* D. 1873, P. 1873, Wor. *S.* Delhi, of 1878–92.
***CHAND, Tara**; *ed.* Bp.'s Coll., Howrah; *o.* D. 1863, P. 1864, Calc. *S.* Delhi, 1863–82; Karnaul, 1882–6 [pp. 616, 620, 623–4, 657; and Translations, Hindi, p. 808, and Urdu, pp. 812–13]); *tr.* Ajmere [p. 919].
CROWFOOT, John Henchman, M.A. and Jenkyns Fell. Jes. Coll., Ox.; *o.* D. 1866, P. 1867, Ox. *S.* Delhi, 1867–71. *Res.* ill.
FINTER, Henry; *b.* Oct. 14, 1845, Milton, Kent; *ed.* S.A.C.; *o.* D. 1869, P. 1870, Calc. *S.* Delhi, 1869; *tr.* N.W.P. [p. 916].
‡**HAIG, Arthur**, B.A. Pem. Coll., Cam.; *o.* D. 1881, P. 1882, Ox. *S.* Delhi, 1883–9; Karnaul, 1890–2 [pp. 624, 626].
HICKEY, Robert Walter Hunter Guest; *e.l.* Bp.'s Coll., Howrah; *o.* D. 1863, P. 1865, Calc. *S.* Delhi, 1863; *tr.* N.W.P. [p. 916].
HUBBARD, Alfred Roots, B.A. Cai. Coll., Cam.; *b.* 1824, Rochester. *S.* Delhi, 1854–7. Killed May 1857 in the Indian Mutiny [pp. 597, 599, 613, 615].
JACKSON, John Stuart, M.A. and Fell. Cai. Coll., Cam.; *o.* D. 1851, P. 1852, Ely. *S.* Delhi, 1854–6. *Res.* [pp. 613–14]; and *tr.* Austr. [p. 905].
‡**KELLEY, Walter Stanhope**, M.A. St. John's Coll., Cam.; *b.* Oct. 13, 1852, London; *o.* D. 1877 Chi., P. 1879 Lon. *S.* Delhi, 1886–92.
‡**LEFROY, George Alfred, M.A.** Trin. Coll., Cam.; *o.* D. 1879, P. 1881, Ely. *S.* Delhi, 1879–92 [pp. 623, 627].
MAITLAND, Alexander Charles, M.A. Trin. Coll., Cam.; *o.* D. 1882, P. 1885, Lah. *S.* Delhi, ¶ 1887–92.
MARTIN, Richard d'Oliér, B.A. T.C.D.; *b.* July 16, 1860, Berhampore, Ind.; *o.* D. 1883 Calc., P. 1885 Lah. *S.* Delhi, 1883–5. *Res.* ill.
‡**MURRAY, John Davidson Monro, M.A.** St. John's Coll., Cam.; *o.* D. 1877 Ely, P. 1879 Lah. *S.* Delhi, 1877–80. *Res.* ill [p. 626].
PAPILLON, Richard, M.A. Ex. Coll., Ox.; *b.* Dec. 21, 1862, Reading; *o.* D. 1886, P. 1887, York. *S.* Delhi, 1889–91; Karnaul, 1892.
PERKINS, William H. *S.* Simla, 1842; *tr.* N.W.P. [p. 916].
‡**SANDFORD, Folliott, B.A.** St. John's Coll., Cam.; *b.* Aug. 3, 1859, Shrewsbury; *o.* D. 1887, P. 1888, Pet. *S.* Delhi, 1891–2. Died Nov. 22, 1892, at Delhi, of typhoid fever.

‡ Members of the Cambridge Mission in connection with the S.P.G., but Mr. Haig from 1883–9 only.

***SINGH, Yakub Kissen** (*tr.* N.W.P. [p. 916]). *S.* Goorgaon, 1875–9; Rhotuck, 1880–6; Kurnaul, 1887–92.

SKELTON, Thomas, M.A. and Fell. of Qu. Coll., Cam.; *b.* Feb. 1834; *o.* D. and P. 1858, Ely. *S.* Delhi, 1859–62 [pp. 615–6, 619]; *tr.* Bengal [p. 910].

WHITLEY, Jabez Cornelius, M.A. Qu. Coll., Cam.; *b.* Jan. 20, 1837, London; *o.* D. 1860, Win. *S.* Karnaul, 1862–4, 1868–9 (Delhi, 1865–8); *tr.* Bengal [pp. 624, 910].

WILLIAMS, T. M.A. (*tr.* Bombay [p. 916]). Riwarri, 1883–92 [pp. 624–5].

WINTER, Robert Reynolds, M.A. Mag. Hall, Ox.; *b.* July 20, 1836, Brighton; *o.* D. 1859 Lon., P. 1860 Calc. *S.* Delhi, 1860–91. Died Aug. 6, 1891, in Simla Hospital, of paralysis [pp. 615–22, 624–7].

‡**WRIGHT, John William Thorpe,** M.A. Fem. Coll., Cam.; *o.* D. 1881, P. 1882, Lon. *S.* Delhi, 1883–92.

‡ Member of the Cambridge Mission in connection with the S.P.G.

BURMA (1859–92)—39 Missionaries (11 Natives) and 15 Central Stations. [*See* Chapter LXXXII., pp. 629–55.]

(Diocese of RANGOON, founded 1877.)

***ABISHAKANATHAN, Samuel** (a Tamil); *ed.* Sawyerpuram and Madras Colleges; *o.* D. 1878, P. 1883, Ran., being the first ordination of a native of India in Burma. *S.* Rangoon, 1878–89. *Res.* [pp. 638–9].

BERRY, C. A. *S.* Moulmein &c., 1865 [p. 791]; *tr.* Bengal [p. 909].

CHARD, Charles Henry; *b.* Jan. 17, 1845, Wells, Som.; *ed.* S.A.C.; *o.* D. 1869, P. 1870, Calc. *S.* Rangoon, 1869–70; Thayet Myo, 1871–6; Mandalay, 1877–8. *Res.* [pp. 634, 636, 640, 649, 654; and Translations, Burmese, p. 806].

CLARKE, F. C. P. C.; *o.* D. 1892, Ran. *S.* Rangoon, 1892.

CLOUGH, John, M.A. B.N. Coll., Ox.; *b.* Nov. 29, 1835, Acomb; *o.* D. 1859, P. 1860, York. *S.* Akyab, 1880–1 [p. 648].

COCKEY, T. A., the first S.P.G. Missy. to Burma; *tr.* Ben. [p. 909]. *S.* Moulmein, 1859–60; *tr.* N.W.P. [pp. 631–2, 916; and Translations, Burmese, p. 806].

COLBECK, George Henry; *b.* July 19, 1860, Ellesmere Port; *o.* D. 1887, P. 1888, Ran. *S.* Mandalay, 1887–9. *Res.* [p. 651].

COLBECK, James Alfred; *b.* Feb. 11, 1851, Bebington; *ed.* S.A.C.; *o.* D. 1874, P. 1877, Calc. *S.* Rangoon, 1874–8; Mandalay, 1878–9; Moulmein, 1879–85; Mandalay, 1885–8. Died March 2, 1888, of fever contracted in visiting Madaya [pp. 633–4, 637, 643, 649–53, 791; and Translations, Burmese, p. 806].

COLBECK, John Arthur; *b.* Nov. 29, 1856, Bebington; *ed.* S.A.C.; *o.* D. 1881, P. 1883, Ran. *S.* Moulmein, 1881–91. *Res.* 1892.

ELLIS, Thomas; *ed.* S.A.C.; *o.* D. 1889, P. 1890, Ran. *S.* Rangoon, 1890–2.

EVANS, Robert William, D.D. Lamb. (*tr.* Bengal [p. 909]). *S.* Moulmein, 1865–8 [p. 632]; *tr.* Bengal [p. 909].

FAIRCLOUGH John; *b.* July 28, 1840, Kirkham; *ed.* S.A.C.; *o.* D. 1866 Bom., P. 1867 Calc. *S.* (1) Rangoon, 1866–7; (2) Moulmein, 1867–72; (1) R., 1873–4; Mandalay, 1876–7; (2) M., 1887; (1) R., 1877–89; (2) M., 1890–2 [pp. 632–4, 637, 649, 653, 791; and Translations, Burmese, p. 806].

HACKNEY, John; *b.* Jan. 1, 1861, Manchester; *ed.* S.A.C.; *o.* D. 1889, P. 1891, Ran. *S.* Tounghoo, 1889–92 [pp. 641, 644; and Translations, Karen, p. 809].

***ISAIAH** (a Tamil); *o.* D. 1891, Ran. *S.* Rangoon, 1891–2.

JONES, Wordsworth Everard; *b.* May 23, 1856, London; *ed.* S.A.C.; *o.* D. 1879, P. 1881, Ran. *S.* Tounghoo, 1879–89. *Res.* ill [pp. 643–4, 791; and Translations, Karen, pp. 808–9].

KENNY, H.; *o.* D. 1892, Ran. *S.* Tounghoo, 1892.

***KRISTNA, John** (Kristnaswamy), a Tamil; *ed.* St. John's Coll., Ran.; *o.* D. 1879, P. 1881, Ran. *S.* Tounghoo, 1879–87; Thayet Myo, 1888–92 [pp. 634, 644–5; and Translations, Burmese, p. 806].

MARKS, John Ebenezer (Hon. D.D. Lambeth, 1879); *b.* June 4, 1832, London; *o.* D. 1863, P. 1866, Calc. *S.* (1) Moulmein, 1863–4; (2) Rangoon, 1863–9; (3) Mandalay, 1868–75; (2) R., 1875–92 [pp. 631–2, 634–40, 647–50, 653, 791; and Translations, Burmese, p. 806].

***MARTWAI** (a Karen); *o.* D. 1879, P. 1881, Ran. *S.* Tounghoo, 1879–92.

***MAUSAUPAU, J.** (a Karen); *ed.* Kemmendine Coll.; *o.* D. 1887, P. 1891, Ran. *S.* Tounghoo, 1887–92.

***MOCHEE** (a Karen); *o.* D. 1878, Ran. *S.* Tounghoo, 1878–9. Died July, 1879.

NICHOLS, Henry B. (*tr.* N. Brun. [p. 866]). *S.* Moulmein, 1864. Died Dec. 10, 1864, of brain fever [p. 632].

NODDER, Joseph Henry Morton; *b.* Nov. 29, 1860, Sheffield; *ed.* S.A.C.; *o.* D. 1887, P. 1888, Ran. *S.* Poozondoung, 1887–9; Akyab, 1890–2 [pp. 637, 648, 654].

***PKILLAKO, Thomas** (a Karen); *o.* D. 1891, Ran. *S.* Tounghoo, 1891–2.

RICKARD, Thomas; *b.* Feb. 15, 1849, Buttevant, Ir.; *ed.* S.A.C.; *o.* D. 1881, P. 1883, Ran. *S.* Rangoon, 1881–7; Poozoundoung, 1888–92 [pp. 637, 791, and Translations, Burmese, p. 806].

SALMON, Alexander; *b.* May 25, 1859, Finborough Magna; *ed.* S.A.C.; *o.* D. 1884, P. 1885, Ran. *S.* Tounghoo, 1884–92 [pp. 644–6, 791, and Translations, Karen, pp. 808–9].

SHEARS, Augustus, M.A. St. John's Coll., Cam.; *b.* July 25, 1827, Merton; *o.* D. P. 1851, Pet. *S.* Moulmein, 1859–62. *Res.* ill [pp. 631–2, 634; and Translations, Burmese, p. 806].

***SHWAY, Beh** (a Karen). *S.* Tounghoo, 1885–6. Died 1886.

SHWAY, Nyo (a Karen); *o.* D. 1878, Ran. *S.* Tounghoo, 1878–92.

STOCKINGS, Henry Mark; *b.* June 29, 1865, Middleton (Cork); *ed.* S.A.C.; *o.* D. 1889, P. 1891, Ran. *S.* Mandalay, 1889; Tounghoo, 1889; Shweybo, 1890–2 [p. 652].

SULLIVAN, Leonard Loader, B.A. T.C.D.; *b.* Dec. 13, 1866, Gorton, Ir.; *o.* D. 1891, Ran. *S.* Mandalay, 1891–2 [p. 651].

SUTTON, Francis William, M.R.C.S.; *b.* Mar. 5, 1856, Reading; *o.* D. 1887, P. 1888, Ran. *S.* Shweybo, 1887–8 [p. 652]; *tr.* Kaff. [p. 893].

***TA RIE** (a Karen); *o.* D. 1878, P. 1881, Ran. *S.* Tounghoo, 1878–92.

***TARRUAH** (a Karen); *o.* D. 1878, P. 1881, Ran. *S.* Tounghoo, 1878–92.

TREW, John, M.A., Dub. Univ.; *o.* D. 1862, P. 1863, Cork; *b.* Sept. 29, 1839, Hook, Sur. *S.* Mandalay, 1870; Rangoon, 1870–2; sick-leave, 1873–4. *Res.* ill [p. 642].

***TSAN, Saw John** (a Burmese); *b.* April 7, 1861, Rangoon; *ed.* S.A.C.; *o.* D. 1884, P. 1885, Ran.

S. (1) Rangoon, 1884-90; Pyinmana, 1891; (1) R., 1891-2 [p. 633].

WARREN, Charles; *b.* June 25, 1837, Sutton Waldron; *ed.* S.A.C.; *o.* D. 1868, P. 1869, Calc. *S.* Rangoon, 1868-73; Toungboo, 1873-5. Died June 3, 1875, from fever and an epileptic fit caused by overwork [pp. 634, 640, 642-3, 659, 791; and Translations, Karen, p. 808].

WHITEHEAD, George, B.A. Lon. Univ.; *b.* June 2, 1862, Lowgill (Lanc.); *o.* D. 1886 York, P. 1887 Man. *S.* Mandalay, 1888-92 [p. 651].

WINDLEY, Thomas Wilson, M.A. St. John's Coll., Cam.; *o.* D. 1873, P. 1874, Lon. *S.* Toungboo, 1875-82. *Res.* ill [pp. 642-4, and Translations, Burmese, p. 806, and Karen, p. 808-9].

CASHMERE, 1866-7—1 Missionary. [*See* Chapter LXXXIII., pp. 656-7.]

BRINCKMAN, Arthur; *ed.* Cudd. Coll.; (an ex-officer in the British Army;) *o.* D. 1863, P. 1864, Ox. *S.* Srinaggar, ¶ 1865-7. *Res.* [p. 656-7].

AJMERE AND RAJPUTANA (1881-92)—1 resident Missionary. [*See* Chapter LXXXIV., pp. 657-8.]

***CHAND, Tara** (*tr.* Delhi [p. 917]). *S.* Ajmere, 1886-92 [p. 657].

CEYLON (1840-92)—62 Missionaries (27 Natives) and 40 Central Stations. [*See* Chapter LXXXVI., pp. 660-81.]

[Diocese of COLOMBO, founded 1845.]

***ALWIS, Cornelius** (a Singhalese). *S.* Colombo, 1849-54 [p. 668].

BACON, James. *S.* Colombo, 1863-77 (Master 1868-71 and Warden 1873-7, St. Thos.' Coll.). Died at sea of dropsy Sept. 11, 1877, on voyage to England on sick-leave [p. 795].

BAILEY, J. Brooke H. *S.* Buona Vista, 1885.

BALY, J., B.A. Wor. Coll.; *b.* 1824, Warwick; *o.* D. 1847, P. 1848, Pet. *S.* Colombo (Warden St. Thos.' Coll.), 1854-9 [p. 795].

BAMFORTH, John, M.A. N.I.H. Ox.; *o.* D. 1853, P. 1855, Colom. *S.* Colombo, 1854-60; Buona Vista, 1860-3. *Res.* [p. 675].

BECKET, A. E. *S.* Negombo, 1887-92.

BURROWS, Montagu John, M.A. Keb. Coll., Ox.; *o.* D. 1878, P. 1880, St. A. *S.* Kolari, 1890; Kohilawatte, 1891-2.

***CHRISTIAN, Thomas** (a Tamil); *o.* D. 1861, P. 1863, Colom. Kurena, 1862-82 [p. 671].

CRAMPTON, E. *S.* Chilaw, 1866-7.

DART, John, D.C.L. St. Mary's Hall, Ox.; *o.* D. 1860, P. 1861, Colom. *S.* Colombo (Master St. Thos.' Coll.), 1861-3. *Res.* [p. 671].

***DAVID, Christian** (a Tamil); *o.* D. 1863, P. 1874. *S.* Kotahena, 1876-92 [p. 668].

***DAVID, John** (a Tamil); *o.* 1852, Colom. *S.* Colombo, 1852-4.

***DAVID, Solomon** (a Tamil). *S.* Colombo (Cottanchina or Kotahena), 1855-65.

DE HOEDT, C. W. *S.* Badulla, 1866-9.

***DE MEL, Cornelius** (a Singhalese); *ed.* St. Thos.' Coll., Colom.; *o.* D. 1870, P. 1886, Colom. S. (1) Maravila, 1873-5; Coralawella, 1876-7; Kurena, 1878-80; Dandegama, 1881; (1) M., 1882-3.

***DE MEL, F.** (a Singhalese); *o.* D. 1852, P. 1863, Colom. *S.* Pantura, or Panadure, 1855-82 [p. 671].

***DE SILVA, Johannes** (a Singhalese); *o.* D. 1855, P. 1863, Colom. *S.* Colombo (Mutwall or Modera), 1855-85; (Kotahena), 1886, 1888-8; Matara, 1880; Moratua, ¶ 1889; Horetuduwa, ¶ 1890-2.

***DE SILVA, M.**; *ed.* St. Thos.' Coll., Colom.; *o.* D. 1869, Colom. *S.* Galkisse, 1890-1.

***DEWASAGAYAM, Christian** (a Tamil); *o.* 1852, Colom. *S.* Colombo, 1853-76. Died March, 1876 [p. 668].

DE WINTON, Frederic Henry, M.A. Ball. Coll., Ox.; *o.* D. 1876, P. 1877, Ox. *S.* Matara, 1884; Kalutara, 1886-91.

***DIAS, Abraham** (an ex-Singhalese Magistrate); *ed.* Bp.'s Coll., Howrah; *o.* D. 1858, P. 1860, Colom. *S.* Badulla, 1860-1; Matura, 1862-78; Negombo, 1884; Kurena, 1885 [p. 670].

***EDERESINGHE, F. D.** (a Singhalese); *ed.* St. Thos.' Coll., Colom. *S.* Tangalle, 1864-5, 1870, 1878-80; Buona Vista, 1867, 1869; Matara, 1868, 1871-7, 1885-92 [p. 674]; (Matale, 1881-3; Kotahena, 1884).

EDWARDS, Robert; *o.* 1852, Colom. *S.* Manaar, 1852-79 [p. 674].

ELLIS, William; *b.* 1829, Gateshead; *o.* D. 1858, P. 1860, Colom. *S.* Colombo (St. Thos.' College), 1861-7.

FALKNER, J. F. *S.* Colombo (St. Thos.' Coll.), 1872-80.

***GASPERAN** (or **GASPERSON**), **S.** (a Tamil). *S.* Putlam, 1859-64; Calpentyn, or Kalpitiya, 1868-70.

GETHEN, Percy, M.A. New Coll., Ox.; *o.* D. 1886, P. 1887, Ches. *S.* Colombo (St. Thos.' Coll.), 1888-92.

***GOMES, George Henry** (a Singhalese who could preach in four languages); *ed.* St. Thos.' Coll., Colom.; *o.* D. 1863, P. 1865, Colom. *S.* Candy, or Kandy, 1865-70; Badulla, 1871-80. *Res.* [pp. 679-80]; died at Jaffna, Aug. 22, 1889, of blood-poisoning.

***HANNAH, John** (a Tamil). *S.* Batticaloa, 1855-64; Colombo (Cottanchina or Kotahena), 1865; died 1865 [p. 677].

HENLEY, William; *o.* D. 1882, P. 1884, Colom. *S.* Pandura, 1884-5; Galkisse, 1890-2.

***HERAT, William** (a Singhalese); *o.* D. 1864 P. 1871, Colom. *S.* Matale, 1868-78 [p. 681].

***JAYASEKERE, Arnold Bartholomew Wickramasinhe** (a Singhalese); *o.* D. 1885, Colom. *S.* Colombo (Mutwal), 1890-1.

***JAYASEKERE, Charles Adrian Wickramasinhe** (a Singhalese); *o.* D. 1885, Colom. *S.* Matara, 1886-90; Tangalle, 1891-2.

KELLY, William Frederick; *ed.* Battersea Tr. Coll.; *o.* D. 1858, P. 1860, Colom. *S.* North Eliya, 1866-7; Newera Ellia, 1868-70; Colombo (¶ Dioc. Sec.), 1877-9.

LABROOY, Edward Christopher; *ed.* Bp.'s Coll., Howrah; *o.* D. 1847, P. 1863, Colom. *S.* Koorene, 1847-8; Kandy, 1849-61; Batticaloa, 1861 [p. 679].

LOVEKIN, Alfred Peter (ex-Miss., Madras [p. 913]). *S.* Newera Ellia, 1861-4.
LYLE, J. S. *S.* Matara, 1882-3.
MARKS, Philip; *o.* D. 1866, P. 1863, Colom. *S.* Buona Vista, 1866-89; Trincomalee, 1890-2 [p. 675].
MATTHEW, [Ven.] Walter Edmund, M.A. St. John's Coll., Ox.; *o.* D. 1871, P. 1872, Lon.; Archn. of Colombo 1875-89. *S.* Galkisse, 1866. Died in Ceylon Feb. 1889, of fever and blood-poisoning.
•**MENDIS, Abraham** (a Singhalese); *o.* D. 1857, P. 1863, Colom. *S.* Morotto, 1857-60, 1865; Moratuwa, 1867-9.
•**MENDIS, Francis** (a Singhalese); *o.* D. 1877, Colom. *S.* Matara, 1879-83; Matale, 1884-90; Buona Vista, 1891-2 [p. 675].
MILLER, [Ven.] Edward Francis, M.A. St. John's Coll., Cam.; *o.* D. 1872, P. 1873, Glos. *S.* Colombo (Warden St. Thos.' Coll. 1878-91; Archn. of Colombo 1889-91). *Res.* [p. 795].
MOOYAART, [Ven.] Edward, M.A. Tr. Coll., Cam. (the first S.P.G. Missy. to Ceylon); *b.* Ceylon; *o.* D. 1840, P. 1843, Madr. *S.* Colombo, 1840-1; Matura, 1841-6; Caltura, 1847-8; Newera Ellia, 1855-8. *Res.*; became Archn. of Colombo 1864. Died 1879 in England [pp. 661, 667-8, 674, 679-80].
MORTIMER, Thomas; *ed.* C.M.S. Coll., Isl.; *o.* D. 1864, P. 1865, Colom. *S.* Calpentyn, 1865-7; Putlam, 1868-80; Manaar, 1881-3.
NICHOLAS, Samuel; *ed.* Bp.'s Coll., Howrah; *o.* 1846, Colom. *S.* Calpentyn or Kalpitiya, Putlam, &c., 1846-54; Batticaloa, 1855-65 [pp. 672-3, 677].
•**ONDAATJEE, Simon Dedrick Jurgen** (a Tamil); *ed.* Bp.'s Coll., Howrah; *o.* D. 1843, Madr. *S.* Caltura, 1842; Kalpitiya, 1842-5; Matura, 1846-61; Colombo (Cottanchina or Kotahena), 1866-7, 1890; Chilaw, 1878 [pp. 661, 673-4].
PARGITER, Robert; *o.* D. 1846, P. 1847, Colom. *S.* Newera Ellia, 1847.
•**PETER, John** (a Tamil); *o.* D. 1872, P. 1874, Colom. *S.* Chilaw, 1880-3.
PHILLIPS, R. *S.* Colombo, 1846-8; Newera Ellia, 1859-61 [p. 679].
PINCHIN, George Henry; *b.* Oct. 27, 1851, Wooburn; *ed.* S.A.C.; *o.* D. 1883 Tas. (at S.A.C.), P. 1885 Colom. *S.* Badulla, 1883-8. *Res.* ill; *tr.* Europe [p. 924].
•**RATHNA, George Adam** (a Singhalese): son of a converted Buddhist priest; *ed.* in England, and at St. Thos.' Coll., Colom.; *o.* 1857, Colom. *S.* Badulla, 1857-9; Milagraya, 1860-1 [p. 680]. *Res.*
READ, Philip, B.A. Lin. Coll., Ox.; *b.* Mar. 4, 1850, Hyde Ches.; *o.* D. 1873 Sal., P. 1874, Bar. *S.* Colombo (Warden St. Thos.' Coll.), 1891-2 [p. 795].
RICHARDS, T. P., B.A. *S.* Colombo (Coll.), 1887. *Res.*
SCHRODER, G. J. *S.* Newera Ellia, 1853-4.
•**SENANAYAKA, Cornelius** (a Singhalese); *o.* D. 1846, P. 1850. *S.* Galkisse, 1861-85. Died [p. 670, and Translations, Singhalese, p. 810].
SEPION, —. *S.* Putlam, 1865.
•**SOWANADER, Daniel** (a Tamil). *S.* Batticaloa, 1865-80 [p. 678].
THURSTAN, Joseph; *o.* D. 1847, P. 1850, Colom. *S.* Mahara &c., 1847; Newera Ellia, 1848-9; Colombo, Milagraya, &c., 1849-61. *Res.* [pp. 669-70, 678, 685].
•**VETHECAN, Arumanayagam** (a Tamil); *b.* May 18, 1832; *ed.* L.M.S. and St. Thos.' Coll., Colom.; *o.* D. 1866, Colom. *S.* Kalpitiya, 1866-7; Chilaw, 1868-76; Colombo (Kayman's Gate), 1876-82, 1891-2; Batticaloa, 1883-90. Died April 18, 1892 [p. 678, and Translations, Tamil, p. 812].
VON DADELSZEN, H. H. (*tr.* Cape [p. 890]). *S.* Newera Ellia, 1842-7 [pp. 661, 678-9]. *Res.*; died in Ceylon Aug. 1852, of dysentery and brain fever.
•**WIKKRAMANAYAKE, Henry** (a Singhalese); *o.* D. 1865, P. 1871, Colom. *S.* Kollupitiya, 1876-83; Horetuduwa, 1884-9; Milagraya, 1891-2.
WISE, [Ven.] John, B.A., Clare Hall, Cam.; *o.* D. 1846, P. 1847, Roch.; (Archn. of Colombo 1862). *S.* Newera Ellia, 1849-52; Kandy, 1862-3. *Res.* ill. [p. 678].

BORNEO (with *Labuan*) (1848-92)—31 Missionaries (3 Natives) and 16 Central Stations. [*See* Chapter LXXXVII., pp. 682-95.]

(Diocese of LABUAN AND SARAWAK, founded 1855, now "SINGAPORE, LABUAN AND SARAWAK.")

ABÉ, Frederic William; *b.* Feb. 18, 1829, Offenbach; *ed.* (a Lutheran) Friedbegg Coll. *S.* ? 1862-3; Quop, 1864-71; and Murdang, 1866-71; (on leave 1872-3;) Kuching, 1874-6. Died June 11, 1876 [pp. 686, 689, and Translations, Land Dyak, p. 807].
•**AH, Luk Chung** (the first Chinese baptised in Sarawak Mission); *o.* D. 1874, Lab. *S.* Quop &c., 1874-92 [p. 690].
BUBB, Charles Spencer; *b.* Aug. 30, 1845, Cheltenham; *o.* D. 1868 O.F.S., P. 1873 Lab. *S.* Banting, 1871-4 [p. 688].
BYWATER, Maurice James; *b.* April 24, 1854, Cherowa, Mon.; *ed.* S.A.C.; *o.* D. 1882, P. 1883, Sing. *S.* Krian, 1882-5; *tr.* Bahamas [p. 884].
CHALMERS, William; *ed.* St. Andrews Univ. and S.A.C.; *o.* D. 1858, P. 1859, Lab. *S.* Upper Sarawak (Quop &c.), 1858-61 [pp. 685, 689; and Translations, Land Dyak, p. 807]; *tr.* Aust. [p. 902].
CHAMBERS, [Rt. Rev.] Walter; *o.* D. 1849, P. 1850, Lic.; Archdn. of Sarawak, 1868; *cons.* second Bp. of Labuan and Sarawak 1869. *S.* (1) Sarawak, 1851; Banting, 1851-68; (1) S., 1869-77. Pensioned 1879 [pp. 684-8, 691, 702; and Translations, Land and Sea Dyak, p. 807].
CROSSLAND, William; *b.* July 22, 1831, Leeds; *ed.* S.A.C.; *o.* D. 1862, P. 1864, Lab. *S.* Undop, 1862-75. Sick-leave, 1876 [pp. 686, 688, 690].
ELTON, William Henry, B.A. K.C.L.; *b.* 1845, Worcester; *o.* D. 1870, P. 1871, Lon. *S.* Sandakan, North Borneo, 1889-92 [pp. 693-4].
FOWLER, Charles William; *b.* Feb. 2, 1859, Hunsdon; *ed.* S.A.C.; *o.* D. 1882, P. 1883, Sing. *S.* Quop, 1882-92 [p. 690, and Translations, Land Dyak, p. 807].
GLOVER, James; *ed.* S.A.C.; *o.* D. 1858, P. 1859, Lab. *S.* Banting, 1858-60. *Res.* ill [pp. 685-6, and Translations, Land Dyak, p. 807]; *tr.* Vict. [p. 902].
GOMES, Edwin Herbert; *ed.* St. John's Coll., Cam.; *o.* 1887, Sing. *S.* Lundu, 1887-8; Krian, 1887-92.
•**GOMES, William Henry**, B.D. Lambeth, 1878 (a Singhalese); *ed.* Bp.'s Coll., Howrah; *o.* D. 1850 Calc., P. 1856 Lab. *S.* Lundu, 1853-68. *Res.* and to Ceylon, and *tr.* Straits [pp. 684, 689, 921]. [Translations, Chinese, pp. 806-7, Land and Sea Dyak, p. 807, and Malay, p. 809].
GRAYLING, James; *b.* 1816, Speldwich, Kent; *ed.* St. Bees Coll. *S.* Sarawak, 1856-8. *Res.* ill [p. 684].
HACKET, W.; *ed.* S.A.C.; *o.* D. 1858, P. 1859, Lab. *S.* Sarawak, 1858-60. *Res.* [pp. 685-6].
HAWKINS, Charles W.; *b.* 1835, Oxford; *o.* D. 1865, P. 1866, Lab. *S.* Murdang, 1865; Sarawak, 1866-70. *Res.* ill; *tr.* Aust. [p. 905].

HOLLAND, John; *b.* Feb. 9, 1851, Worsley; *ed.* S.A.C.; *o.* D. 1877, P. 1878, Lab. *S.* Banting, 1877–8. *Res.* ill.

HORSBURGH, Andrew, M.A. St. And. Univ.; *o.* D. 1848, P. 1851. *S.* Sarawak, 1852–4; Banting, 1855–6. *Res.* ill [p. 684].

HOSE, [Rt. Rev.] George Frederick, D.D. St. John's Coll., Cam.; *o.* D. 1861, P. 1862, Ely; *cons.* Ascension Day, 1881, in Lambeth Palace Chapel, third Bp. of Labuan &c., under title of Bp. of "Singapore, Labuan, and Sarawak." *S.* Sarawak, 1881–92 [pp. 688, 693–4, 699, 701, 702].

HOWELL, William; *b.* 1856, Labuan; *ed.* S.A.C.; *o.* D. 1882, P. 1883, Sing. *S.* Undop, 1882–92.

KEMP, John, M.A. Lin. Coll., Ox.; *b.* Jan. 19, 1844, Alnwick; *o.* D. 1867, P. 1868, Dub. *S.* Sarawak, 1870–1. *Res.* ill.

***KHOON, Foon Ngyen** (a Chinese); *o.* D. 1865, Lab. *S.* Sarawak, 1865–81. *Res.* and to China [p. 687].

KOCH, Charles Alexander; *ed.* Bp.'s Coll., Howrah; *o.* D. 1856, P. 1858, Lab. *S.* (1) Sarawak, 1856–7; Lundu, 1858; Banting, 1858–9; (1) S., 1860–3. *Res.* ill 1864 [p. 684].

LEGGATT, Frederick William; *b.* June 22, 1861, Aldershot; *ed.* S.A.C.; *o.* D. 1885, P. 1887, Sing. *S.* Kuching, 1885–6; Skerang and Banting, 1887–92 [p. 692].

McDOUGALL, [Rt. Rev.] Francis Thomas, M.A. Mag. Hall, Ox., D.C.L. Ox., and F.R.C.S.; first S.P.G. Missy. to Borneo; *b.* June 30, 1817, Sydenham; *o.* D. 1845, P. 1846, Nor. First Bp. of Labuan and Sarawak; first Anglican Bp. cons. out of England; *cons.* Bp. of Labuan Oct. 18, 1855, in Calcutta Cath. (aptd. Bp. of Sarawak by the Rajah of Sarawak 1855). *S.* Sarawak, 1848–68. *Res.* ill; died Nov. 16, 1886, at Winchester [pp. 683–9, 694–6, 699; and Translations, Malay, p. 809].

MESNEY, [Ven.] William Ransome; *b.* June 30, 1839, Ryburgh; *ed.* S.A.C.; *o.* D. 1862, P. 1864, Lab.; Ardn. of Sarawak, 1882. *S.* ? 1862–3; Banting, 1864–75; Kuching, 1876–92 [pp. 686, 691; and Translations, Land and Sea Dyak, p. 807].

NICHOLLS, F. W.; *o.* D. Sing., 1892. *S.* Kuching, 1892.

PERHAM, [Ven.] John; *b.* April 4, 1844, Combe St. N., Som.; *ed.* S.A.C.; *o.* D. 1867, P. 1870, Lab. *S.* Banting, 1868–70, 1884–9; (Krian, 1870–83). Became Ardn. of Singapore 1891 [p. 691, and "Translations," Land and Sea Dyak, p. 807].

RICHARDS, Richard; *b.* Jan. 18, 1866, Cornwall; *ed.* Warm. Coll.; *o.* D. 1892, Sing. *S.* Kudat, 1892 [p. 694].

RICHARDSON, John; *b.* July 22, 1837, Lincoln; *ed.* St. Mark's Coll., Chel.; *o.* D. 1865, P. 1869, Lab. *S.* Sedumak, 1865–8. *Res.* ill [p. 686].

SHEPHERD, E. B.; *o.* D. 1874, Lab. *S.* Bukar &c., 1873–81. Died April 2, 1881, at Sarawak, of "effusion on the brain."

ZEHNDER, John Lewis; *b.* Sept. 29, 1827, Stallikon, Switz.; *ed.* (Lutheran) Zurich Univ. &c.; *o.* D. 1862, P. 1864. *S.* Quop and Murdang, 1862–5; Lundu, 1866–92 [pp. 686, 689; and Translations, Malay, p. 809].

THE STRAITS SETTLEMENTS (1861–92)—10 Missionaries (2 Natives) and 9 Central Stations. [*See* Chapter LXXXVII., pp. 695–703.]

(These Settlements form a part of the Diocese of SINGAPORE &c., pp. 695–703.)

***BALAVENDRUM, Royappen** (a Tamil); *ed.* S.P.G. Coll., Madras; *o.* D. 1877, Lab. *S.* Penang, 1880–92 [pp. 699, 701].

COURTNEY, Henry McDougall, M.A. Pem. Coll., Ox. (a nephew of Bp. McDougall); *b.* May 23, 1852, Stormanstown; *o.* D. 1877, P. 1878, Ox. *S.* Province Wellesley (Bukit Tengah, &c.), 1879–88. Died July 30, 1888, from abscess on liver [p. 700].

***GOMES, William H.**, B.D. Lamb. (*tr.* Por. [p. 920]). *S.* Singapore, 1872–92 [pp. 696–8, 702].

HAINES, Francis William, M.A. Jes. Coll., Ox.; *b.* June 21, 1859, Oxford; *o.* D. 1877, P. 1878, Glos. *S.* Selangor, 1890–2 [p. 702].

HENHAM, H. C. (*tr.* Bombay [p. 915]). *S.* Prov. Wellesley (Bukit Tengah &c.), 1892 [p. 700].

HORSFALL, William; *b.* Nov. 6, 1862, Masham; *ed.* St. Bees Coll.; *o.* D. 1886, P. 1887, Car. *S.* Province Wellesley (Bukit Tengah &c.), 1891; [p. 700]; *tr.* Perth [p. 905].

MARKHAM, Arthur, M.A. Mag. Coll., Cam.; *b.* Dec. 10, 1849, Walpole, Norf.; *o.* D. 1877, P. 1878, Lic. *S.* Perak (Thaipeng &c.), 1884–7. *Res.* [p. 701]; *tr.* Europe [p. 923].

PERHAM, [Ven.] John (*tr.* Bor. [*see* above]). *S.* Singapore, ¶ 1890–2; (Ardn. of Singapore, 1891).

PYEMONT-PYEMONT, Francis Samuel, B.A. Dur. Univ.; *b.* Nov. 23, 1845, Selby; *o.* D. 1870 Lin., P. 1872 Pet. *S.* Perak, 1891–2 [p. 701].

VENN, Edward S., B.A. Wad. Coll., Ox.; the 1st S.P.G. Missy. to the Straits Settlements. *S.* Singapore, 1861–6. Died Sept. 19, 1866 [pp. 695–6].

CHINA (1865–4, 1874–92)—12 Missionaries (1 Native) and 5 Central Stations. [*See* Chapter LXXXVIII., pp. 703–12.]

(Diocese of NORTH CHINA, founded 1880.)

(The Society has no Missions in the Dioceses of VICTORIA (founded 1849) or MID CHINA (f. 1872).)

BRERETON, William; *ed.* C.M.S. Coll., Isl.; *o.* D. 1875 Lon., P. 1876 N. China. *S.* Peking, 1880–9; Tientsin, 1890–2 [pp. 707–8, 710–11].

GREENWOOD, Miles, B.A. St. Ca. Coll., Cam.; *b.* Feb. 19, 1858, Burnley; *o.* D. 1883, P. 1869, Ely. *S.* Chefoo &c., 1874–92 [pp. 705–6, 709].

GROVES, William Leach, M.A. Pem. Coll., Cam. *S.* Chefoo, 1881.

ILIFF, Geoffrey Durnford; *ed.* S.A.C.; *o.* D. 1891, N. China. *S.* Tai-an Fu, 1892.

***LAN, Chang Ching**, the 1st Chinese Deacon in the Anglican Communion in the Diocese of N. China; *o.* 1888, N. China. *S.* Peking, 1888–92 [pp. 708, 710].

MICKELL, [Ven.] Francis Rodon, the 1st ordained S.P.G. Missy. to China; *b.* Aug. 6, 1839, Ilfracombe; *ed.* S.A.C.; *o.* D. 1862 Ox., P. 1866 Calc. *S.* Peking, 1863–4. *Res.*; became Ardn. of Calcutta 1889 [p. 706].

NORMAN, H. V.; *o.* D. 1892, N. Chi. *S.* Peking, 1892.

NORRIS, Francis Lushington, M.A. Trin. Coll., Cam.; *o.* D. 1887, P. 1888, Glos. *S.* Peking, 1890–2 [p. 708].

SCOTT, [Rt. Rev.] Charles Perry, M.A. Jesus Coll., Cam.; *b.* June 27, 1847, Kingston-on-Hull; *o.* D. 1870, P. 1871, Lon. *S.* Chefoo, 1874–80; *cons.* 1st Bishop of North China Oct. 28, 1880, in St. Paul's Cath. [pp. 705–10, 713, 716; and Translations, Chinese, p. 807].

SMITH, F. J. J. (*tr.* N.F.I. [p. 859]). *S.* Chefoo, 1884–6. *Res.* ill [p. 706].

THOMPSON, Walter Henry; *b.* July 27, 1864, Fordingbridge; *ed.* S.A.C.; *o.* D. 1890, P. 1891, N. China. *S.* Peking, 1890–2.

WILLIAMS, William John (*tr.* S. Af. [p. 892]). *S.* Chefoo, 1867–9; *tr.* Canada [p. 890].

COREA (1890–2)—6 Missionaries and 2 Central Stations.
[*See* Chapter LXXXIX., pp. 712–15.]

(Diocese of COREA, founded 1889.)

CORFE, [Rt. Rev.] Charles John, D.D. All Souls' Coll., Ox.; *o.* D. 1866 Glos., P. 1867 Her.; first Anglican Bp. Corea; *cons.* Nov. 1, 1889, in West. Abbey. *S.* Chemulpo, 1890–2 [pp. 708, 713–6].

DAVIES, Maurice Wilton; *b.* Sept. 8, 1863, Weston-s.-M.; *ed.* Warm. Coll.; *o.* D. 1892, Corea. *S.* Chemulpo, 1892 [p. 714].

POWNALL, Joseph Henry; *b.* Jan. 23, 1865, Leicester; *ed.* Dorchester Coll.; *o.* D. 1890 Ox., P. 1892 Corea. *S.* Soul, 1891–2 [p. 714].

SMALL, E., M.A. (*tr.* B. Col. [p. 881]). *S.* Soul, 1890–1 [p. 714]; *tr.* B. Col. [p. 881].

TROLLOPE, Mark Napier, M.A. New Coll. Ox.; *b.* Mar. 28, 1862, London; *o.* D. 1887, P. 1888, Nor. *S.* Soul [p. 714].

WARNER, Leonard Ottley; *b.* Mar. 7, 1867, Snitterby; *ed.* S.A.C.; *o.* D. 1890 Lin., P. 1892 Corea. *S.* Soul, 1890–2 [p. 714].

MANCHURIA (1892–3)—2 Missionaries and 1 Central Station (under charge of Bishop of Corea). [*See* Chapter XC., p. 716.]

CORFE, Rt. Rev. C. J. (*tr.* Corea above), Niu Ch'wang 1892 [p. 716].
POWNALL, J. H. (*tr.* Corea above), Niu Ch'wang 1892 [p. 716].

JAPAN (1873–92)—19 Missionaries (6 Natives) and 4 Central Stations.
[*See* Chapter XCI., pp. 717–27.]

(Diocese of JAPAN, founded 1883.)

BICKERSTETH, [Rt. Rev.] Edward, D.D. (*tr.* Delhi [p. 917]); second English Bp. in Japan; *cons.* on Feast of the Purification 1886 in St. Paul's Cath. *S.* Tokio, 1886–92 [pp. 713, 721, 723].

‡**CHOLMONDELEY, Lionel Berners**, B.A. Or. Coll., Ox.; *b.* Dec. 11, 1858, Adlestrop; *o.* D. 1884, P. 1885, Tru. *S.* Tokio, 1887–91 [p. 720].

FOSS, Hugh James, M.A. Ch. Coll., Cam.; *b.* June 25, 1848, Lower Hardres, Kent; *o.* D. 1872, P. 1873, Ches. *S.* Kobe, 1876–92 [pp. 724–7, and Translations, Japanese, p. 808].

‡**FREESE, Frederick Edmeston**, M.A. Tr. Coll., Ox.; *b.* July 11, 1863, Milton, Kent; *o.* D. 1886, P. 1887, Ex. *S.* Tokio, 1889–91; Yokohama, 1892 [p. 727].

GARDNER, Charles Graham, B.A. Ox.; *b.* Jan. 30, 1863, London; *o.* D. 1886 Ex., P. 1891 Jap. *S.* Kobe, 1887; Tokio, 1887–8.

HOPPER, Edmund Carles, M.A. St. John's Coll., Cam.; *b.* June 23, 1856, Starston Nfk.; *o.* D. 1879, P. 1880, Ely. *S.* Kobe, 1880–2; Tokio, 1883–7; *Res.* [pp. 719, 725].

***IDA, Abel Eigro**; *ed.* St. Andrew's Coll., Tokio; *o.* D. 1889, Jap. *S.* Tokio, 1889–92.

***IMAI, Joshimichi John**; *ed.* St. Andrew's Coll., Tokio; *o.* D. 1888, P. 1889, Jap. (the first native Priest of the Church of England Missions in Japan). *S.* Tokio, 1888–92 [p. 721, and Translations, Japanese, p. 808].

LLOYD, Arthur, M.A., Fell. and Dean of Peterh., Cam.; *b.* Ap. 10, 1852, Simla; *o.* D. 1875, P. 1876, Ches. *S.* Tokio, 1884–90. *Res.* [pp. 720–1].

***MIDZUNO, James Isaac**; *ed.* St. Andrew's Coll., Tokio; *o.* D. 1890, Jap. *S.* Kobe &c., 1890–2 [p. 725, and Translations, Japanese, p. 808].

MORRIS, Harold Safford, B.A. St. Ca. Coll., Cam.; *b.* Jan. 3, 1869, Ely: *o.* D. 1892, Ex. *S.* Kobe, 1892 [p. 726].

PLUMMER, Francis Bowes, B.A. Tr. Coll., Ox.; *o.* D. 1874, P. 1875, Ches. *S.* Kobe, 1876–8. *Res.* ill [pp. 724–5].

POOLE, [Rt. Rev.] Arthur William, D.D. Wor. Coll., Ox. (ex-Missy. of C.M.S. in India); *o.* D. 1876, P. 1877, Ox.; first English Bp. Japan; *cons.* St. Luke's Day 1883 in Lamb. Pal. Chap. *S.* Kobe, 1883–4. Invalided 1884, and died at Shrewsbury, Eng., July 14, 1885 [pp. 719–20].

SHAW, [Ven.] Alexander Croft, M.A. T.C.Tor. (one of the first two S.P.G. Missies. in Japan); *b.* Feb. 5, 1846, Toronto; *o.* D. 1869, P. 1870, Tor. (Archdn. of N. Japan, 1889). *S.* Tokio, 1873–92 [pp. 712, 717–9, 721–3, 796, and Translations, Japanese, p. 808].

***SHIMADA, Andrew O.**; *ed.* St. Andr. Coll., Tokio; *o.* D. 1889, Jap. *S.* Tokio, 1889–92 [p. 716, and Translations, Japanese, p. 808].

WALLER, John Gage; *ed.* T.C.T.; (the first foreign Missy. of the Canadian Church in direct communication with the S.P.G. [pp. 722, 727]; *o.* D. 1889, Tor. *S.* Fukushima, 1890–2.

WRIGHT, William Ball, M.A. T.C.D. (one of the first two S.P.G. Missies. to Japan); *b.* Oct. 5, 1843, Foulkarath Castle, Ir.; *o.* D. 1866, P. 1867, York. *S.* Tokio, 1873–82. *Res.* [pp. 717–19, 721, and Translations, Japanese, p. 808].

***YOSHIZAWA, Christopher M.**; *ed.* St. Andr. Coll., Tokio; *o.* D. 1889, Jap. *S.* Tokio, 1889–92.

***YOUEGI, Yamagati San** (the first Native Deacon of English Missions in Japan); *ed.* St. Andr. Coll., Tokio; *o.* D. 1885 by Bp. Williams, P. 1890 Jap. *S.* Tokio, 1885–92 [p. 721].

WESTERN ASIA (1842–4, 1854–6, 1876–88)—10 Missionaries and 4 Central Stations. [*See* Chapter XCII., pp. 728–9].

BADGER, George Percy (D.C.L. by Arbp. Can. and Royal Letters Patent, 1873); *ed.* C.M.S. Coll., Isl.; *o.* D. 1841 Lon., P. 1842 Sal. *S.* Mount Lebanon, Mosul, 1842–4 [p. 728].

FREEMAN, Robert; *b.* 1817; *ed.* Ch. Ch. Coll., Cam. *S.* Scutari, 1854–5. Died Aug. 19, 1855, at sea on way to England [p. 736].

HADOW, Charles Edward, M.A. Tr. Coll. Ox.; *o.* P. 1853, Can. *S.* Scutari, 1854–6.

HOBSON, William Francis, M.A. St. Cath. Hall, Cam.; *b.* 1820; *o.* D. 1848, P. 1849, Wor. *S.* Scutari, 1854–6.

LEE, Richard. *S.* Scutari, 1855. Died Oct. 14, 1855, of heart-disease and dysentery a fortnight after arrival [p. 736].

PROCTOR, George; *b.* 1830; *ed.* Ball. Coll., Ox.; *o.* D. 1850, P. 1851, Ox. *S.* Scutari, 1854–5. Died Mar. 10, 1855, of camp fever [p. 736].

SMITH, Joseph Bernard, M.A. Clare Coll., Cam.; *o.* D. 1850, P. 1851, Nor. *S.* Smyrna, 1886–8; *tr.* Eur. [p. 924].

SPENCER, Josiah, B.A. Cor. Ch. Coll., Cam.; *b.* Dec. 9, 1841, Norwich; *o.* D. 1864, P. 1865, Roc. *S.* Nicosia and Larnaca (Cyprus), 1879–80 [illegible].

WAKEFORD, Robe B.A. T.C.D.; *o.* D. 1883, P. 1884, Ex. *S.* Smyrna, 1887–8.

WHYATT, William, B.A. Dur. Univ.; *b.* 1825. *S.* Scutari, 1854–5. Died Feb. 22, 1855, at Balaclava, of camp fever [p. 736].

VI. EUROPE (1702–4, and 1854–92).
114 Missionaries (Chaplains) and 231 Central Stations.
[*See* Chapter XCIII., pp. 735–42].

(Diocese of GIBRALTAR, founded 1842; the Chaplaincies in Northern and Central Europe are under the jurisdiction of the Bishop of London.)

ACLAND-TROYTE, Reginald Henry Dyke, M.A. Tr. Coll., Ox.; *o.* D. 1874, P. 1875, Bath. *S.* Pau, 1886–92.

BANNER, George John, M.A. B.N.C., Ox.; *o.* D. 1847, P. 1848, Ches. *S.* Freiburg, in Breisgau, 1886–90.

BECKETT, C., M.D. St. And. Univ.; *o.* D. 1872, P. 1873, Ex. *S.* Saxe-Weimar, 1886.

BELL, W. C. *S.* Aix-la-Chapelle, 1887.

BELSON, William Eveleigh, M.A. (*tr.* Cape [p. 889]). *S.* Buda-Pesth, 1890–2.

BLACK, U. T. *S.* Darmstadt, 1867.

BLUNDELL, Augustus Rickards, B.A. Qu. Coll., Ox.; *o.* D. 1862, P. 1864, Bath. *S.* Odessa, 1864–5.

BOWDEN, John. *S.* Crimea, 1855–6.

BUYS, Herbert Arnold, M.A. Em. Coll., Cam.; *o.* D. 1869, P. 1870, Pet. *S.* Patras, 1872–4.

BRIDGER, John (*tr.* Honolulu [p. 908]). *S.* Liverpool (Emigrants' Chaplain 1878–81 and Dioc. Org. Secry.), 1880–6. *Res.* [p. 820].

BROOKS, Henry Samuel, M.A. Wor. Coll., Ox.; *o.* D. 1870, P. 1871, Roc. *S.* Marseilles, 1875.

CALVERT, Charles George, B.A.; *o.* D. 1857, P. 1859, Ely. *S.* Ghent, 1892.

CHESSHIRE, Howard Smith, M.A. Wor. Coll., Ox.; *o.* D. 1882, P. 1883, Lon. *S.* Havre, 1887–92.

COCKBURN, —, D.D.; the 1st Missy. (Chaplain) of the Society in Europe. *S.* Amsterdam, 1702–4 [p. 734].

COCKSHOTT, W. E., M.A. *S.* Athens, 1887.

COEN, John Creagh, D.D. T.C.D. and M.A. Ball. Coll., Ox.; *o.* D. 1869 Her., P. 1870 Ox. *S.* St. Jean de Luz, 1885–8; Karlsruhe, 1889–90.

COONEY, Thomas, M.A. *S.* Crimea, 1855–6.

COOPER, J. E. *S.* Weimar, 1886–7. *Res.*

COOPER, T. J., B.D. *S.* St. Jean de Luz, 1889–92.

COTTON, J. S. *S.* St. Malo, 1887.

CRAVEN, Charles Audley Assheton. *S.* Crimea, 1855–6.

CROOKE, Milward. *S.* Crimea, 1855–6 [p. 736].

CROWDER, J. H., M.A. Merton Coll., Ox. *S.* Rome, 1866–9.

CUNNINGHAM, Thomas Scudamore; *ed.* St. Bees Coll.; *o.* D. 1877, P. 1878, Ox. *S.* Ghent, 1890–2.

CURTIS, Charles George, M.A. Mer. Coll., Ox.; *o.* D. 1845, P. 1846, Lon. *S.* Constantinople, 1856–92 [pp. 736–8].

DUNN, John, D.C.L. Univ. Coll., Dur.; *o.* D. 1888, P. 1889, Her. *S.* St. Malo and Parame, 1892.

DURRAD, Fertram George, M.A. Jesus Coll., Cam.; *o.* D. 1882, P. 1883, Lich. *S.* Rummelsberg, 1888.

DYCE, Alexander Frederick, M.A. Trin. Coll., Cam.; *o.* D. 1867, P. 1868, Man. *S.* St. Raphael (with Valescure and Boulerie, 1886–92.

EADE, Edward; *b.* 1823; *ed.* Ball Coll., Ox.; *o.* 1848, Lon. *S.* Crimea, 1854–6.

EARNSHAW, J. (*tr.* India [p. 912]). *S.* Liverpool (Emigrants' Chaplain), 1866–7. *Res.*

EAST, Sydney. *S.* Crimea, 1855–6 [p. 736].

***EFFENDI, Mahmoud** (a Turk, ex-Major in Turkish Army); *b.* 1827, Jihan-Ghir, Pera; *ed.* S.A.C.; *o.* D. 1862, Gib. *S.* Constantinople, 1862–5. Died 1865 of cholera [p. 737].

***EFFENDI, Selim.** *See* Williams, Edward.

EGREMONT, Herbert Edward, B.A. Univ. Coll., Dur.; *o.* D. 1876, P. 1877, Rip. *S.* Rummelsberg, 1887.

ELLIOT, F. E., M.A. *S.* Athens, 1889–92.

ELLIOTT, E., B.C.L. *S.* St. Malo and Parame, 1891.

ESCREET, John, M.A. Wor. Coll., Ox.; *b.* 1825, London; *o.* D. 1848, P. 1849, Win. *S.* Crimea, 1855.

EVELYN, Edmund Boscawen. *S.* Crimea, 1855–6.

EWALD, William Harris; *b.* Dec. 20, 1839, Leghorn; *o.* D. 1863, P. 1864, Ely. *S.* Ortakeui, 1864–6, and Danubian Provinces, Galatz, Sulina and Kustendje, &c., 1866; Warsaw &c., 1874.

FLETCHER, H. W. O., M.A. *S.* Ostende, 1885–6.

FLEX, Oscar (*tr.* Trinidad [p. 883]). *S.* Gotha, 1886–90 (with Eisnach 1890); Karlsruhe, 1891–2.

FORD, Edward Whitmore, M.A. Trin. Coll., Cam.; *o.* D. 1875 Can., P. 1878 Car. *S.* Odessa, 1885–92.

FORLONG, Robert Rochfort, M.A. T.C.D.; *o.* D. 1880, P. 1881, B. and W. *S.* Weimar, 1887.

FREETH, Thomas Jacob, LL.D.; *b.* 1828, London; *ed.* Ch. Ch. Coll., Cam., and Univ. Coll., Lon. *S.* Crimea, 1854–6.

FRY, James Henry, M.A. T.C.D.; *o.* D. 1869, P. 1870, Roc. *S.* Boulogne-sur-Mer, 1887–92.

GIBSON, George, M.A. Trin. Coll., Cam.; *o.* D. 1859, P. 1860, Lic. *S.* Dieppe, 1887–92.

HAKE, Robert, M.A. St. Edm. Hall, Ox.; *o.* D. 1847, P. 1848, Ox. *S.* Buda-Pesth, 1888–9.

HALL, E. *S.* Karlsruhe, 1887.

HARDING, John Bayley, B.A. S.S. Coll., Cam.; *o.* D. 1877, P. 1878, Win. *S.* Karlsruhe, 1885; Leipzig, 1886–92.

HARRIS, Crossdaile Edward; *ed.* K.C.L.; *o.* D. 1885, P. 1886, Glos. *S.* Weimar, 1889–92.

HARRISON, James, M.A. Magd. Hall, Ox.; *o.* D. 1859, P. 1860, Ox. *S.* Spa, 1885–92.

HAWKINS, J. B. *S.* Marseilles, 1866–9; Baden-Baden, 1869.

JACKSON, A. C. *S.* Pegli, 1888.

KENDALL, Robert Sinclair (*tr.* Natal [p. 895]). *S.* St. Malo and Parame, 1888–9; *tr.* Cape [p. 890].

LA MOTHE, Claud Hoskins, M.A. St. John's Coll., Cam.; *b.* Nov. 27, 1839, Ramsey, I. of M.; *o.* D. 1864, P. 1867, Man. *S.* Danubian Provinces, 1868–70 (viz., Galatz, Sulina, Kustendje, Czernavoda, Odessa, Ibraila, Tchernavoda, Rustchuk, Varna).

LAWRENCE, James. *S.* Liverpool (Emigrants' Chaplain), 1867–77. *Res.* iii [p. 820].

LAWRENCE, Neville George Murray, M.A. Qu. Coll., Ox.; *o.* D. 1851, P. 1852, Ches. *S.* Freiburg, in Breisgau, 1880–6. *Res.*

LUDLOW, W., M.A. *S.* Wildbad, 1885–7.

MACKENZIE, George William, L.Th. Dur.; *o.* D. 1854 Dur., P. 1855 Man. *S.* Frankfort-on-the-Maine, 1885–92.

MARKHAM, Arthur, B.A. (*tr.* Straits [p. 921]). *S.* St. Malo and Parame, 1890.

MASON, Alexander Lyon Arthur, M.A. Trin. Coll., Ox.; *o.* D. 1875, P. 1876, Ox. *S.* Stuttgart, 1889–92.

MEREWEATHER, John David, B.A. St. Edm. Hall, Ox.; *o.* D. 1844, P. 1845, Llan. *S.* Venice, 1867, 1885–6.

MERMAGEN, Carl Friedrich, B.A. T.C.D.; *o.* D. 1873, P. 1874, Ches. *S.* Ghent, 1887–9.

MITCHELL Francis Garden, B.A. St. John's Coll., Cam.; *o.* D. 1885, P. 1886, Wor. *S.* Patras, 1887–8, with Zante, 1888.

ORGER, John Goldsmith, M.A. Wad. Coll., Ox.; *o.* D. 1846, P. 1847, Sal. *S.* Dinan, 1885–92.

ORLEBAR, Jeffery Edward, M.A. Trin. Hall, Cam.; *o.* D. 1875, P. 1877, Ches. *S.* Havre, 1885.

OXENHAM, Frank Nutcombe, M.A. Ex. Coll., Ox.; *o.* D. 1864 Ox., P. 1865 Ex. *S.* Rome, 1891–2.

PARKER, Edward George, B.A. T.C.D.; *b.* 1819, Bahia; *o.* D. and P. 1843, Killaloe. *S.* Crimea, 1854–5.

PARMINTER, William George; *o.* D. 1836, P. 1838. *S.* Stuttgart, 1885; Leipsig, 1886. Died 1886.

PARSONS, Lawrence John; *b.* 1824; *ed.* C.C.C., Cam.; *o.* D. 1850, P. 1851, Lin. *S.* Crimea, 1854–6.

PINCHIN, George Henry; *tr.* Ceylon [p. 920]. *S.* Linares (Spain), 1889.

POPE, Thomas Godfrey Pembroke, B.A. T.C.D. *S.* Lisbon, 1873–92.

PRESTON, John D'Arcy Warcop, B.A. Wor. Coll., Ox.; *b.* 1824, Askan Bryan, Yk.; *o.* D. Nor., P. Yk. *S.* Crimea, 1854–6.

PYDDOKE, Edward, M.A. Trin. Coll., Cam.; *o.* D. 1843, P. 1846, Glos. *S.* Crimea, 1855–6 [pp. 736–7].

RANDALL, Edward, M.A. Or. Coll., Ox.; *o.* D. 1855, P. 1856, Roc. *S.* Patras, 1886.

RING, Bartholomew, LL.D. T.C.D.; *o.* D. 1854, Killaloe, P. 1855, Dub. *S.* Caen, 1885–8.

ROBINSON, C. E. *S.* Gravesend (Emigrants' Chaplain), 1864–6.

ROBINSON, Henry. *S.* Monastery St. George, 1855–6.

SCARTH, J. *S.* Venice, 1887.

SCHMITZ, F. H. W. (*tr.* India [p. 914]). *S.* Liverpool (Emigrants' Chaplain), 1853.

SCHWARTZ, A., M.A. *S.* Gaints and Sulina, 1885.

SCOTLAND, J. *S.* Southampton, 1883 (Emigrants' Chaplain.)

SHADWELL, Arthur Thomas Whitmore, M.A. Ball. Coll., Ox.; *o.* D. 1844, P. 1845, Ches. *S.* Rome, 1869.

SIDEBOTHAM, Henry, M.A. Hert. Coll., Ox.; *o.* D. 1863 Roc., P. 1864 Can. (Canon of Gibraltar, 1870). *S.* Mentone, 1885–92.

SKEGGS, Thomas Charles, M.A. Hert. Coll., Ox., *o.* D. 1879, P. 1880, Man. *S.* Marseilles, 1885–92.

SKINNER, Robert, L.Th. Dur.; *o.* D. 1853, P. 1854, Dur. *S.* Berne, 1885; Cologne, 1886–92.

SMITH, J. B., M.A. (*tr.* W. Asia [p. 922]). *S.* Berne, 1886; *tr.* Panama [p. 886].

SNOOKE, H. B. *S.* St. Malo, 1866–71.

STANLEY, Thomas Carter, LL.D. T.C.D.; *o.* D. 1857, P. 1858, Down. *S.* Berne, 1889–92.

SYKES, William; *b.* 1829, Edgeley House, near Stockport; *ed.* Oriel Coll., Ox.; *o.* D. 1852, P. 1853, Nor. *S.* Crimea, 1855–6.

TAYLOR, Haydon Aldersey, M.A. St. John's Coll., Ox.; *o.* D. 1849, P. 1850, Pet. *S.* Inkermann, 1854–5.

THOMPSON, G. *S.* Marseilles, 1873.

***TIEN, Antonie** (a Syrian Christian); *b.* June 13, 1834, Beyrout; *ed.* at the Propaganda, Rome, and S.A.C.; *o.* D. 1860, P. 1862, Gib. *S.* Constantinople, 1860–2. *Res.* [p. 737].

TILEY, Charles Philip; *ed.* St. Bees Coll.; *o.* D. 1851, P. 1852, Win. *S.* Ortakeui, Pera, and Galata, 1857–9. *Res.* [p. 737].

TINDAL-ATKINSON, William Rolfe, M.A. Lin. Coll., Ox.; *o.* D. 1874, P. 1876, Ches. *S.* Zurich, 1890–2.

TREBLE, Edmund John, A.K.C.L.; *o.* D. 1885, P. 1886, Lon. *S.* Freiburg, in Breisgau, 1891–2.

TREVITT, J. *S.* Caen, 1877.

TUTTIETT, Laurence Rayner, L.Th. Dur.; *o.* D. 1878, P. 1880, Lic. *S.* Leipsig, 1883–6; Stuttgart, 1886–8.

VASSALL, William; *o.* D. 1863, P. 1865, Glos. *S.* St. Servan, 1891–2.

VICKERS, William Vernon, M.A. Magd. Coll., Ox.; *o.* D. 1883, P. 1884, Her. *S.* Patras and Zante, 1889–90.

WALLACE, James, M.A. Jesus Coll., Cam. *S.* Crimea, 1854–6. Died Nov. 17, 1875.

WASHINGTON, George, M.A. St. John's Coll., Cam.; *o.* D. 1881, P. 1882, Lon. *S.* Havre, 1875.

WASSE, Henry Watson, M.A. Mag. Coll., Cam.; *o.* D. 1856, P. 1857, Pet. *S.* Rome, 1885–9.

WELSH, J. William. *S.* Liverpool (Emigrants' Chaplain), 1849–64. *Res* [pp. 819–20].

WHITE, G. H. *S.* Caen, 1890–2. Died Feb. 13, 1893.

WHITE, Thomas Archibald Starnes, M.A. Ch. Ch. Coll., Ox.; *o.* D. 1868, P. 1869, Lon. *S.* Baden-Baden, 1886–92.

WHITTINGTON, [Canon] Richard Thomas, M.A. B.N. Coll., Ox.; *o.* D. 1865, P. 1866, Lin. *S.* Stuttgart, 1891.

WILKINSON, John Hessay; *ed.* C.M.S. Coll., Isl.; *o.* D. 1857 Lon., P. 1859 Madr. *S.* Algie, 1889–90.

***WILLIAMS, Edward** (Turkish name EFFENDI SELIM, since conversion assumed name of Williams); *ed.* S.A.C.; *o.* D. by Bp. of Gibraltar, 1862. *S.* Constantinople, 1862–5 [p. 737]. Died 1865.

WILSON, P., B.D. *S.* Gotha and Hainach, 1891–2.

WINHAM, Daniel, B.A. Ch. Coll., Cam.; *b.* 1829; *o.* D. 1846, P. 1847, Ely. *S.* Crimea, 1854–5.

WOODWARD, F. B. *S.* Rome, 1864–6. Died Feb. 1866.

WYNNE, L. A., M.A. *S.* Karlsruhe, 1887–8.

CHARTER OF THE SOCIETY.

June 16, 1701. [*See* pp. 4–7, 813, 822.]

"William the Third, By the grace of God, of England, Scotland, France, and Ireland King, Defender of the Faith. To all Christian People, to whom these Presents shall come, Greeting.

Preamble.

"1. **Whereas** Wee are credibly informed, that in many of our Plantacons, Colonies, and Factories beyond the Seas, belonging to Our Kingdome of England, the Provision for Ministers is very mean; And many others of Our said Plantacons, Colonies, and Factories are wholy destitute, and unprovided of a Mainteynance for Ministers, and the Publick Worshipp of God; and for Lack of Support and Mainteynance for such, many of our Loveing Subjects doe want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity; and alsoe for Want of Learned and Orthodox Ministers to instruct Our said Loveing Subjects in the Principles of true Religion, divers Romish Preists and Jesuits are the more incouraged to pervert and draw over Our said Loving Subjects to Popish Superstition and Idolatry:

"And **whereas** Wee think it Our Duty, as much as in Us lyes, to promote the Glory of God, by the Instruccon of Our People in the Christian Religion; And that it will be highly conducive for accomplishing those Ends, that a sufficient Mainteynance be provided for an Orthodox Clergy to live amongst them, and that such other Provision be made, as may be necessary for the Propagation of the Gospel in those Parts:

"And **whereas** Wee have been well assured, That if Wee would be gratiously pleased to erect and settle a Corporacon for the receiving, manageing, and disposeing of the Charity of Our Loveing Subjects, divers Persons would be induced to extend their Charity to the Uses and Purposes aforesaid:

Appointment of certain persons.

"2. Know yee therefore, That Wee have, for the Consideracons aforesaid, and for the better and more orderly carrying on the said Charitable Purposes, of our speciall Grace, certain Knowledge, and mere Mocon, Willed, Ordained, Constituted, and Appointed, and by these Presents, for Us, Our Heires, and Successors, doe Will, Ordaine, Constitute, Declare, and Grant, That the most Reverend Fathers in God, Thomas Lord Archbishopp of Canterbury, and John Lord Archbishopp of Yorke; The Right Reverend Fathers in God, Henry Lord Bishop of London, William Lord Bishop of Worcester, Our Lord Almoner, Simon Lord Bishop of Ely, Thomas Lord Bishop of Rochester, Deane of Westminster; *and the Lords Archbishops of Canterbury and Yorke, the Bishops of London and Ely, the Lord Almoner and Deane of Westminster for the Time being:* Edward Lord Bishop of Gloucester, John Lord Bishop of Chichester, Nicholas Lord Bishop of Chester, Richard Lord Bishop of Bath and Wells, Humphry Lord Bishop of Bangor, John Mountague, Doctor of Divinity, Clerke of Our Closett, William Sherlock, Doctor of Divinity, Deane of St. Paules, William Stanley, Doctor of Divinity, Arch Deacon of London, and the Clerke of the Closett, of Us, Our Heires and Successors, *the Dean of St. Paul's and Arch Deacon of London for the Time being; The two Regius and two Margaret Professors*

(*Members in perpetuum.*)

(*Members in perpetuum.*)

of Divinity of both Our Universities for the Time being; —— Earle of Thannet, Thomas Lord Viscount Weymouth, Francis Lord Guilford, William Lord Digby, Sir Thomas Cookes of Bentley, Sir Richard Bulkley, Sir John Phillipps and Sir Arthur Owen, Baronetts Sir Humphrey Mackworth, Sir William Prichard, Sir William Russell, Sir Edmund Turner, Sir William Hustler, Sir John Chardin, and Sir Richard Blackmore, Knights: John Hook, Esquire, Serjeant at Law, George Hooper Doctor of Divinity, Deane of Canterbury, George Booth Doctor of Divinity, Archdeacon of Durham, Sir George Wheeler Prebendary of Durham, William Beveridge Doctor of Divinity, Arch Deacon of Colchester, Sir William Dawes Baronett, Thomas Maningham, Edward Gee, Thomas Lynford, Nathaniel Resbury, Offspring Blackhall, George Stanhope, William Heyley, and Richard Willis, Doctors of Divinity, and Our Chaplaines in Ordinary; John Mapletoft, Zacheus Isham, John Davies, William Lancaster, Humphrey Hodey, Richard Lucas, John Evans, Thomas Bray, John Gascorth, White Kennett, Lilly Butler, Josiah Woodward, Doctors in Divinity; Gideon Harvey and Frederick Slare, Doctors of Phisick; Rowland Cotton, Thomas Jervois, Maynard Colchester, James Vernon Junr. Joseph Neale, Grey Nevill, Thomas Clerk, Peter King, —— Rock, John Comins, William Melmoth, Thomas Bromfeild, John Raynolds, Dutton Seaman, Whitlock Bulstrode, Samuel Brewster, John Chamberlaine, Richard King, and Daniel Nicoll, Esquires; Benjamin Lawdell, John Trimmer, Charles Toriano, and John Hodges, Merchants; William Fleetwood, William Whitfeild, and Samuel Bradford, Masters of Art, and Our Chaplains in Ordinary: Thomas Little, Batchelor in Divinity; Thomas Staino, Henry Altham, William Loyd, Henry Shute, Thomas Frank, and William Meeken, Clerks, and their Successors to be elected in Manner as hereafter directed, Be, and shall for ever hereafter be, and by Vertue of these Presents shall be one Body Politick and Corporate, in Deed and in Name, by the Name of, THE SOCIETY FOR THE PROPAGATION OF THE GOSPELL IN FOREIGNE PARTS: And them and their Successors, by the same Name, Wee doe by these Presents, for Us, Our Heires, and Successors, really and fully Make, Ordaine, Constitute, and Declare One Body Politick and Corporate, in Deed and in Name. And that by the same Name, they and their Successors shall and may have perpetuall Succession.

to be the Corporation,

with perpetual succession.

Power to hold lands, &c.

"3. And that they and their Successors by that Name shall and may, for ever hereafter, be Persons Able and Capable in the Law to Purchase, Have, Take, Receive, and Enjoy to them and their Successors, Mannors, Messuages, Lands, Tenements, Rents, Advowsons, Liberties, Priviledges, Jurisdictions, Franchises, and other Heriditaments whatsoever, of whatsoever Nature Kind and Quality they be, in Fee and in Perpetuity, not exceeding the Yearly Value of Two Thousand Pounds beyond Reprizalls and alsoe Estates for Lives and for Yeares and all other Manner of Goods, Chattells, and Things whatsoever, of what Name Nature Quality or Value soever they be, for the better Support and Maintenance of an Orthodox Clergy in Forreigne Parts, and other the Uses aforesaid: And to Give, Grant, Let, and Demise, the said Mannors, Messuages, Lands, Tenements, Hereditamts, Goods, Chattells, and Things whatsoever aforesaid, by Lease or Leases, for Terme of Yeares in Possession at the Time of Granting thereof, and not in Reversion, not exceeding the Terme of One and Thirty Yeares from the time of Granting thereof: on which, in Case noe Fine be taken, shall be Reserved the Full Value; and in Case a Fine be taken, shall be Reserved at least a Moyety of the full Value that the same shall reasonably and *Bona Fide* be worth at the Time of such Demise.

Power to lease, &c.

How to be sued, &c.

"4 And that by the Name aforesaid they shall and may be able to Plead and be Impleaded, Answer and be Answered unto, Defend and be Defended, in all Courts and Places whatsoever, and before whatsoever Judges Justices or other Officers of Us, Our Heires and Successors, in all and singular Actions Plaints Pleas Matters and Demands, of what Kind, Nature or Quality soever they be: And to act and doe all other Matters and Things, in as ample Manner and Forme as any other Our Liege Subjects of this Our Realme of England being Persons able and capable in the Law, or any other Body Corporate or Politique within this Our Realme of England, can or may have, purchase, receive, possesse, take, enjoy, grant, sell, let, demise, plead and be impleaded, answer and be answered unto, defend and be defended, doe permitt and execute.

"5. And that the said Society for ever hereafter shall and may have a Common Seale to serve for the Causes and Businesse of them and their Successors: And that it shall and may be lawfull for them and their Successors to change, breake, alter, and make New the said Seale from Time to Time, and at their Pleasure, as they shall think best. To have Common Seal.

"6. And for the better Execucon of the purposes aforesaid, We doe give and grant to the said Society for the Propagation of the Gospell in Forreigne Parts, and their Successors, That they, and their Successors for ever, shall, upon the Third Friday in February Yearely, meet at some convenient Place to be appointed by the said Society, or the major Part of them, who shall be present at any Generall Meeting, betweene the Houres of Eight and Twelve in the Morning; and that they, or the major Part of such of them that shall then be present, shall choose one President, one or more Vice-president or Vice-presidents, one or more Treasurer or Treasurers, two or more Auditors, one Secretary, and such other Officers, Ministers, and Servants, as shall be thought convenient to serve in the said Offices for the Yeare ensueing. Times of Meeting. Appointment of Officers.

"7. And that the said President and Vice-presidents, and all Officers then elected, shall, before they act in their respective Offices, take an Oath to be to them administered by the President, or in his Absence by one of the Vice-presidents of the Yeare preceeding, who are hereby authorized to administer the same, for the faithfull and due Execucon of their respective Offices and Places dureing the said year. Oaths to be taken.

"8. And Our further Will and Pleasure is, That the first President of the said Society shall be Thomas, by Divine Providence, Lord Arch Bishop of Canterbury, Primate and Metropolitan of all England: And that the said President shall, within Thirty Dayes after the passing of this Charter, cause Summons to be issued to the severall Members of the said Society herein particularly menconed, to meet at such Time and Place as he shall appoint: And that they, or the major Part of such of them as shall then be present, shall proceed to the Eleccon of one or more Vice-president or Vice-presidents, one or more Treasurer or Treasurers, two or more Auditors, one Secretary, and such other Officers, Ministers, and Servants, as to them shall seem meet; which said Officers, from the Time of Their Eleccon into their respective Offices, shall continue therein until the Third Friday in February, which shall be in the Yeare of Our Lord One Thousand Seaven Hundred and One, and from thence forwards untill others shall be chosen into their Places, in Manner aforesaid. First President, and Meeting of the Corporation.

"9. And that if it shall happen, that any of the Persons at any Time chosen into any of the said Offices shall dye, or on any Account be removed from such Office at any Time betwcen the said yearly Dayes of Election, that in such Case it shall be lawfull for the surviving and continueing President, or any one of the Vice-presidents, to issue summons to the severall Members of the Body Corporate, to meet at the usuall Place of the Annuall Meeting of the said Society, at such Time as shall be specified in the said Summons; and that such Members of the said Body Corporate, who shall meet upon such Summons, or the major Part of them, shall and may choose an Officer or Officers into the Roome or Place of such Person or Persons soe dead or removed as to them shall seem meet. Vacancies in Offices, how to be filled.

"10. And Wee doe further Grant unto the said Society for the Propagation of the Gospell in Forreigne Parts, and their Successors, That they and their Successors shall and may, on the third Friday in every Month yearely for ever hereafter, and oftner if Occasion require, meet at some convenient Place to be appointed for that Purpose to transact the Businesse of the said Society, and shall and may at any Meeting on such Third Friday in the Month Elect such Persons to be Members of the said Corporation, as they or the major Part of them then present shall think Beneficiall to the Charitable Designes of the said Corporation. Monthly Meetings. Election into Corporation.

"11. And Our Will and Pleasure is That noe Act done in any Assembly of the said Society shall be effectuall and valid, unlesse the President or some one of the Vice-presidents and Seaven other Members of the said Company at the least, be present, and the major Part of them consenting thereunto. Quorum at Monthly Meeting.

"12. And Wee further Will, and by these Presents for Us, Our Heires and Successors doe Ordaine and Grant unto the said Society for the Propagation of Quarterly Meetings.

the Gospell in Forreigne Parts, and their Successors, That the , and their Successors, or the major Part of them who shall be present at the first and second Meeting of the said Society, or at any Meeting on the Third Friday in the Months of November, Frebuary, May, and August, yearely for ever, and at noe other Meetings of the said Society, shall and may Consult, Determine, Constitute, Ordaine, and Make any Constitutions, Lawes, Ordinances and Statutes whatsoever; as alsoe to execute Leases for Yeares, as aforesaid, which to them, or the major Part of them then present, shall seem reasonable, profitable, or requisite, for, touching or concerning the Good Estate, Rule, Order and Government of the said Corporation, and the more effectuall promoteing the said Charitable Designes: All which Lawes, Ordinances, and Constitucons, soe to be made ordained and established, as aforesaid, Wee Will, Command, and Ordaine, by these Presents, for Us, Our Heires, and Successors, to be from Time to Time and at all Times hereafter kept and performed in all Things as the same ought to be, on the Penalties and Amercements in the same to be imposed and limited, soe as the same Lawes, Constitucons, Ordinances, Penalties, and Amercements, be reasonable, and not repugnant or contrary to the Lawes and Statutes of this Our Realme of England.

Collection of Funds.

"13. And Wee doe likewise Grant unto the said Society for Propagation of the Gospell in Forreigne Parts and their Successors, that they and their Successors, or the major Part of such of them as shall be present at any Meeting of the said Society, shall have Power from Time to Time, and at all Times hereafter, to depute such Persons as they shall think fitt to take Subscriptions, and to gather and collect such Moneys as shall be by any Person or Persons contributed for the Purposes aforesaid: And shall and may remove and displace such Deputyes as often as they shall see Cause soe to doe, and to cause publick Notification to be made of this Charter, and the Powers hereby granted, in such Manner as they shall think most conduceable to the Furtherance of the said Charity.

Accounts to be rendered Yearly.

"14. And Our further Will and Pleasure is, That the said Society shall Yearely and every Yeare give an account in Writing to Our Lord Chancellor, or Lord Keeper of the Great Seale of England for the Time being, the Lord Cheife Justice of the King's Bench, and the Lord Cheife Justice of the Common Pleas, or any two of them, of the severall Summe or Summes of Money by them received and laid out by vertue of these Presents or any Authority hereby given, and of the Management and Disposicon of the Revenues and Charityes aforesaid.

Inrollment of Letters Patent.

"15. And lastly Our Pleasure is, That these Our Letters Patents, or the Inrollment thereof, shall be good, firme, valid, and effectuall in the Law, according to Our Royall Intentions herein before declared. In Witnes whereof, Wee have caused these Our Letters to be made Patents. Witnes Ourselfe at Westminster the Sixteenth Day of June, in the Thirteenth Yeare of our Reigne.

"Per Breve de Privato Sigillo,

"COCKS."

(L.S.)

SUPPLEMENTAL CHARTER OF THE SOCIETY,

APRIL 6, 1882.

"Victoria BY THE GRACE OF GOD of the United Kingdom of Great Britain and Ireland Queen Defender of the Faith To all to whom these presents shall come Greeting WHEREAS our Royal Predecessor King William the third in the year of our Lord 1701 by Royal Charter dated the sixteenth day of June in the thirteenth year of his reign constituted and appointed the several Archbishops Bishops Professors and other persons named in the said Charter and their successors elected as thereinafter directed a Body Politic and Corporate by the name of 'The Society for the Propagation of the Gospel in Foreign Parts': with perpetual succession and with power to purchase and hold manors messuages lands advowsons and other hereditaments in fee and in perpetuity not exceeding the yearly value of two thousand pounds and also other estates and property for the better support and maintenance of an orthodox clergy in foreign parts and to grant leases for terms not exceeding thirty-one years from the time of granting thereof and to sue and defend actions and to have a Common Seal; and directed that the said Society should once in every year meet and that they or the major part of them there present should choose such officers for the ensuing year as are therein particularly mentioned and that such Officers should take oath for the due execution of their respective offices and provision was thereby also made for filling offices vacated by death or removal and for monthly meetings of the Society and election of members thereof and power was also given to the said Society or the major part of them present at the quarterly Meetings thereby directed to make laws for the government of the said Corporation and also power to collect contributions for the purposes thereof AND WHEREAS it has been represented unto Us that by reason of the extension of the operations of the said Society and by reason of the great increase in the number of our subjects who have manifested their interest therein by becoming members of the said Society divers variations of and additions to the ordinances of the aforesaid Charter are necessary and desirable for the better administration of the affairs of the said Society AND WHEREAS application has been made to Us to grant to the said Society a Supplementary Charter giving it such additional powers as are hereinafter set forth NOW WE of our Royal Will and pleasure and moved thereunto by our hearty goodwill towards the said Society and its labours for the propagation of the Gospel in foreign parts for Ourselves our heirs and successors in addition to and notwithstanding anything to the contrary contained in the aforesaid Charter of King William the third are graciously pleased to ORDAIN DECLARE AND GRANT as follows, viz.:

"I. HENCEFORTH the Most Reverend the Lord Archbishop of Canterbury for the time being shall be the President of the said Society.

"II. THE Most Reverend the Lord Archbishop of York for the time being and the Right Reverend the Bishops of the Church of England respectively for the time being holding Sees in England or Wales shall henceforth be Vice-Presidents of the said Society.

"III. HENCEFORTH the oath prescribed by the aforesaid Charter of King William the third shall not nor shall any declaration or affirmation in lieu thereof

be administered to or be taken or made by the President or any Vice-President or other officer of the said Society

"IV. THE management of the affairs of the Society shall be entrusted to a Committee or other select body of Members, whether the same shall be the Standing Committee of the said Society appointed and elected under the existing bye-laws or any Committee or body to be hereafter elected or appointed under the same or any other bye-law or Resolution of the Society and the said Committee or body shall have exercise and enjoy all rights powers and privileges of the said Society by the said Charter of King William the third or hereby granted except powers of granting Leases altering or affixing or using the Seal choosing Officers and electing Members of the Corporation and except the power of transacting any business which from time to time by any bye-law or resolution hereafter to be made or passed shall be specially reserved for the Society. The said Committee or body shall also have exercise and enjoy all such further or other Powers of the said Society (including those hereinbefore excepted) as the Society shall from time to time by any bye-law or resolution ordain and appoint But such Committee or body shall not at any time have the power of making varying or repealing any bye-law or resolution of the Society

"V. IT shall be lawful for the said Society from time to time by Resolution to make any bye-laws whereby provision shall be made for holding upon any day in the year one Yearly Meeting of the Society and such bye-laws may also provide for holding other or special Meetings of the said Society and for the convening thereof by such officers or officer or members of the said Society and upon or without requisition and at such times on such occasions or for such causes as the said Society shall see fit And from and after the passing of such Resolution and making of such bye-laws respectively and so long as the same respectively shall be in force it shall not be obligatory on the said Society to meet upon the days or within the hours by the said recited Charter of King William the third appointed for yearly quarterly and monthly meetings of the said Society And all business elections acts and things which are by the said recited Charter directed to be transacted held and done at the Yearly Meeting of the Society upon the third Friday in February and at the four quarterly meetings thereof on the third Friday in the months of November February May and August respectively and at the monthly meetings thereof on the third Friday in every month respectively shall be as valid lawful and effectual in all respects if transacted held and done at any meeting of the said Society held pursuant to any of the bye-laws hereinbefore authorized as if the same had been transacted held or done as appointed by the aforesaid Charter of King William the third

"VI. FOR the several purposes of the elections authorized by the said Charter of King William the third and by these presents (except the election of the President and *ex-officio* Vice-Presidents) and for the purpose of electing any members or member of the said Standing Committee or other select body of Members to which the management of the affairs of the Society may from time to time be entrusted as hereinbefore provided and for the purpose of any poll or other occasion for taking the votes of the said Society it shall in addition to the powers of voting conferred by the aforesaid Charter of King William the third henceforth be lawful subject to any bye-law of the Society for members of the Society not personally present at any meeting to vote by means of a voting-list or paper signed by the member voting And the said Society may make and from time to time add to repeal or vary as it may see fit any bye-laws regulating the manner in which such voting papers shall be used and generally prescribing the method of conducting any election or poll.

"VII. If at any Meeting a poll of the Society in respect of any resolution motion matter or question which may have been submitted to and voted upon by such meeting be demanded by two members of the Society present at such meeting such demand shall be put to the votes of the members present at such meeting for their approval or disapproval and if such demand be supported by the votes of one-third of the members present at such meeting and shall at some time after the close of such meeting receive the consent of the President of

the Society then the vote of such meeting in respect of such resolution motion matter or question as aforesaid shall be of no force or validity until after such poll shall have been taken and such poll of the whole Society shall then be taken by means of such voting-lists or papers as aforesaid within such time and in such manner and with such conditions and otherwise as the bye-laws of the Society shall direct and the result of such poll shall be the resolution of the said Society.

"VIII. HENCEFORTH it shall be lawful for the said Society, by bye-law or resolution, from time to time, to lay down and prescribe the conditions and manner upon and in which the resignation of any member of the said corporation desirous of resigning his membership may be made and accepted. And it shall also be lawful for the said Society to declare any member of the said corporation, who for the time being shall not fulfil such conditions as to subscribing to the Society or as to the payment or collecting of subscriptions as may from time to time be laid down by the said Society, disqualified and thereupon the person so declared disqualified shall cease to be a member of the said corporation.

"IX. IT shall be lawful for the said Society and their successors to receive and hold all such moneys as have been or shall be given or bequeathed to the said Society whether the same shall be charged upon or payable out of or constitute an interest in land or not and also to advance any of their surplus or unemployed moneys upon mortgage of and as such mortgagees to hold any freehold copyhold or leasehold lands messuages or hereditaments and also to purchase have hold take and enjoy any manors messuages lands tenements rents advowsons liberties privileges jurisdictions franchises and other hereditaments of any nature tenure or value wheresoever situate for any estate term or interest therein respectively and whether or not the same or any of them shall exceed the clear yearly value of two thousand pounds without incurring any of the penalties or forfeitures of the statutes of mortmain But so nevertheless that such of the said hereditaments (other than land and hereditaments in mortgage to the Society) as shall be held for an estate in fee simple together with such of the said hereditaments other than as aforesaid as shall be held for any term exceeding five hundred years shall not at any time exceed in clear yearly value the sum of ten thousand pounds.

"X. IT shall be lawful for the said Society for the purposes thereof from time to time in their discretion to make sale or partition of and to exchange enfranchise mortgage demise or otherwise deal with all or any part of the manors messuages lands advowsons hereditaments and property of or to which the Society shall for the time being be seized or entitled and to erect build or repair any houses or other buildings or erections on any part of their property and to accept surrenders of any term of years or other interests therein and to dedicate any parts thereof to the public for roads, streets sewers and drains, sites for churches or schools or other like objects and to sell demise take in exchange and otherwise deal with any land and the minerals thereunder either together or separately and to make or join in making any roads drains or sewers and to lay out any of the land of the Society for building purposes and in or for the purposes aforesaid or any of them to use or apply any moneys or funds of the Society or borrow and take up money at interest upon mortgage with or without power of sale of any of their property. And the said Society may sell as aforesaid either by public auction or private contract and either in consideration of any price or sum to be paid or secured or of a rent charge or fee farm rent and may in every case execute the powers aforesaid for such price or consideration with such payments for equality of exchange or partition, at such rents under such conditions and stipulations as to title or evidence or commencement of title or otherwise with and under such covenants and upon such terms in all respects as the said Society shall see fit In particular the said Society may from time to time grant building improving or repairing leases of their lands messuages and hereditaments or any of them for any lives renewable or not or for any term of years in possession and may enter into contracts for granting such leases at a future time at such yearly rents and under such covenants and conditions as the said Society shall deem fit and either with or without taking a fine or premium

for any lease and such rents may be so reserved as to increase from time to time and may be apportioned amongst the hereditaments comprised in any contract in such manner as the said Society shall see fit, and generally all such leases may be granted and contracts be made upon such terms and conditions in all respects as the said Society shall deem reasonable and approve.

"IN WITNESS whereof we have caused these Our letters to be made patent. WITNESS Ourself at Our Palace at Westminster the sixth day of April in the forty-fifth year of Our reign.

"BY HER MAJESTY'S COMMAND.

L. S. "CARDEW."

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